

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

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J. H. WAGGONER, }
ALONZO T. JONES, } - - - - - EDITORS.

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

A NON-PARTISAN temperance correspondent of the Oakland (Cal.) *Enquirer* says:—

"I admire Miss Willard's work in everything except in drawing the Woman's Christian Temperance Union into politics."

And there is no dissenting voice from this side of the house.

The Papacy in Germany.

THERE was a Catholic Congress lately held in Freiburg, Germany, which showed the determination of the Papacy to push every claim to its utmost limit. The Congress demanded the return of all the orders of the church into Germany, with permission for all of them to labor there without hindrance. It demanded also that the State give up the sole control of the schools, and give to the church a share in their supervision and direction. It further formulated a demand for the restoration of the temporal power of the Pope. The *Germania*, the leading Catholic periodical of Germany, backs up the work of the Congress with the following:—

"That which the shameless monk of Wittenberg inaugurated three hundred and fifty years ago is no longer looked upon as a reformation. No; it was a rushing into a bottomless pit. It is the most flagrant, the most radical, the most wicked revolution which the world has ever seen. It was a revolution in the churchly, the religious, the moral, the political, the social, the economic, the learned, the historical worlds. The foundation of the so-called Evangelical Church has long since been understood by intelligent men. According to these, Protestantism is nothing but a mere rejection of all and everything that is supernatural; it explains everything on the basis of the law of nature, of natural development, and not even the smallest nook is left open for the God of revelation. Its foundations are the purest godlessness and religious nihilism; and on such a foundation only hate and empty words, only decay and destruction, in time and eternity, can be built."

All this only goes to show the determination of the Papacy to re-establish her power everywhere by every means. And this evil heaven is working in the United States as well as in Europe.

The American Sentinel and the Churches.

THE AMERICAN SENTINEL has occasion frequently to criticize the actions, political and otherwise, of the churches, yet this does not in any way spring from any disrespect for the churches as such, nor for the religion which the Protestant churches profess. The SENTINEL is entirely Christian so far as we are able to understand Christianity from the Scriptures. As true Christianity is as far as the east is from the west from the principles and practices of the Roman Catholic Church, and we being to the best of our ability allied to true Christianity, it follows as a matter of course that we are decidedly Protestant.

We believe in one God, the Father of our Lord Jesus Christ. We believe in Jesus Christ as the Word of God, who is God, by whom "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers," who is before all things, and by whom all things consist; by whom alone there is salvation; and who "is able to save to the uttermost all who come unto God by him." We believe in the Holy Spirit as the one who convinces the world of sin and of righteousness, and of judgment; and as the Comforter and the Guide into all truth, of all who believe in Jesus. We believe that "except a man be born again he cannot see the kingdom of God," either here or hereafter; and that in order to this new birth, men must be "justified by faith, without the deeds of the law." We believe that it is by the obedience of Christ alone that men are made righteous; that this righteousness is the gift of God; that it is received by faith and kept by faith; and that there is no righteousness that will avail for any man, except this "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God." We believe the Bible to be the word of God.

We believe, according to the word of God, that the church is utterly separated from the world, and bound to Christ in the love of God, as a chaste virgin to a lawful and loving husband. This being so, the members of the church cannot be joined to the world without being counted by the word of God as adulterers against him to whom they profess to be joined in love. Says the Scripture, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend

of the world is the enemy of God." James 4:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

As the individual members of the church of Christ cannot be joined to the world without being counted by the word of God as adulterers against him, so also the church as a body cannot be joined in any way to the powers of the world without likewise being declared by the word of God an adulteress and a harlot. When the professed Christian church of the fourth century forsook her Lord and joined herself to the imperial power of Rome, she was fully committed to that corrupt course in which the word of God describes her as that great harlot, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:2, 4, 6. That is the Lord's description of the Church of Rome; and in the light of history no man can deny the truthfulness of the description. But everybody knows that she never could have committed fornication with the kings of the earth if she had maintained her allegiance to Christ. She never could have been made drunken with the blood of the saints and with the blood of the martyrs of Jesus, if she had not traded upon her lascivious charms for the control of the civil power, by which she could persecute to the death those who denied the authority which she had so adulterously gained.

Now the leaders of the Protestant churches of the United States are going in the same way in which the church leaders of the fourth century went. They are seeking an alliance with the civil power. They are seeking for this alliance for the same purpose, in the same way, and by precisely the same means. And when they shall have secured the alliance and gained the control of the power, the same results will inevitably follow this in our day that followed that of the fourth century. And to make the surety of this success doubly

sure, they are seeking an alliance with Rome herself. And when these professed churches of Christ shall have formed their illicit connection with worldly power, they will have thus turned themselves into a band of harlots committing fornication with the powers of earth, as did their harlot mother before them. And then the inspired description of Babylon the Great will be complete: "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:5.

Let not the professed Protestant churches blame us for this application of the Scripture. They themselves have acknowledged the Church of Rome as their mother, and they need not blame us if we call attention to the Scripture description of the family. In the New York *Evangelist* of February 9, 1888, Rev. Charles W. Shields, D. D., of Princeton College, in proving that it would never do, in the reunion of Christendom, to forbid a doctrine of Apostolic Succession, said:—

"You would exclude the Roman Catholic Church, *the mother of us all*, the church of scholars and saints. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a *beautiful mother*."

This declaration, although made in one of the most influential religious papers in the country, has never yet, so far as we have read, been repudiated or even criticised by any of the leading denominations, or by any paper of any of those denominations. We say again that when these churches declare and admit Rome to be their mother, and "a beautiful mother" at that, they cannot justly blame us for calling attention to the Scripture description of the family. The only things of which the Scriptures declare the Church of Rome to be the mother, are harlots. Therefore whatever church confesses Rome to be its mother, therein confesses itself to be a harlot. And the Protestant churches of the United States, by their religio-political workings, are doing their best to make Doctor Shields's apparently representative confession a fact.

We recognize and maintain the *right* of every people who believe alike to organize themselves into a church on whatever order they choose, and to call themselves by whatever name they please; but we utterly deny the right of any church, or all of them together, to use the civil power for any religious purpose whatever. We maintain that any man has as much right to be a Methodist, or a Presbyterian, or a Congregationalist, as any other man has to be a Baptist, an Episcopalian, or a Lutheran; but we deny that any one of these denominations has any right to seize upon the civil power and compel all the others to act as that denomination shall dictate. We deny that all the others have any right to band together and compel any one denomination to conform to the dictates of the many. We maintain that any man in this Nation has just as much right to be a Catholic as any other man has to be a Protestant; but we deny the right of the

Catholics to compel any Protestant to act as though he were a Catholic, as we deny the right of the Protestants to compel any Catholic to act as though he were a Protestant. We maintain that any man has just as much right not to be a Christian as any other man has to be a Christian; but we deny any right in those who are not Christians to compel any man who is a Christian to act as though he were not. *And we likewise deny that there is any shadow of right in those who are Christians to compel any man who is not a Christian to act as though he were.* Christians have no more right to compel any man to partake of Christian ordinances, or to observe Christian institutions, than those who are not Christians have to compel Christians not to partake of Christian ordinances nor to observe Christian institutions.

This is the position of the AMERICAN SENTINEL, and we are Christians too. We know that to many this sounds strange, but it is a fact. We know that many who call themselves Christians are just as ready to call us Liberals, and do call us that; but we are Christians nevertheless. We are glad, however, to let all men know that there are Christians—we do not say that we are the only ones, but there are not enough of them—who are liberal enough to maintain that all other men inalienably possess all the rights, human, civil, and religious, that Christians possess.

We are compelled, also, in the interests of truth and right, occasionally to criticise the political workings of professed ministers of the gospel. We have all the respect for ministers of the gospel that the Scriptures require men to have, but when professed ministers of the gospel set themselves up as ministers of the law, both civil and moral, and of politics, then we no longer respect those men as ministers of the gospel; for such they are not. Christ never sent any man forth as a minister of the law, either civil or moral, nor of politics; and whenever any professed minister of the gospel sets himself to work by political influence to secure the enactment and enforcement of statutes compelling religious observances, then he is doing what Christ never sent him to do, and he then ceases to be a minister of Christ or of his gospel.

Both the editors of the AMERICAN SENTINEL are regularly ordained ministers of the gospel, but neither of them ever expects to become a minister of the law, either civil or moral, nor of politics.

NOTE.—Let no one misconstrue our statement that any man has as much right to be a Catholic as any other man has to be a Protestant; and any man has as much right not to be a Christian as any other man has to be a Christian. This is not by any means an admission that the man who is not a Christian is as near right as is the Christian, nor that the Catholic is as near right as is the Protestant. This is not a question of moral right but of civil rights. Of course no man has any moral right to be anything else than perfect before God; and this perfection can only be attained through faith in Christ. But if any man chooses to despise the riches of God's goodness and grace, and refuses to be-

lieve in Christ, no power on earth has any right to call him to account. He is responsible alone to God, and whoever attempts to call him to account for neglect of the word or ordinances of God, thereby usurps the prerogative of God. And that is how it is that all men have the same equal and inalienable rights.

A. T. J.

One Pope or Many?

A FRIENDLY critic, who is a diligent reader of the SENTINEL, and who has often written both criticisingly and approvingly, writes us a letter in which he says:—

"Don't be too sure that Protestant censorship of moral education in our schools will be 'scarcely less bearable' than Catholic censorship. Dr. Schaff includes the 'laymen' in his committee. I can stand a censor of my own choosing. I am willing to accept a censor chosen by the people. I can stand the tyranny of the people, but not the tyranny of the Pope or king. The tyranny of the latter is life-long; that of the people is soon corrected."

"I agree with you on the main issue against Joseph Cook and his Reform Association. But we must waive some of our preferences in the education of our children, for the sake of unity and homogeneity, the same as we waive some of our natural liberty for the sake of good order and good government.

"The consent of the governed"—that is the jewel that must be preserved. Consent is the foundation of Protestant censorship. Dictation is the foundation of Catholic censorship. The judgment of every man has a voice in the former. The selfish judgment of one man controls the latter. These facts should ever be kept in view in the examination of Papal education and Protestant education. The supreme question is, Shall the people be sovereign over morals and religion? or shall the Pope?

"I am for putting the Bible into the schools if thereby we can strengthen the sovereignty of the people."

This language is the more significant from the fact that our friend declares himself to be an infidel. That such sentiments should be held by an avowed infidel, who is an intelligent, thinking man, a lawyer, is exceedingly suggestive of the ease with which National Reform, falsely so called, may some day count among its defenders those who claim to be the champions of liberty and "free thought." From other letters that we have received, as well as from utterances through the press, we are confident that there are many professed infidels who are preparing, perhaps unconsciously to themselves, to fall in with National Reform ideas.

We are more than ever convinced that the only true liberty, and the only real freedom of thought and action, are found in the religion of Jesus Christ, as proclaimed by the great Teacher himself. There can be no free man except the one whom the truth makes free,—the truth as it is in Christ. We would have all men know that the true religion of Christ stands for the most perfect liberty; that it is the only real champion of human liberty. T.

be a Christian is to be free, and to be an earnest laborer for the fullest freedom of every individual. And no other man than the Christian can be in the fullest sense a champion of liberty. Hence it is that we do not rejoice so greatly as some others do at the opposition of infidels to National Reform. Knowing that they do not oppose it from the proper standpoint, we feel assured that those who do not become converted to Jesus Christ, will ere long be zealous champions of that which they now imagine that they despise.

Tyranny is tyranny, no matter who exercises it. For our part, if we must be slaves, we think it would be far preferable to be the slaves of one man than the slaves of a million men. But we protest against being enslaved at all. Freedom is more than life; without it life is nothing. Thousands of martyrs have testified to this with their blood. Slavery, whether of body or soul, is abhorrent to every principle of Christianity; and slavery of the soul and the conscience is so much worse than slavery of the body, that the latter is not to be named in connection with the former, except as a very feeble comparison. Thousands of slaves toiling in the fields or the galleys under the lash, and in chains, have been free men—ininitely freer than their brutal masters. The man who is "holden with the cords of his sins," or whose conscience is in the keeping of another or of thousands of others, is an abject slave. The man to whom God has given intellect, who will allow any other, or others, to do his thinking for him, or to dictate to him in matters of faith and conscience, has no right to call himself a free man.

And the evil is not lessened, but rather augmented, when that slavery is voluntary. "The consent of the governed" is a fine phrase, but it may stand for the most degraded slavery as well as the most perfect liberty. Is a woman's shame any the less because she consents to be the slave of lust? If she willingly sells or gives away her chastity, is not her slavery the more deplorable? The slave who groans in unwilling bondage is next door to liberty; but what hope is there for the one who forges the shackles for his own limbs, and willingly consents and even begs to have placed upon him the badge of servitude?

No man has a right to consent to waive his judgment in matters that pertain to conscience. God has delegated to no man on earth the right to demand that another shall give assent to a thing which he believes to be wrong. And what is not delegated to any man on earth, certainly cannot be held by a million. This is not anarchy, but, on the contrary, is in most perfect harmony with strict obedience to law; for our friend is mistaken in supposing that good order and good government require that we should waive a particle of our natural liberty. Perfect liberty is found in a state where each individual is careful not to injure his neighbor, and it is not consonant with any other state. When any man goes beyond and defrauds his neighbor, the imprisonment which he suffers upon conviction by the civil law, is only the outward manifestation of the bond-

age in which he placed himself by the commission of his crime, long before the law placed its hand upon him. Perfect liberty is perfect conformity to perfect law; and the law which demands that the humblest citizen should waive any of his God-given rights in order to conform to it, is an unjust law; and perfect conformity to an unjust law is slavery,—slavery on the part of the majority who conform to it because they have made it, and it suits their inclinations, even more than on the part of the one who is forced to it against his will.

We love unity and peace; but we hope that God may ever give us strength to fight against unity and peace that are secured by coercing a single individual to give up an inalienable right.

The supreme question is not, Shall the people be sovereign over morals and religion? or shall the Pope? That question means simply this: Shall the majority have power to dictate to the minority what they shall believe, and what shall constitute their religion? It means, Shall we have many popes or one Pope? The supreme question is, Shall God be recognized as sovereign over morals and religion? The AMERICAN SENTINEL'S answer to this question is, Yes; and it will never recognize any other sovereign. Its highest ambition is to be instrumental in bringing many others to make the same acknowledgment.

It is true that the proposed Protestant censorship includes laymen; but a pope is a pope even though he be uncrowned. We would as soon be dictated to in matters of conscience by priests and ministers as by laymen. We wish it distinctly understood that what we protest against is not the arrogation of power in matters of morals and religion by a particular class of men, but against the assumption of such power by anybody whatever.

Our fight is not against a certain individual's wielding the lash, but against the wielding of the lash by anybody.

It may not be amiss to note that laymen have ever been used as tools by a bigoted and Pharisaic priesthood. When the laity depends upon the ministry to tell them what they should believe, what possible difference can there be between being dictated to by a layman and being dictated to by a priest?

Finally, in noting the last sentence of our friend's letter, we declare that we are against the teaching of the Bible in the public schools, for the simple reason that thereby the sovereignty of faith and morals will be placed in the hands of the majority, and the few will be deprived of their God-given liberty; because such a proceeding will put man in the place of God, and thus the only object of studying the Bible will be defeated. In short, we are unalterably opposed to unchristian methods of spreading Christianity, because when the result has been accomplished by such methods, we have the equivalent of the Papacy, and not true Christianity.

E. J. W.

Just are the ways of God, and justifiable to man.—Milton.

The Divine Right of Civil Government.

If by the divine right of civil government be simply meant that men naturally exist as political communities, that some form of government is the necessary adjunct of this fact, and that God has established and maintains a constitution of things leading to these results, then it may readily be conceded that civil government exists and operates by a divine right. Earthquakes and volcanoes also exist by the same right. All the relations of means and ends and all natural laws rest on the same basis. God's providence embraces the whole scheme of things; and in the scheme political society and civil government have their place by divine appointment, just as everything else has its place.

Those who affirm the so-called divine right of civil government would not accept this as an adequate statement of their doctrine. They hold that such government is not simply a natural and providential appointment or order of things, but also a divine institution, in the sense of having God's authoritative seal affixed to it. His moral government operates, in part, at least, through the civil government which he has instituted and specially chartered by vesting it with his own authority. The civil ruler is officially the minister of the divine will. God's authority stands behind his authority as its sanction and source. He is to be obeyed as the vicergerent of Heaven, and to resist him is to resist God. His right is an *official* divine right. He governs in the name and by the authority of God.

The Old Testament account of the origin and organization of the ancient Jewish nation very clearly presents such a fact. The governmental system of that people was a *theocracy*, established directly by God himself, attended by miracles as signs and seals thereof, and bearing upon its face the broad inscription, "Thus saith the Lord." Its laws were divine. God was both the object of worship and the civil sovereign. Moses held the two-fold relation of being his representative and the leader of the people. God appointed him to this position and supernaturally qualified him for its duties. Joshua succeeded him, and others succeeded him. The Church and the State were the same thing. The underlying theory of the whole system was that God himself was at the head of it, and that men were merely his agents.

Have we the parallel of this fact anywhere else in the history of the world? Is the fact, so far as the question of divine right is concerned, substantially a type of all Governments? No one, surely, is bound to accept such a proposition until it is proved. The proper proof thereof would be historical.

Take, then, as a specimen illustration, the Government of Great Britain, and subject it to the historic test. Starting with the native Britons, trace it through the Romans, then through the Saxons, then through the Normans, and then onward through a long succession of political changes, until we at last come to Victoria and the two Houses of Par-

liament, as forming the existing British Government, on the basis of institutions which have been the growth of more than two thousand years. Study this whole history from its earliest point to the present hour, and where will one find a leaf or even the fragment of a leaf showing that God has interposed in any special way, made any revelation of his will, wrought any miracle to prove such a revelation, appointed or inspired any ruler, or done any other thing different from the usual providence of cause and effect by which he rules in all the affairs of earth? There is not a solitary page of credible history that establishes any such fact. If, then, Victoria rules by a divine right, other than the right derived from the acquiescence and consent of the people of Great Britain, let her show her title-deed, with God's signature affixed to it. If it be said that she has inherited the throne from a royal ancestry, then let us have the king or queen who originally received the right from God, and also the "Thus saith the Lord" for its transmission in the line of family descent until it has finally lodged in Victoria, and is waiting to lodge in the Prince of Wales. The plain fact of history is that her right is simply that of *birth*, taken in connection with the established institutions of Great Britain; and there is not a king or queen on the face of the earth who can present any better title.

It happens to be a fact that all such titles are not distinguished by any divine prerogative, divine interposition, or divine inspiration, that makes them essentially different from the commission of a bank president or the head of a manufacturing company. Victoria has no higher or better warrant from Heaven to perform the duties of a queen than has a common laborer to do an honest day's work for his employer. Her providential position brings with it peculiar duties; and this is true of every man's position. She is simply what she is in the course of natural providence; and of whom is not this equally true? The hand of God is no more really involved in the formation, constitution, growth, and government of empires than in the formation and growth of coral reefs. Both are the products of natural forces, existing and acting under divine Providence, and giving in the one case the history and phenomena of empires, and in the other those of coral reefs. The most critical study of a State, no matter what may be its form of Government, merely supplies facts that run in the channel of natural events. And the same is true of "a swarm of bees or a family of beavers."

Macaulay, in his review of Gladstone's work on Church and State, has a suggestive passage upon the *manner* in which civil governments have usually become invested with their authority. We reproduce a part of it as follows:—

"A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country

and reduce the aboriginal race to bondage. A successful general turns his arms against the State which he serves. A society made brutal by oppression rises madly on its masters, and sweeps away all old laws and usages; and when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these that Governments have generally originated."

This presents a true picture of the governmental divine right as usually seen in the history of the world. The right, in respect to the process of its creation and establishment, has generally been the divine right of the sword, of military conquest, of the strongest battalions, of brains circumventing ignorance and weakness, of cunning, intrigue, artifice, pillage, and outrage. The events in which the right has been cradled, and out of which it has sprung, are the products of *human* forces, and these forces for the most part stamped with the indelible marks of iniquity and crime. These events exist in the scheme of divine Providence, just as sin exists in that scheme, but without the sanction, authorization, or moral approval of God. He may, indeed, cause the wrath of man to praise him, or use one set of tyrants to punish another, or providentially overturn one despotism through the agency and ambition of another; but this does not make him the author of the wrath, or the approver of the tyranny or any of its enormities. It is the prerogative of God to bring good out of evil, and to accomplish his own purposes through even the wickedness of men. The murderers of Jesus fulfilled the divine counsel; yet it was not the less true that they slew him with wicked hands. So human Governments may fulfill the divine counsel, and yet not be of God in any other sense than that of being the creations and institutions of men under his ordinary providence.—*Samuel T. Spear, D. D.*

Prohibition Blasphemy.

THE following article we clipped from the *Free Press*, Mankato, Minn., of October 12, 1888. The election is past, and the contest for the present is decided, but so far as we are concerned the matter here given is worth as much now as it was before election, as it is with principles that we have to do and not with parties as such. We heartily indorse every word of the *Free Press* in its rebuke of this piece of blasphemy. This exploit of the Wisconsin *Prohibitionist* is a sample of the kind of political contest that is, and will be, carried on by that party which Miss Willard declares is to be "the party of God." Whoever has any respect for God or for himself had better separate himself as far as possible from the religious Prohibition party, its methods and its aims. The *Press* says:—

"There are no doubt many conscientious and estimable people in the Prohibition party, whose moral convictions prompt them to vote with that party as the best way to express their disapproval of intemperance. Such of these as still believe they are not misrepresented and disgraced by the methods of fanatical leaders and workers, we would ask to read the following stupid and blasphemous production, which belongs and should be credited to the Wisconsin *Prohibitionist*, in which it was published as a prominent editorial on September 27. It is alleged to be a quotation from the 'Bishop's Book of Common Prayer,' and is given to ridicule the declaration of Bishop Newman, of the M. E. Church, that he considers that 'the supreme duty is to place the Government in the hands of Harrison and Morton,' and that 'I vote as I pray and pray as I vote.' This Wisconsin organ of a party which is always lauding itself as the friend of 'God and home,' and repeatedly exhorts its members to vote as they pray, blasphemes God and disgraces itself by ridiculing the sacredness of prayer, and publishes the following as uttered by Bishop Newman:—

"O Lord, thou knowest that I have had about as much attention from the Republican party as it is the good lot of any Methodist minister to receive; and thou knowest also that no man who has enjoyed these privileges can leave the party without being called a sorehead, a traitor, and a sniveling hypocrite; and yet it does look tough for a man of my standing to vote the same ticket with tens of thousands of saloon thugs and bloody brewers and distillers. It does look hard, as I before remarked, to see a Methodist bishop voting with such low-down and vicious pluguglies, thugs, and gutter-snipes, to continue a traffic that pulls more men down to hell in one day than I ever converted in all my life. And yet, O Lord, thou knowest the fix I am in. Help me to make the people to truly see that both I, and Sheridan Shook, and Benjamin Harrison, and Peter Her, and Capt. Pabst, and Buffalo Miller, and "Bloody Corner" Cox, and Schlitz, and Val Blatz, and Boss Quay, and tens of thousands of other whisky men, and several other good people, do heartily sympathize with all wise and well-directed efforts for the promotion of temperance and morality; and to Harrison and the Republican party be all the glory, forever. Amen!"

"We submit that among the lowest ranks of journalism there is still enough respect for religion and the teachings of Christ to prevent them from becoming the subjects of unnecessary jest and ridicule. It was left for an organ of the great 'morality' party to descend to the lowest depths, and insult all decency and outward respect for the sacredness of religion by an abortive attempt to secure weapons to defend the party it disgraces. It is about time for self-respecting, thinking men who have connection with the Prohibition political party to sever their ties to an organization which develops such disgraceful, uncalled-for methods as this clipping discloses."

Amen and Amen, say we.

WHEN we walk toward the sun of truth all shadows are cast behind us.—*Longfellow.*

The Woman's Christian Temperance Union and Politics.

THE SENTINEL has sometimes been accused of antagonizing the good work of the Woman's Christian Temperance Union, and of turning aside from its legitimate work to fight that body. This charge we most emphatically deny. With the good work of the W. C. T. U., we are most heartily in accord; but just to the extent that it allies itself with so-called National Reform, and belies its name by becoming a political union, to that extent we are opposed to it. That is, we are opposed to it only when it neglects its own work. But in order that criticism may be turned from us, we publish the following from one of the most talented leaders in the National W. C. T. U. No words of ours have ever equaled it in scathing criticism, although it is justly deserved. The article is from the pen of Mrs. J. Ellen Foster, in the *Independent*, of November 1:—

Permit a brief recital of the position of the W. C. T. U. on the much debated question of politics. The essential elements of religious truth upon which this organization is based are total abstinence, and Christian unity in advocating it. The leading characteristics of this movement have been the education of individuals as to personal duty, and the suppression of the traffic in intoxicating liquors by legal enactments. This second phase of the question (work for prohibition) is not an end but a means to an end. This means is, however, so closely related to the end as to be sometimes substituted for it.

Brought into prominence by reason of more manifest connection with the duties of citizenship, the political phases of the question have very largely absorbed the vital forces of the movement. During the last few years an effort has even been made to bend all these forces into the line of party action alone. The doctrine has been boldly announced that effort, unless made by a party, was valueless for good, and all agitation and discussion on these lines has had its bias set in a party mould. A frenzy seems to have possessed the souls of men, and nothing of good or beauty is seen in anything but the work of partisanship with all its attendant curses. Doctrines subversive of the duties of citizens have been freely taught, and lessons which logically result in anarchy and discord have been readily set. The most willing students of these lessons have been the women of the W. C. T. U. Their zeal has outrun that of their brothers; it has had less of knowledge and more of religious fervor, and consequently been far more dangerous. It has made direct assaults upon the Christian character and political integrity of its own protesting membership, and has weakened its own hold upon the Christian public. The W. C. T. U. of to-day differs widely from the inspirational movement of the crusade or the early years which immediately followed.

We do not claim that lines of Christian effort have been abandoned. The children are still gathered in the Bands of Hope, and taught the truth of total abstinence; prisons are still visited with words of blessing, anointed with flowers and tears; daughters are still taught the charm of social abstinence, and mothers are admonished of the obligations and the possibilities of the home. In all the forty departments work still goes on, but these all are overshadowed by the turbid smoke of party frenzy, and the malarial mists of party Jesuitism.

No woman enjoys the official patronage who publicly antagonizes the political policy of the Union; no evangelist is sent out who is not in sympathy with the party work; no one is indorsed as a national organizer who declares her opposition to this policy. The official organ is a pronounced partisan paper. Like other partisan papers, it reports news and facts so as to make for their side. The paper for the work among foreign-born citizens is a party campaign paper during this year. The edition of the *Union Signal* for State and county fair work was made to bristle with arguments in favor of Prohibition party work.

The blight of partisanship is upon everything, and women who expect to purify politics lend themselves to insinuations and half statements of truth for party effect as readily as the veriest demagogues in the old political parties which they condemn.

This course has driven the women to great inconsistencies and many illogical positions. They talk about opposing "sweet reasonableness to severe epithet;" they make "gentle and dignified denial of any wrong intent toward any of our number," and then proceed to adopt with applause, charges (evidence of which is withheld) against the personal integrity of a sister whom they profess to love and honor. They formally declare the most slanderous insinuations of their willing press to be characterized by "Christian courtesy." Their president commended to her followers as "spicy reading," an open letter containing a most brutal attack upon a Christian minister, and which also contained insinuations against the character of a "beloved sister." Against such treatment there is no redress, since the code of Christian courtesy has swept away the ancient rule, an eye for an eye and a tooth for a tooth.

They indulge in tumultuous applause at the name and presence of third-party candidates, but their president declares that sooner than support Warner Miller in his present candidacy in New York, "Let the minions of that accursed business (saloon) elect their candidates and so fill up the measure of their wrath." To-day those same minions know that the influence of this Christian organization in the vital issues to be settled on November 6 will strengthen the opposition to the man who has answered the challenge of the saloons by saying he preferred defeat to success due to saloon influence.

The question is often asked: "Is not the minority as intensely partisan as the majority?"

Is not Mrs. Foster, an active Republican, as earnest in her platform advocacy of Republican doctrines, and as trusted in the counsels of party managers, and as responsible for Republican methods in dealing with the temperance question, as is Miss Willard for the third party?"

To this we reply: "Mrs. Foster is earnest in her belief and advocacy of Republicanism; possibly as trusted in the temperance counsels of Republicans, and she willingly shares the responsibility of the general trend of Republicanism on the temperance question. The difference between her position and that of Miss Willard is, that her Republican party work is done as an individual; she does not attempt to coerce the opinion or the influence of the organization to these party ends." Miss Willard does, in her official capacity, support the third party; she goes in person to local conventions, and pleads for this party alliance; she gives official approbation to representation of the W. C. T. U. in third party political conventions; she is herself, by vote of the National W. C. T. U. Convention, a "consulting member" of the National Prohibition Committee; she uses the platform of the W. C. T. U. Convention in personal advocacy of the third party and its candidates; she herself introduces these gentlemen as the candidates of "our party." This Mrs. Foster has never done. In Iowa, where the Republican party has warranted the largest approbation of temperance women, and where, if anywhere, the society would be justified in promising allegiance, there the W. C. T. U. has never given it; and Mrs. Foster has time and again declared it never could be done with her approval.

To fail to see the difference between official action and individual action, reveals a lamentable condition of mental or moral obloquy. In the conflicts of modern civilization it argues pitiful imbecility not to possess political convictions, and it argues mental or moral cowardice not to advocate them. This is as true of women as of men, but the political immorality of the National Woman's Christian Temperance Union consists in its appropriation of the political influence of the minority against their protest. That influence was given to the organization to keep and to use, but not to assign to any political party.

In civil courts to obtain money under false pretenses is "embezzlement," and to divert funds from their assigned and constitutional uses is "fraud." This is what the Woman's Christian Temperance Union has done; the difference in honor being in favor of the embezzler; the grand larceny committed by this Christian organization being of heart and soul and home "influence," while the embezzler merely steals material value.

In the time of the Woman's Temperance Crusade, through the prayers and Christian fortitude of these brave, devout women, there were reported scores of genuine conversions to Christ. We should like very much to see a report of the number of conversions effected through the *political* workings of the Woman's Christian Temperance Union.

Religion in Politics.

THE following account we reprint from the *Minneapolis Tribune* of October 16, 1888. It not only shows how things are being worked in that city, but it shows that the effort of the churches to secure control of the civil power is as widespread as the churches themselves. This evil spirit seems to be in the very air, yet the mass of the people seem to be totally unconscious of it. Nor do the papers have a word to say against it, or to expose its subtle encroachments. Although the *Tribune* printed this as it is, not a word did it say in any way to call attention to the fact that it means nothing but the establishment of a religious despotism. When the churches can control legislation and "make" people attend churches, we should like to know how much further they would have to go before their actions would be parallel with those of the Papacy. The principle is now identical with that of the Papacy, and when they secure the power, their actions will be identical.

"Last spring Dr. Strong, the secretary of the Evangelical Alliance of the United States, visited Minneapolis, and met with a committee of pastors who had been appointed to confer with him as to the advisability of organizing a branch of the Alliance here. Dr. Strong and the pastors held several conferences, but in view of the summer vacation being near at hand, definite action was deferred until fall. Meanwhile Rev. D. D. MacLauren, of the Church of Immanuel, was charged with much of the arrangement of the plans. Yesterday he reported partially at the ministers' meeting in the Young Men's Christian Association parlors. Next Monday, however, the matter will be the order of the day at this meeting, and will then take an active form.

"One interesting feature of the proposed Alliance will be its *prominent participation in State and municipal politics and government. This means that it will watch closely all State and city legislation.* In its name and upon its recommendation bills will be introduced in the Legislature, and such legislation as will increase the penalties for violation of the Sunday laws of Minneapolis will be especially favored and pushed. For example, it is the opinion of the orthodox ministers of the city that the theaters should be closed on Sunday, and this, in particular, will be warmly fought by them. Not long ago they succeeded, by uniting, in killing Sunday baseball playing, and they are determined to do the same with Sunday theater going. At the bottom of the Evangelical Alliance is the spiritual object, which is expressed in the following words:—

"To manifest and strengthen Christian unity, to promote Christian fellowship and co-operation, to study social problems and to apply to their solution principles of the gospel, and especially to reach with Christian influence the entire community without interfering with the methods and polity of any of the denominations."

"To accomplish this object a comprehensive plan of organization has been proposed. Under the direction of the central Alliance, which will be governed by an executive committee and a paid secretary, ward Alliances will be organized as auxiliaries. These ward Alliances will embrace churches of the locality of all denominations, and under their direction a thorough house-to-house canvass will be made in order to ascertain the condition and needs of people, and *if possible to make them attend churches.* Charity will also be dispensed where it does not conflict with aid given by the regular charitable organizations of the city. After such a canvass has been made, it is proposed to appoint voluntary visitors. To each visitor ten families will be assigned, and he or she is to call on those families once a month regularly. For example, the system that will be pursued is similar to one now in operation in the Church of Immanuel. Visitors from that church go from house to house in the neighborhood, and report back on printed slips to the supervisor the number of families included, the number actually visited, the number who are members or not members of churches, how many Bibles have been supplied, the number of sick and needy, etc. The supervisor in turn reports to the Advisory Committee the aggregate of the visitor's reports. This will be the plan of the ward auxiliaries of the Evangelical Alliance, but with the complete obliteration of religious denominations. Catholics, Lutherans, and all are especially invited to unite in the work. No proselyting except for Christians is meant to be attempted.

"In view of the fact that the opinion of the Catholic clergy on the subject is not definitely known, Father Henry McGolrick was seen last evening. He said:—

"The Catholic clergy, I think, will gladly unite in this work as much as they possibly can. We have always labored quietly for the morality of the community, and we would be the last to be backward now. We are interested in making people better by every means in our power."

"Rev. D. D. MacLauren, who has had most of the preparation of the scheme of the Alliance to do, said last evening:—

"There is no organization yet in the city of Minneapolis through which Christianity as a unit can speak. The ministers of the city believe that Christian unity is strong enough now to make itself felt in ways that churches separately have little influence. The Evangelical Alliance movement is a great success in Oswego, N. Y., in Brooklyn, in Baltimore, and other cities. In Minneapolis all the clergy seem to be in favor of the plan proposed. The Scandinavians, I can assure you, will do their part well. In a Sunday or two it is expected that nearly all the ministers of the city will announce the plan of work of the Alliance in detail from their pulpits."

CONSCIENCE is not given to a man to instruct him in the right, but its mission is to prompt him to choose the right instead of the wrong when he is instructed as to the right. Conscience tells a man that he ought to do right, but conscience does not tell a man what is right. —*Christian Advocate.*

The Church and State, alias the Prohibition Party.

THE election is over, but since the third party Prohibition managers say that the Prohibition campaign has but just begun, the following incident showing the character of the so-called Prohibition movement, is as timely now as ever.

The evening before election one of the editors of the *SENTINEL* was with several others in a business office in Minneapolis, when a well-dressed and intelligent looking gentleman came in, and, after noting how many voters were present, laid upon the desk as many sealed envelopes, addressed, "To the voters." As the gentleman turned to go out, someone handed him a printed notice of a lecture that was to be delivered that evening on "Church and State." He took in the contents of the handbill at a glance, and, hastily assuming from the most prominent words upon it, that the lecture was to favor the union of Church and State, said: "Church and State; that means Prohibition; we're with you on that."

The Prohibition politician was gone before anybody could disabuse his mind as to the nature of the proposed lecture on Church and State; but those who remained received a better idea of the real object of the so-called Prohibition party, than could have been gained by a week's talk. The remark that Church and State is synonymous with Prohibition was so spontaneous and so hearty that it could not fail to convince all who heard it. We wished that thousands of *SENTINEL* readers could have heard it for themselves, but this is an exact statement of the matter.

Let everybody be assured that work done for party Prohibition is work done to promote the union of Church and State, and to bind the citizens of the United States in a worse slavery than was ever suffered by the negroes. We cannot any longer in good conscience call the third party the Prohibition party, for temperance is by no means its main issue. Chairman Dickie himself declared that all the saloons and intemperance in the land are not so great a curse as the disfranchisement of women. So we are justified in saying that no one who has the cause of temperance and real liberty at heart, can train with the third party. It is not a Prohibition party, but a Church and State party, and strong opposition to it is perfectly consistent with the greatest devotion to true temperance and prohibition.

THERE is a good suggestion in the following: "When a man sets about an undertaking, he should first have settled these four things—what he wants to do, why he wants to do it, whether he has the right to do it, and how it can best be done."

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.—*Newton.*

Romanism and Republicanism.

THE fundamental cord which binds and preserves American liberties is the common-school system. It is only by educating the masses of the people to a full understanding of the responsibilities of citizenship, that we can hope for a conservation of American ideas and a continuation of American liberty. By its unqualified opposition to the public-school system of the United States, the Catholic Church becomes an enemy of American liberty, and must be considered, not as a spiritual organization maintaining its right to religious supremacy, but as a secular foe attacking an educational system which is so closely allied to the progress and preservation of our republic as to be inseparable from the temporal interests of the community.

According to American principles, the Church and State are entirely divorced, each retaining unqualified control over matters spiritual and temporal, respectively. No religion can be recognized as exercising any political power, and all are alike free to worship, each according to its creed. This is the result of political evolution, and marks the birth of free thought and free speech. It is the paramount exponent of liberty, and as such must be maintained.

The Roman Church in America has grown from a few mission schools in the last century to an enormous organization comprising over 7,000,000 followers, with vast properties situated in every State, county, and township of the Union. . . . But it must be remembered that this army of clergy and laymen are sworn to obey the temporal as well as the spiritual power of the Pope; they believe in Ultramontanism, and have stealthily obeyed the church's commands and worked for her interests until to-day the Roman Church controls an enormous amount of untaxable property, and is a power in the land, too little recognized by Americans.

The late campaign, in which the famed three R's played so important a part, is evidence that the Roman Catholic vote is a factor to be considered in politics. The press of the country know that if it would have the support of Catholics it must not criticize acts of the church, nor condemn its methods; the consequence is that no expostulation goes forth editorially against any act of aggression on the part of the church, and Romanists are truckled to like other factions.

At different periods of our history opposition to Catholicism has assumed alarming proportions, as in the Know-nothing riots in the East, when churches were burnt and lives lost. Such outward violence is but unreasonable bigotry and impedes the advancement of American ideas. It is not by force but by the ballot and the equitable administration of the laws that the encroachments of the church must be met. To oppose any religion, for its doctrines, and to permit such opposition to assume violent proportions, is unjust and un-American; but to prevent the encroachments of the church upon the State by equitable means, is to defend American freedom. . . .

The Roman Church (and in many instances the Lutheran) opposes the system of public education, because it maintains its exclusive right to religious instruction, and considers that it cannot confine itself to the task of merely imparting religious knowledge, but must have control of general education as a part of the spiritual prerogative. Republicanism demands that the people be educated at the public expense. The two conflict, and as the church cannot recognize the secular power of the Government, it will not relinquish its rights. From the beginning, this one question of educational control has called forth the continual animosity of the Church of Rome against republicanism, and how bitter this feeling is may be judged by a recent utterance of the *Freeman's Journal*, a Catholic organ, which says that "the common school system should go back where it came from—hell." No loyal American, whether Catholic or dissenter, can deny that such words savor of disgraceful bigotry and are aimed at a system which is co-existent with freedom. The late Cardinal Archbishop of New York, as quoted by M. Bouland, said that Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the holy Father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so. The *Catholic Review* states that "Protestantism of every form has not, and never can have, any right where Catholicity is triumphant." Any attempt to expostulate against the policy of a church is apt to be condemned as inconsistent with liberality, but the right of criticism is co-etaneous with the privilege of free speech, and no loyal American, whether Catholic or otherwise, can defend such words as consistent with American ideas.

America believes, as did Bluntsehli, that "Christianity is not only the basis but the living element of our civilization; yet the legal foundation of the State does not by any means rest upon Christianity. The State has not grown out of the church, nor upon the church, but is completely independent of the latter and of her dogmas." No true American should oppose the Roman or any other church for its doctrines, so long as it remains strictly within the precincts of spiritual power; but when it attempts in the slightest degree to intermeddle in the affairs of State, or to oppose education and enlightenment, it becomes the enemy of liberty and civilization, and as such must be fought by every friend of freedom.—*America*.

The American Sentinel.

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The American Sentinel.

OAKLAND, CALIFORNIA, DECEMBER, 1888.

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READ the SENTINEL this month from beginning to end, if you never did before. You cannot afford to lose any of it.

THERE are many things which we find on our table, which should be noticed this month, but lack of time and space forbid. Questions have been sent that should have immediate answer in the SENTINEL, but which must be deferred until next month. The field is widening, and we could easily fill two SENTINELS every month.

THE next National Convention of the Woman's Christian Temperance Union is to be held in San Francisco, in October, 1889. It is expected that five hundred delegates will be present. We shall be much interested to see how far they have progressed during the year, in the line of party politics and National Reform.

FOR the benefit of several who have made inquiries, we will state that Senator Blair is from New Hampshire, and is a Republican. It is also true that he, like many other Republicans, and Democrats also, is a prohibitionist. That is, he believes in prohibiting the liquor traffic, but does not, as yet, believe in separate party action for that purpose. His introduction of the Sunday bill was an individual matter, and cannot be considered as committing his party to any such policy.

WE have received several very appreciative letters lately, which are a source of great encouragement to us. Some of these have been from men professing to be infidels. We are sure that there are scores and hundreds of infidels to-day who were made so by false teaching concerning the Scriptures, and by being made to feel, by the actions of professed Christians, that the Bible sanctions injustice. The mission of the SENTINEL is to uphold perfect liberty, and to show that true liberty can be found nowhere else excepting in the Bible and Christianity. In consequence of this, we expect to see many avowed infidels renounce their opposition to the Bible, and become free men indeed. That men might know the truth and be made free by it, is our most earnest desire.

In his report to the *Christian Statesman* of November 15, Secretary Weir says:—

"It was my privilege to speak, October 9, to the R. P. Presbytery of Pittsburg, on their invitation. The subject treated was the latest development of the National Reform movement, viz., in the line of practical politics,

pressing its principles upon the various political parties for adoption."

"October 11 the Pennsylvania W. C. T. U. gave opportunity to briefly speak on the same phase of the movement, and to ask their help. It was one of the experiences indeed to speak before a thousand Christian women. They unanimously adopted a resolution affirming National Reform principles as applicable to civil and political affairs, asking the women of their Unions to urge them on the various political parties.

"To give effect to this, and to forward our principles in general, they created a new department—that of National Reform. This of course means a State superintendent for it, and county and local officers, just as in other departments. What opportunities will this give for mutual co-operation, distributing our literature, arranging for lectures or sermons, conventions, etc., as well as carrying the discussion of our principles just where it is so grievously needed, before the political parties."

Facts speak for themselves. It does not need a prophet to tell just what the W. C. T. U. of Pennsylvania, at least, is running into.

THE National Woman's Christian Temperance Union proposes to make Christ "this world's king; yea, verily THIS WORLD'S king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions." But Christ himself declared, "My kingdom is not of THIS WORLD." Therefore it follows that the kingdom which the Woman's Christian Temperance Union proposes to establish in this world is not the kingdom of Christ at all, but if established will be but a counterfeit of it, and that will be only a likeness of the Papacy. Christ says, "My kingdom is not of this world;" the Woman's Christian Temperance Union says, "Christ shall be this world's king;" therefore the word of the Woman's Christian Temperance Union is flatly against the word of Christ, and therefore *that part* of the work of the Woman's Christian Temperance Union, is antichristian.

THE *Christian Statesman* doubtless rejoices to be able to print the following:—

"The Eighth District Woman's Christian Temperance Union Convention, at Augusta, Wis., October 2, 3, and 4, passed this resolution:—

"WHEREAS, God would have all men honor the Son, even as they honor the Father; and,

WHEREAS, The civil law which Christ gave from Sinai is the only perfect law that will secure the rights of all classes; therefore,

"Resolved, That civil government should recognize Christ as the moral Governor, and his law as the standard of legislation."

Comment seems almost unnecessary, and all we will say at this time is that the above is of the low view of the law of God that is held, and must of necessity be held, by National Reformers. The law given from Sinai was not a civil law. If it were a civil law, why would it require to be administered by a moral governor? If the law of God could be the standard in civil legislation, then it would cease to be the wonderful law that it is. But the thing which we wish to have remembered is the adoption of National Reform principles by the W. C. T. U.

ABOUT a year ago the School Board of Pittsburg, Pa., made a Catholic priest principal of one of the city schools; but as there was much stir made about it, the priest retired from the position. It appears now, however, that he only let go to get a better hold; for the Catholics have now established a parochial school in the same public-school building. The dispatches say that the Protestants protest; but they cannot consistently protest for two reasons: 1. They demand that religion shall be taught in the public schools, and that is what the Catholics are teaching in that school—it seems to be a fact also that the children in that ward are almost wholly Catholic. 2. Christianity is the established religion of the State of Pennsylvania, and as even Protestants admit that the Catholic Church is a part of Christianity, that church has a right to claim the help of the State in teaching the State religion. There is a real need that there should be some Protestants in Pennsylvania who should protest, but whenever it is done, the protest will have to be against Protestantism itself as well as against Catholicism.

THE following, from the November number of *Our Day*, Joseph Cook editor-in-chief, should be noted by those who think that Church and State union is not possible in this country:—

"Five million signatures to a petition to Congress for laws promoting a better observance of Sunday have now been obtained. The National Woman's Christian Temperance Union Convention have voted to make the advancement of this petition a special and urgent work. The most influential indorsement which the petition against Sunday work in the mail and military service and in interstate commerce has yet received was given unanimously and enthusiastically on October 18, at Richmond, Va., by the International Convention of the Brotherhood of Locomotive Engineers, after two hours' thorough consideration of the subject, under the lead of the editor of our department of Church Work [Rev. W. F. Crafts]. Let all labor organizations, large and small, and all churches, do likewise speedily, and the desired law will not be long in coming. Churches and labor unions combined are politically irresistible."

But let it be borne in mind that when churches become politically irresistible, they are spiritually powerless, for they never seek political strength until they become conscious of diminishing moral force.

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