

THE AMERICAN SENTINEL.

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

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THE April number of the Chicago *Law Times*, a quarterly journal, will contain an editorial on the Blair Amendment to the Federal Constitution, under the title of "Conspiracy Against the Republic." The editor of the *Law Times* has the thing correctly. The "American Sabbath Union" is a grand conspiracy against religious liberty.

THE Jesuits rule. In the new Catholic University of Montreal, the Jesuits have two colleges which they wish to have remain independent of university control. The bishops were determined that these colleges should be dependent on the university. Appeal was made to the Pope, and his decision is that the Jesuits' colleges are to retain their independence, but to give no higher degree than Bachelor of Philosophy. In all such contests the society founded by Ignatius Loyola always wins. Few indeed know the influence it is exerting in the politics of nations as well as in the Roman Church.

OUR neighbor, the *Herald of Truth*, speaking of Sunday legislation, says: "We do not look on the restoration of the seventh day as the necessity of the hour, as the *Outlook* and the AMERICAN SENTINEL with great stress plead." Read a little more carefully, Brother Abbott. We cannot speak for the *Outlook*, but we can say that the SENTINEL has never pleaded for the restoration of any day. On the contrary, it has from the first been opposed to any attempt to establish any religious custom by law, no matter whether that custom is correct or not. We do this because it is not the province of one man nor any body of men to decide for any other man what is correct in religion. The worst enemies that the Bible and the Christian religion have ever had are those persons who have attempted to force them upon unbelievers. More infidels have been made by those who professed to be Christians than by any other means.

SOME of the alleged temperance papers say that the AMERICAN SENTINEL is run in the interest of the saloon. Well, if that is so, there must be something terribly wrong with the ministers of the country, for we are constantly receiving letters from preachers, heartily indorsing our work, and bidding us God speed. But if any-

body ever saw anything in the SENTINEL that could by any means be construed as favoring saloons, we would pay him well if he would point it out. The trouble is, that the SENTINEL has exposed the pretensions of some who are making the temperance cause a cloak for their own political ambition. The SENTINEL is run solely in the interest of a government "of the people, by the people, and for the people," and of pure Christianity, unadulterated with worldly scheming.

WE commend to all temperance workers, as well as to those who imagine they are such, but are not, the following words concerning temperance, from a recent letter by Dr. T. L. Cuyler:—

"After forty years of gratuitous and earnest labor in this blessed cause, I am solemnly convinced that if it was left to the tender mercies of partisan politicians, it would be *assassinated!* God never ordained that conflicts with gigantic sins should be waged with carnal weapons alone, or under the command of Cæsar! I am also convinced that if all the time, money, and effort, that have been expended on political movements, had been expended in direct moral efforts to check the drinking usages, and educate the conscience and conduct, and teach to the young lessons of abstinence, and make public sentiment against the diabolical and deadly drink-traffic, then our reform would be a hundred-fold stronger to-day."

Now let some National Reformer rise up and accuse Dr. Cuyler of carrying on his work in the interest of the saloons.

FROM an otherwise good article in an Eastern paper, in opposition to the so-called National Reform work, we find the following about the Blair Sunday-Rest bill:—

"This bill makes no exception in favor of the Sabbatarian who religiously and conscientiously observes the seventh day of the week instead of the first day, but provides a penalty that is to be applied if a seventh-day keeper should do any labor on the first day. We think the keeping of a Sabbath is a part of the worship of God, and civil law should go no farther than to grant protection to every soul who labors on any day of the week, provided he does observe *one* day in a religious manner."

We protest. If the keeping of a Sabbath is a part of the worship of God, as it certainly is, then the civil law has no more to do with it than it has to do with the movements of the planets. It is no business of civil government, whether a man observes one day, or two days, or no day at all, in a religious manner. Our objection to the Blair bill is not that it makes no exemptions in favor of seventh-day observers, and we hope that none of them will base their objection on that ground, for if they do they will simply nullify all that they may say against it. He who asks for an exemption clause in a Sunday law, thereby acknowledges the right

of the Government to make such laws. He virtually says, "You may oppress the unbeliever all you please, provided you won't disturb me." The AMERICAN SENTINEL believes that the unbeliever has as much claim on Government protection in his unbelief as the believer has for the same protection in his belief. To say that a Sunday law would lead to persecution for conscience sake only if it made no exemption in favor of seventh-day people, would be equivalent to saying that the man who observes no Sabbath has no conscience and no rights, which is untrue.

Subjection to the Powers That Be.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13:1, 2.

THIS text of Scripture has been the cause of a great deal of controversy concerning the scope of civil governments, and the relations which Christians should sustain to them. There are a great many people who take the extreme view that whatever civil governments enact should be scrupulously obeyed, no matter how much it may conflict with the will of God, as revealed in the Bible. They seem to imagine that God has delegated all power to men, and that he waives to the claims of men his right to govern in matters of morals. They virtually say that the inspired command to be subject to the higher powers, absolves people from direct allegiance to their Creator. The very statement of the case should be enough to show anybody the absurdity of such a view.

The thirteenth chapter of Romans affords in itself ample proof that the powers that be are ordained of God only in matters that pertain to the outward peace of society. But we wish to bring a few other Scriptures to bear, to show just how we are to be subject to earthly powers, and at the same time be subject to the highest power of all.

The seventh verse of the same chapter says: "Render therefore to all their due: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Render "honor to whom honor" is due, is a part of this command. Now it is beyond question that honor is due to God, for the Lord himself says that he will honor only those who honor him. 1 Sam. 2:30. And that this tribute and honor which are due to God are entirely different from those which are due to earthly governments, is evident from the words of Christ to the Pharisees, which are exactly parallel with those of Paul to the Romans: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. Thus we see that while we are to be subject to the earthly

powers, that subjection must in nowise conflict with our subjection to God.

That inspiration does not teach that men are in duty bound to obey every edict of earthly powers, but that they are to disobey every enactment which conflicts with the law of God, is very plain. Take the case of the three Hebrew children at the court of Nebuchadnezzar. They were as truly bound to be subject to him as ever any men were to an earthly ruler, for Nebuchadnezzar was king by God's own appointment (Jer. 27:4-7), and they had by the same power been placed under him. Yet when the king commanded them to worship an image which he had set up, they absolutely refused to do anything of the kind. For their stubbornness, as the king doubtless thought it, they were cast into a fiery furnace; yet God who commands us to be subject to the powers that be, showed his approval of their course in the most marked manner.

Take the case of Daniel in the court of Darius. That king made a decree that for thirty days no man should make a request of any god or man except himself, under penalty of being cast into a den of lions. But Daniel paid no manner of attention to the decree. When he knew that the writing was signed, "he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforesaid." Dan. 6:10. Like his three fellows, he made no secret of his disobedience to the king's order. Yet the same God who commands us to be subject to the powers that be, showed his approval of Daniel's course by delivering him from the lions, and honoring him before the whole empire.

The apostles afford another case in point. An express injunction was laid upon them by the Jewish Sanhedrim "not to speak at all nor teach in the name of Jesus." Acts 4:17, 18. The apostles, however, refused to keep silence, saying, "We cannot but speak the things which we have seen and heard" (verse 20), and they went right on teaching as though the rulers had said nothing. When they were again brought before the council, and reminded of the injunction which had been laid upon them, they boldly replied, "We ought to obey God rather than men." Acts 5:29. All these cases, and especially this last, show that the command to be subject to the powers that be, does not mean that we should obey them when obedience to them involves disobedience to God.

Now the question arises, were these men subject to the Governments under which they lived? Can men be subject to the powers that be, and yet not obey them in every particular, no matter what they command? We answer that men can be subject to the powers that be, and still disobey them when their decrees conflict with the laws of God; and the record shows most clearly that Daniel and his fellows, and the apostles, were subject to the powers that existed in their time.

A passage from the writings of one of the men who refused to obey men, when to do so involved disloyalty to God, will make this matter clear. We quote from 1 Peter 2:17-20:—

"Honor all men. Love the brotherhood. Fear God. Honor the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

The command to "honor the king" shows this to be a parallel passage to Rom. 13:1, 2. Here, as there, we are exhorted to be subject to rulers, even though they be not good. But that this does not mean that we should in so doing disobey God, is evident from verse 19: "For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully." The fact that he is called upon to suffer wrongfully, and that he is buffeted because he does well, shows that his doing right has been in direct opposition to the commands of his master. He suffers "for conscience towards God." That is, his conscience will not allow him to disobey God's commandment in obedience to the powers that be, and so he patiently suffers for it. And although he cannot obey the master's command, his patient acceptance of the threatened punishment shows his subjection to the power.

So we see that being subject to the powers that be, means simply that we are to obey them when their commands are right, and to disobey them when they conflict with those of God, and meekly to take the consequences. This is just what Daniel and his fellows and the apostles did. They did not resist, but they did not obey an unrighteous commandment. Now turn again to Romans 13, verses 2 and 5, and you will see that this is just what is taught. We quote:—

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

The Bible everywhere teaches respect for authority. Anarchists can find no warrant in the Bible for any of their contempt for authority. Rebellion against authority is not countenanced under any circumstances. Every soul must be subject to the powers that be, and that subjection consists in willing, prompt obedience to all their laws when they do not require disregard of God's law, and as willing an acceptance of the penalty for disobeying laws that do contravene the laws of God. An example of this is found in the early Christians, who took joyfully the spoiling of their goods. Heb. 10:34. Where there cannot be obedience, there must not be resistance. David would not lift his hand against the king of Israel, even though that king was most unjustly seeking his life; Paul would not knowingly speak ill of the high priest, although that priest was a wicked hypocrite. He counseled the Christians to be subject to the powers that were, even while he was daily violating the laws of the most wicked ruler; and he showed his subjection to a power which was despicable because of its moral rottenness, by willingly yielding up his life as the price of his necessary disobedience. E. J. W.

THE Catholic Monitor (San Francisco), of January 9, gives a prominent place to an article from the *Irish Catholic World*, written by Bernard O'Reilly, on the restoration of the Papacy, from which we quote the following, which shows how Catholics view the matter:—

"We speak now not merely to our own countrymen, but to our friends and readers of other lands as well, when we say that, knowing what the authoritative teaching of the pontiff and the church on this point is, it is our bounden duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. After all, as we said but recently, Catholics are stronger than the Freemasons or Atheists, if we will but join hands in the work before us. What a noble sight it would be to see the Catholics of Germany, of Ireland, of France, of Spain, and of America, demanding the restoration

of Papal independence. In this way, truly, Ireland would take her place among the nations, while a great step would be taken towards securing European peace. There is nothing impossible in this. If the Catholic manhood of the Continent, bearing arms as they do, were only in earnest in sustaining such work as this, one week would find missives from every Christian Power, on Signor Crispi's desk, warning him and his master to depart without delay from the eternal city. This is the duty of the hour for Catholic people; Irishmen will be no laggards in discharging their share of it."

When it is remembered that Catholics hold the balance of political influence in nearly every country, such appeals as the above are not to be considered as mere vapor.

Must the Chinese Go?

It is worthy of note and remembrance, that the National Reformers are the ones who profess to be the greatest friends of the Chinese, and who the most loudly denounce all attempts to limit Chinese immigration. Yet Dennis Kearney and his sand-lot party never more surely raised the cry, "the Chinese must go," than do these same National Reformers. If their movement should succeed, the Chinamen now here would almost all have to leave. It is well known that they are heathen, and that they know of no such thing as a sacred day. Every day in the week they may be found at work; and it is not to be supposed that they would take kindly to the "Melican man's" new way of evangelization. The National Reformers would virtually say to them: "We are Christians, and you are heathens, and consequently you cannot live in the same country with us." If you think that this is an uncharitable conclusion, read the following from the *Christian Statesman* of May 21, 1885, spoken by E. B. Graham, one of the vice-presidents of the National Reform Association:—

"If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die."

That is National Reform gospel. Let Kearney rave as much as he pleases; the National Reformers can give him points on how to drive out the Chinese.

An Analogy.

THE *Christian Oracle*, published at Chicago, says:—

"There is no reason why the Bible itself should be put out of the public schools. It is the word of God, and any church that objects to the reading of God's word in the public school, or anywhere else, by this objection makes a full and free acknowledgement that they have apostatized from the true faith, and are following tradition rather than revelation."

Not quite so fast. There is such a thing as a desire that other men should have the liberty of choice for themselves. Let us illustrate by a parable. My friend and I both like graham bread. We find that quite a number of our neighbors, perhaps a majority, like graham bread too. My friend says: "Now let us get a law passed that everybody shall eat graham bread." I object. I say, "Let every man choose for himself what he will eat." And then my friend says: "There is no reason why graham bread should not be eaten by everybody. It is good food; and anybody who objects to having people compelled by law to eat good, wholesome food,

like graham bread, thereby makes an acknowledgment that he eats nothing but worthless trash."

Can you not see the point? Because I am not willing to catch my neighbor and force him to eat graham bread against his will, is that any evidence that I myself do not like such food? Not at all. I think all men ought to eat that which is good, and I may try to show them by precept and example what is the most healthful diet, but I have no right to say that because I know it is good, and I like it, therefore somebody else who does not know that it is good, and who, as a consequence does not like it, shall be forced to eat it.

Now just as my appetite can be no criterion for him, so I may not substitute my conscience for his. The fact that I object to having my neighbor forced to listen to the reading of that which he does not like, is no evidence that I do not like it. The Bible stands for liberty. It calls men to liberty. And the forcing of men to listen to it, will work the very thing that it is designed to prevent; for if men do not like the Bible, the surest way to confirm their dislike is by forcing them to listen to it. The Bible says: "Whosoever will, let him take the water of life freely." When men, in their blind zeal for the gospel, become wise above that which is written, and think that men can be made Christians by law, when the Bible says it is only by the persuasion of love, they do the Bible more injury than do the defamers of that book.

Origin of the Public School Controversy

It is probably not generally known that the Roman Catholics, in asking for a portion of the public school money, are simply following Protestant leading; but such is the case. The following items from the first section of "Romanism versus the Public School System," by Dr. Daniel Dorchester (Methodist), may be of interest to those who have not the book:—

"Many may be surprised to learn that the first appeal for a division of the public school funds in this country was made by a Protestant denomination, and the first sectarian division actually made was to that body. The other Protestant churches, instead of objecting, attempted to obtain their share of the public funds."

After mentioning the formation of the New York Public School Society, in 1805, the Doctor says:—

"The first ripple of disturbance in the management of this society, it should be said, came from the Protestant denominations, when the Baptist Bethel Church, in 1823, sought and obtained its share of the public money for its schools. An agitation was awakened, all the steps of which need not now be distinctly traced. . . . By the act of the Legislature the question of a division of the funds was to be decided by the Board of the City Corporation. That body appointed a committee to hear the parties to the case. It is remarkable that the Episcopalians, Methodists, Baptists, and Roman Catholics, at that time, sought for a participation in the school fund, just as the Roman Catholics have since done. After the hearing, the committee made a report, which settled the principle for that time, that sectarian schools were not to be sustained or aided from the public money."

Speaking of the controversy that has since been carried on, Dr. Dorchester continues:—

"It is correctly claimed by intelligent Roman Catholics that this controversy did not begin with them, but with the Baptist Bethel Church, already referred to. They also justly claim that certain influential Protestants, at the opening of this controversy gave them encouragement. Among these the distinguished Rev. Dr. Eliphalet Nott, for a very long period president of Union College, at Schenectady, is cited as one who was open in the advocacy of a denominational school system, by

which each denomination would share, in due proportion to its pupils in the schools, in the common school fund."

Whether the Protestants withdrew from their former position because they saw that the Roman Catholic Church would have the lion's share or not, we cannot say. But this we do know, that in a different form they are advocating the same principle to-day. The Blair Educational Amendment Bill will place the public schools of this country, with all the public school money, in the hands, not of any particular sect, but of Protestants and Catholics combined. For that bill is nothing more nor less than an act to promote the union of Church and State.

The New Theocracy.

THE National Woman's Christian Temperance Union proposes to establish a theocracy by ballot in this Government. They have declared that "Christ shall be this world's king" (although Christ himself said "my kingdom is not of this world"), and that this kingdom of Christ "must enter the realm of law through the gateway of politics." They have declared that—

"A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause."—*Monthly Reading, September, 1886.*

This is not the first attempt of the kind that has been made in the Christian era. The same theory prevailed among the ambitious church leaders in the fourth century, and the same kind of a scheme was set on foot there by them as is here being carried out now. Says Neander, of the time of Constantine:—

"There had in fact arisen in the church a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way."—*Torrey's Neander, Boston, 1853, p. 132.*

Neander calls this a "false theocratical theory;" and it is rightly so called, because since Jesus Christ died, no theocratical theory of earthly government can be anything but false. There was once a true theocracy upon earth. The Government of Israel was a true theocracy. That was really a Government of God. At the burning bush, God commissioned Moses to lead his people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt, and led them through the wilderness, and finally into the promised land. There he ruled them by judges "until Samuel the prophet," to whom, when he was a child, God spoke, and by whom he made known his will. In the days of Samuel, the people asked that they might have a king. This was allowed, and God chose Saul, and Samuel anointed him king of Israel. Saul failed to do the will of God, and as he rejected the word of the Lord, the Lord rejected him from being king; and sent Samuel to anoint David king of Israel; and David's throne God established forevermore. When Solomon succeeded to the kingdom in the place of David his father, the record is: "Then Solomon sat on the throne of the Lord as king, instead of David his father." 1 Chron. 29:23. David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God.

The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon, and who entered into a solemn covenant before God that he would loyally render allegiance to the king of Babylon. But Zedekiah broke his covenant; and then God said to him:—

"Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27; 17:1-21.

The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell, and was succeeded by Grecia, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the third time. And then says the word, "It shall be no more, till He come who right it is; and I will give it him." Who is He whose right it is? "Thou . . . shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:31-33. And while he was here as "that prophet," a man of sorrows and acquainted with grief, the night in which he was betrayed he himself declared, "My kingdom is not of this world." Thus the throne of the Lord has been removed from this world, and will "be no more, until he come whose right it is," and then it will be given him. And *that time* is the end of this world, and the beginning of "the world to come." Therefore while this world stands, a true theocracy can never be in it again. Consequently every theory of an earthly theocracy is a false theory; every pretension to it is a false pretension; and wherever any such theory is proposed or advocated, whether by the Papal Bishops of the Roman Empire in the fourth century, or by the Woman's Christian Temperance Union of the United States in the nineteenth century, it bears in it all that the Papacy is or that it ever pretended to be,—it puts a man in the place of God.

All that the history of the Papacy is, is only the working out of this theory. For the first step in the logic of a man-made, or a woman-made, theocracy, is a Pope; the second step is the infallibility of that Pope; and the third step is the Inquisition, to make his infallibility effective, as we will prove.

First, a true theocracy being a government immediately directed by God, a false theocracy is a government directed by a man in the place of God. But a man governing in the place of God is a Pope. A man ruling the world in the place of God, is all that the Pope has ever claimed to be.

Second, a false theocracy being a professed government of God, he who sits at the head of it, sits there as the representative of God. He represents the divine authority; and when he speaks or acts officially, his speech or act is that of God. But to make a man thus the representative of God, is only to clothe human passions with divine power and authority. Consequently, in order to make all his actions consistent with his profession, he is compelled to cover them all with the divine attributes, and make everything that he does in his official capacity the act of God. This is pre-

cisely the logic and the profession of papal infallibility. It is not claimed that all the Pope speaks is infallible; it is only what he speaks officially—what he speaks from the throne. Under this theory he sits upon that throne as the head of the Government of God in this world. He sits there as the representative of God. And when he speaks officially, when he speaks from the throne, he speaks as the representative of God. Therefore, sitting in the place of God, ruling from that place as the official representative of God, that which he speaks from the throne is the word of God, and must be infallible. This is the inevitable logic of the false theocratical theory. And if it be denied that the theory is false, there is logically no escape from accepting the papal system. The claims of the papacy are not in the least extravagant, if the theory be correct.

Third, God is the moral governor. His Government is a moral one, whose code is the moral law. His Government and his law have to do with the thoughts, the intents, and the secrets of men's hearts. This must be ever the Government of God, and nothing short of it can be the Government of God. The Pope then being the head of what is pretended as a Government of God, and ruling there in the place of God, his Government must rule in the realm of morals, and must take cognizance of the counsels of the heart. But being a man, how could he discover what were the thoughts of men's hearts, whether they were good or evil, that he might pronounce judgment upon them? By long and careful experiment, and by intense ingenuity, means were discovered by which the most secret thoughts of men's hearts might be wrung from them, and that was by the Inquisition. The Inquisition was only the inevitable logic of the theocratical theory upon which the Papacy was founded. And the Papacy—infallibility, inquisition, and all—is only the logic of any theocratical theory of earthly government since Jesus Christ died. And this theocratical theory advocated by the W. C. T. U. is not an exception.

But some may say that the Union says "a true theocracy," while that of the fourth century, and which made the Papacy, was a false one. That one was not considered false by those who advocated it, any more than this one is by those who advocate it. To the bishops of the fourth century that theory was as truly that of a true theocracy as is this now to the women of the National W. C. T. U.; hence they, too, in their day prayed devoutly for the ballot in the hands of bishops. The theocratical theory of the bishops of the fourth century was no more false than is this one now held by the W. C. T. U. And as that one made a Papacy then, so will this one now, if it should ever become successful. A Papacy is inherent in the very theory itself; and it matters not by whom it may be advocated; that will be the result of any successful carrying out of the theory. If the W. C. T. U. should get the ballot in the hands of women, and should then control the Government of the United States, and establish their theocracy by ballot, and elect the president of the National W. C. T. U. to the seat at the head of the Government, she being head of a theocracy—a Government of God—would sit there as the representative of God, and would be a pope. But the Government of the United States never wants to see a pope, either male or female.

As any theocratical theory of government in this world is a false theory; as any such theory

contains a Papacy; and as the National W. C. T. U. advocates just such a theory, therefore that much of the National Woman's Christian Temperance Union should be opposed as certainly, and as decidedly, as should the Papacy itself.

A. T. J.

A Significant Proposal.

THE feverish, restless spirit of the times, and the tendency of the age towards legislation which interferes with the individual rights of conscience, are well exemplified in a proposal by the trustees of the Normal College of New Jersey of an amendment to the State Constitution "prohibiting the establishment of schools the purpose of which is to withdraw pupils from the public schools."

Of course the amendment is aimed directly at parochial schools, but great as is the evil of Romish opposition to our common schools, the remedy proposed by the trustees of the Normal College would be a great deal worse. It is right that the State should require every parent to afford his child an opportunity to acquire a good education in the common branches of knowledge, but to go farther than that and say that the child must be educated in this school, or in that, is a most unwarranted invasion of private rights. If Protestants, because they are in the majority, have a right to say that Catholic children shall be educated in the public schools, it must follow that where Catholics are in the majority they have the right to say that Protestants shall send their children to church schools.

There are some things for which people are properly answerable only to God, and certainly the matter of giving religious instruction to, or of withholding it from their children, is one of those things. The State may require Catholics, or Presbyterians, or Methodists, and, in short, people of all denominations, to educate their children, but the moment it forbids the establishment of denominational schools, and requires that all shall send to the State schools, it strikes down religious liberty, and tramples upon the sacred rights of conscience.

Things Not What They Seem.

SPEAKING of the Sunday-Rest bill, the Leavenworth *Standard* says: "The National Reform Association, representing a million or so of cranks, has a numerous and cunning lobby on the ground, who are using every effort to hurry the bill through."

There are not so many of them, brother. Don't you remember General Grant's story about the wolves in Texas? At the time of the Mexican war, he and a young companion were traveling to join their regiment. Says he, "On the evening of the first day out from Goliad we heard the most unearthly howling of wolves, directly in our front. The prairie grass was tall, and we could not see the beasts, but the sound indicated that they were near. To my ear, it appeared that there must have been enough of them to devour our party, horses and all, at a single meal. The part of Ohio where I hailed from was not thickly settled, but wolves had been driven out long before I left. Benjamin was from Indiana, still less populated, where the wolf yet roamed over the prairies. He understood the nature of the animal, and the capacity of a few to make believe there was an unlimited number of them. He kept on toward the noise unmoved. . . . When he did speak it was to ask: 'Grant, how many wolves do you think there are in that pack?'

Knowing where he was from, and suspecting that he thought I would overestimate the number, I determined to show my acquaintance with the animal by putting the estimate below what possibly could be correct, and answered, 'Oh, about twenty,' very indifferently. He smiled and rode on. In a minute we were close upon them, and before they saw us. There were just *two* of them. Seated upon their haunches, with their mouths close together, they had made all the noise we had been hearing for the past ten minutes."

That is the way it is with the National Reformers who are pushing the Blair Bills. It seemed as though there were millions of them; but when we got hold of the cold facts about the petitions, in the *Congressional Record*, we found that only a few persons comparatively had been making all the noise. Still this doesn't warrant the friends of truth and justice in relaxing their efforts. Noise counts for a great deal in this world.

Are National Reformers Christians?

THEY claim to be. They desire to make Christ king of this nation. They aim to establish by civil law what they call the Christian Sabbath. They are determined to have what they call Christian instruction in our public schools. Verily, on the face of it, it would look as though they were Christians. Further, they are determined to compel all to submit to their regulations, willingly if they may, forcibly if they must. If a man who does not believe in Sunday sacredness, concludes that he ought, in duty to his family and for the interests of his business, to work upon that day, he must be compelled to do differently.

Now a Christian is a follower of Christ, one who observes his sayings. And to one of the most blessed of his sayings, known all over the world as the "golden rule," National Reformers are diametrically opposed: "All things whatsoever ye would that men should do unto you, do ye even so to them." Matt. 7:12. The term *men* includes more than the National Reformers, or Christians. It means Jew and Gentile, Barbarian and Scythian, Mohammedan and Pagan, believer and atheist. If it is right, therefore, to compel all these classes to observe any of the forms or institutions of Christianity, simply because professed Christians are in the majority, or have the power to enforce obedience, it follows, if National Reformers are Christians indeed, that they believe it would be the duty of the Jew or the Pagan to enforce his forms of worship and religious institutions upon Christians, if he were in the majority or had the power.

This is the inevitable conclusion. They say to the grossest idolator, We are Christians, and believe the golden rule of Christ. Now we desire you to be a Christian. We wish you to observe the institutions of Christianity. If you do not desire to do so, we will compel you so to do. By that they say to him, This would be just what you ought to do by us—compel observance of your gross idolatry—if our situation were reversed, and the power were in your hands. And if the National Reform theory be correct and Christian, the golden rule justifies religious prosecution and persecution, in all lands, of all religions. Either Christ taught that it was right to compel religious observance, or else National Reformers are not followers of Christ. Do National Reformers ever read the instruction of Christ? Will they follow it? Then they will no longer be National Reformers, seeking through civil laws

and penalties to propagate the religion of Christ; for National Reformers and the Christianity of Christ are diametrically opposed the one to the other.

Christ gave the golden rule to keep his followers from the exercise of all oppression and tyranny. And those who believe more in His sayings than they do in their own selfish greed for place and power, will never seek to enforce any religion or religious institution on their followers. But perhaps National Reformers have never learned the golden rule. For their sakes we repeat it again: "All things whatsoever ye would that men should do unto you, do ye even so to them." M. C. W.

Proposed Persecution in Tennessee.

WE learn that the following is being circulated in the western part of Tennessee:—

NOTICE,

"To whom it may concern:—

"That we, the undersigned citizens of the Texas neighborhood and vicinity, being desirous of the welfare of our community, and that peace may prevail, and that the morals of our children may not be insulted and trampled upon by willful violation of the Sunday laws of our land, do this day pledge our honor that we will individually and collectively prosecute each and every violation of our State law that may come under our observation."

That our readers may know just what will be the result of carrying out that pledge, we print the Tennessee Sunday law, which they propose to enforce. Here it is:—

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

If the enforcement of that law would not be persecution, then we don't know what would be. If any farmer shall be "guilty" of planting squashes behind his barn, or of hoeing corn in the back lot, down by the woods, on Sunday, he may be hauled up and fined. Yet we are gravely assured that Sunday laws are simply "sanitary arrangements," and are not intended to make men religious. We do not need to be informed that they are not intended to make men religious. Such a law is calculated only to make anarchists and hypocrites.

Sanitary arrangements, forsooth! What is there about the Sunday that makes it so much more dangerous to a man's health to dig potatoes or weed onions on it than on any other day? We propose to ring the changes on this matter until the people shall see the inconsistency, or the duplicity, whichever it is, of those who argue for Sunday laws. If they want sanitary regulations, let them try their hands at framing something that would indicate it. If they want what the laws they frame seem to indicate, then let them say so plainly, and we shall have far greater respect for them.

It may be said that the Tennessee law will never be enforced according to the strict letter of it, and that we have supposed an impossible case. But the fact is that less than three years ago, under the Tennessee Sunday law, men were arrested and fined and imprisoned for quietly digging potatoes on Sunday for dinner, and for pulling up weeds out of their garden. And this was not in town, where people might see the work

while passing to or from church, but in remote country districts, where the informer had to go out of his way in order to see the Sunday work.

This fact, taken in connection with the last clause of the law, reminds us of another gross abuse that may be perpetrated. The law gives one-half the fine to the person who sues the Sunday worker. Vagabonds who have nothing to do but loaf around, may make a very fine thing for themselves by spying around the country, and peeping into shops to see who is working, and then lodging information against them. The Tennessee Sunday law is a disgrace to the State and to civilization, yet the reader will look in vain to see any denunciation of it by any National Reformer or advocate of a Sunday law "for sanitary purposes only." W.

Why Unite Sunday and Prohibition?

A NOTICEABLE feature of the present Sunday-Law agitation is the disposition manifested by all its advocates to unite the Sunday and the Temperance questions, or rather to make it appear that they are one and the same question. The following, from a religious paper published in San Francisco, shows how the matter is generally presented:—

"The demand for the destruction of the Christian sabbath, the poor man's sabbath, his rest day, his lease of life, his hope, is the demand of the saloon and the vile horde born of the saloon. We have put the city and the State in the hands of the worst set that ever cursed the earth; to wit, the conspirators against truth, virtue, and our homes—the remorseless wretches of the saloon business. They are ruining workingmen and destroying their homes. They want no sabbath. Gentlemen, we have a big job on our hands to rescue the people from the thralldom of the saloon! But let us have courage and faith. Pour in petitions for a legal sabbath. Send them to the members of the Legislature whom you may know. We do not wish to interfere with any man's rights, and would not do so under any circumstances; but to protect one day in seven from the accursed greed of corporations and the consuming vices of the saloon, is a patriotic and Christian duty."

The closing words of this quotation are significant, and show plainly that the central thought is not the advancement of temperance reform. It is true that "to protect one day in seven from the accursed greed of corporations and the consuming vices of the saloon, is a patriotic and Christian duty." But why protect only "one day in seven from the consuming vices of the saloon"? Is it not "a Christian and patriotic duty to protect" every day from these consuming vices? Why single out Sunday and protect it, while "the remorseless wretches of the saloon business" are allowed to prey upon society "ruining workingmen and destroying their homes" the remaining six days of the week?

Why "pour in petitions for a legal sabbath"? Why not the rather "pour in petitions" for the prohibition of the liquor traffic on all days? And as for "the accursed greed of corporations," if it can be restrained "one day in seven," the same power can restrain it every day in the week. If the movement is simply to secure to workingmen one day in seven from labor, why not ask for a law requiring all employers to allow each employe one full twenty-four-hour holiday each week, and allow the interested parties to arrange between them which day it shall be; or, better still, let each employe choose which of the seven days he will take? This arrangement would meet all physical demands for rest from toil, and is in perfect harmony with the somewhat popular seventh-part-of-time theory.

Such a proposition will however meet with no favor among the advocates of "a legal sabbath," for what they want is not merely that "one day in seven shall be protected," etc., but that Sunday, the first day of the week, the so-called "Christian Sabbath," shall be that day. But why should everybody be required to keep this particular day? Who requires this at our hands? Some people, we suppose, feel it to be a religious duty to observe that day, but many, equally conscientious, think quite differently. Why then should they be compelled to act contrary to their convictions in this matter, any more than in other questions of faith and practice?

Let those who wish to do so keep Sunday, but it is a dangerous thing to give to any church or to any number of churches the power to enforce upon others the practice of any article of their creed.

The law of California—and so far as the writer is aware the same is true in every State—gives ample protection to all religious assemblies, not only on Sunday, but upon every day, and this is right; but what possible difference can it make to A, who chooses to go to meeting on Sunday, if B takes a spade and digs in his garden, or if C hitches up his team and plows in his field? "Oh," you say, "it outrages A's religious sensibilities." But what if it does? Are A's feelings any better than B's or C's feelings? and why protect one man's feelings any more than another's? Is not the very existence of Protestantism a standing outrage on the feelings of every Papist? and are not the feelings of the Pope outraged every day by the knowledge that Protestant worship is conducted almost within the shadow of the Vatican? Certainly; but that is no reason why Protestantism should not exist, or that a Methodist meeting-house should not be tolerated in Rome. The fact is that people have no business to have feelings that would deny to others equal rights with themselves; such feelings are a violation of the golden rule.

Sabbath keeping is purely a matter of religion, and it is no more proper to enforce it by law than it would be to compel men to make a profession of religion, ask a blessing at their tables, or have family prayers. It is a duty that every man owes to God and to his family to do these things; but no one would think of claiming that the State has a right to require him to perform such duties. And so, even were we to grant for a moment that Sunday is the Sabbath, it is clearly not within the province of the State to regulate the keeping of it farther than it does the discharge of other real or supposed religious duties; namely, to protect in the discharge of these duties, all who wish to perform them. Farther than this the Government has no right to go.

C. P. BOLLMAN.

A Fallacy Exposed.

A SHORT time ago we heard one of the ministers of Oakland read an essay to his congregation on Sunday observance. It was one of a combination of discourses designed to stir the people up to see the necessity of a State Sunday law; but one of the illustrations used was most unfortunate. It is well known that the strongest plea for a Sunday law is on the ground that the workingman is ground down by soulless corporations. Pathetic stories are told of conscientious men who would like to keep Sunday, and who feel that they ought to, but who are not able to follow out their

conscientious convictions lest they should lose their places.

The preacher was showing how strictly Sunday ought to be observed, and how God's blessing follows its strict observance. He told of a man with whom he was acquainted in Chicago, who was forced to drive on a street-car for a living. When it came Saturday night his employers required him to work the next day, but he refused, saying that he could not work on "the Sabbath," and that he would throw up his job. The managers, however, concluded that so conscientious a man would be valuable, and did not discharge him, but gave him constant employment after that.

He also mentioned the case of the young man who was discharged by Stephen Girard, because he refused to help load a ship on Sunday. The young man wandered around for several weeks in search of employment, and finally found an excellent place in a bank, to the managers of which he was recommended by Girard himself, as a model of conscientious honesty.

If this proves anything, it proves that the talk about a Sunday law being a necessity in order that the laboring man may keep Sunday in accordance with the dictates of his own conscience, is all cant. It proves that there is no necessity whatever for any Sunday law. Everybody who wants to keep Sunday can do so without a law, and nobody can hinder him; while those who do not want to keep Sunday will not thank those who make a law compelling them to. The only necessity there is for a Sunday law is in the selfishness of those who are clamoring for it.

Religious Legislation.

A POLITICAL convention is to be held. Somebody is to be elected to represent the people in the legislative halls of the State. The convention must decide who shall run in the interest of the party, as a candidate to be voted for at the election. Many men desire the honor and the money that the office would give them. Who shall be the favored man? Much scheming will be necessary to succeed. Opponents must be misrepresented. Several must be bought off. Delegates must be bribed. Cheating in the count, and falsehood in covering it up, must all be resorted to in order to obtain the nomination. After the nominations have been made, then all these sins must be increased ten-fold before the man is elected and legally installed in office.

This manner of procedure is so common all over the country that exceptions rarely occur. In fact, corruption is so nearly universal that honest men dread to enter the race, and for these reasons, the majority of office-holders are political tricksters. But finally the legislative body meets, and after much confusion and ado, they are prepared to begin the responsible work of making, un-making, and re-making laws.

While these men are thus engaged in their work, we will notice what is taking place elsewhere. An ecclesiastical association meet and form a creed. Their neighbors are willing for them to adopt it if they choose to, as it does not interfere with their civil rights. But the makers of the creed are not disposed to brook opposition, and therefore they begin to cast about them to hit upon some scheme by which dissenters may be compelled to conform to the will of the creed-makers. At this juncture a National Reformer proposes to them that as the Legislature is in ses-

sion, they can have the creed embodied into a bill, and enacted into a law, and thus unanimity of action all over the State will be secured. The creed-makers have the balance of power any way, and why should not their will in the matter become law, and thus confusion be avoided among the people?

Then it flashes upon their minds that these law-makers are God's ministers, ordained of the Lord for this very purpose; and they only wonder why they have been so long in finding this out. Of course these officials have never studied the Scriptures, neither have many of them been converted; but the manner in which they obtained their election has sanctified them for this purpose, and they are therefore eminently qualified to decide upon spiritual matters pertaining to the kingdom of Christ; for have not the National Reformers declared that Christ's kingdom is of this world, and that even Israel was a republic, and that the laws were enacted by the seventy who were elected by the people? And if so, do not the princes of this world understand the wisdom of God, even the hidden mystery?

But what says the Apostle Paul about it? He says that it was not God's will that the faith of the church should stand in the wisdom of men, but in the power of God: "We speak wisdom among them which are perfect, yet not the wisdom of this world, nor of the princes of this world that come to naught: but we speak the wisdom of God in a mystery . . . which none of the princes of this world knew; for had they known it they would not have crucified the Lord of glory." See 1 Cor. 2:5-8.

The backslidden church, in the days when the Son of God was on the earth in person, appealed to the princes of this world, who were appointed by Cæsar, to have the traditions of the elders enforced upon everyone. These traditions, which made void the commandments of God, were to the elders of more consequence than the life of the Son of God; and, therefore, they caused these Cæsar-made officials to believe that unless they crucified Christ, they were not Cæsar's friends; and therefore Christ was crucified. Paul, through the Spirit of God, instructs the Church of Christ upon these very points. These Cæsar-appointed officials, who crucified the Lord of Glory in person, have often been imitated by earthly rulers in putting Christ to death in the person of his saints.

The very religious Pharisees, by the force of their influence, finally compelled Pilate to give sentence against Jesus. The church, backslidden from God, appealed to Pilate, reminding him that he was not Cæsar's friend if he did not condemn Jesus for them. John 19:12. This made Pilate know that these people who were so zealous for their creed would be his political enemies if he did not yield to their demand, and not being scripturally-minded himself he reluctantly gave sentence to the clamor of the multitude. But what faith had he in their religion?

But were not Pilate and his official colleagues to be obeyed civilly? Christ, in his Sermon on the Mount, taught the people to respect these very men. Whenever he was interrogated upon the point of civil obedience, he advised it. But in points of religion, he advised them to "render unto God the things that are God's."

Pilate should have dismissed the assembly, as his wife advised him to do, but the voices of the people and the priests prevailed, and Pilate made the chief mistake of his life by letting himself be influenced to go beyond his jurisdiction—to in-

terfere in matters purely of a religious character

Whenever the legislative bodies of our country permit themselves to be influenced by the churches to enter the arena of religious legislation, they will be in spirit and kind repeating the history of Pilate in his condemnation of Christ. They should let these things alone, and attend to the kind of matters that relate to Cæsar.

WM. COVERT.

What's the Matter With Milk?

At the Oakland Sunday-Law meeting the usual plea of a "sanitary arrangement" was made. This Sunday law is a thing absolutely necessary for the health of the people. In his speech, Dr. Briggs took occasion to tell how to get the full benefit of this sanitary arrangement. One very essential thing was, not to allow the milkman to deliver any milk on Sunday. Now we have given some study to sanitary matters, and we cannot see how receiving into the house and eating milk on Sunday is of serious detriment to anybody's health, providing, of course, the milk is not too thin. Why is milk that is good on six days in the week so intensely deleterious on Sunday? This is a problem for scientists.

But hold! we remember that this proposed Sunday law is solely in the interest of temperance. All they want to do is to close the saloons, so that the good people can have a chance to rest and worship "according to the dictates of their own consciences." Now we have two explanations, either one of which may fit the case. They are afraid that when the saloons have been closed up, the saloon men will bribe the milkmen to mix a little whisky with their milk, or else to deliver whisky and beer to certain houses, under pretense of leaving milk. Very far-sighted, these temperance workers are, to be sure. We congratulate them on their sagacity.

But possibly they have found that milk is a very harmful beverage. You know that some milk is bad, and when milk is bad it is like the little girl that Mother Goose tells about, "it is horrid," and very dangerous to health. Now these clerical guardians of the public health have discovered this, and are determined to allow the people to be exposed no longer. So just as they will close the saloons on Sunday, in the interest of temperance, they will stop the sale of milk on Sunday, in the interest of health. "But if the milk is so bad that it is positively dangerous, why not prohibit the sale of it altogether?" asks one. Simple soul, can't you see that when the people are idle they are much more susceptible to disease than they are when they are at work? When people are at work they can throw off the evil effects; but on Sunday, when they are idle, the milk can get in its deadly work unhindered. What a wonder that the country has not been depopulated through eating milk on Sunday!

Friends, do you believe a word of the statement, that the proposed Sunday law is to be only a sanitary arrangement? We don't believe that you do. We don't believe that anybody does, not even the men who say so. No one can believe such a palpable absurdity. Well, then, stop and ask yourself if there must not be some inherent wickedness in a scheme which compels its promoters to resort to such flimsy excuses?

THERE are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right.—Thomas Clarke.

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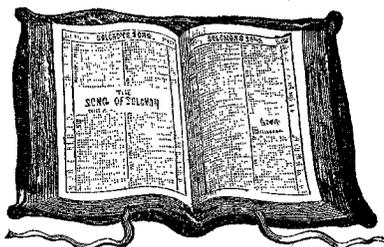
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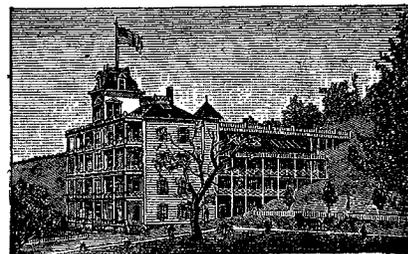
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The American Sentinel.

OAKLAND, CALIFORNIA, FEBRUARY 27, 1889.

NOTE.—No papers are sent by the publishers of the AMERICAN SENTINEL to people who have not subscribed for it. If the SENTINEL comes to one who has not subscribed for it, he may know that it is sent him by some friend, and that he will not be called upon by the publishers to pay for the same.

It is not toleration which is established in our system, but religious equality.—*Judge Cooley.*

“HUMAN tribunals for the consciences of men, are impious encroachments upon the prerogatives of God.”

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.—*Dr. Schaff, in Church and State in the U. S., p. 11.*

THE proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.—*Hon. Richard M. Johnson, 1828.*

THE Wellsboro (Penn.) *Republican Advocate*, of January 30, contains a column article which gives a very fair view of the work of the National Reform Association, and the editor says of it: “This subject is well worth discussion, and the columns of the *Republican Advocate* are open to communications for or against the Amendment.” We are glad to see this matter agitated; it is fast becoming the leading question of the day.

THE president of the Woman's Christian Temperance Union of Reading, Pa., has issued an appeal to the pastors and churches of that city, asking them all to co-operate in a Sunday crusade. She says: “Can we pray, Thy kingdom come, and not lift our arm to strike at the wrong?” which shows again that the effort to enact and enforce Sunday laws is simply the outcome of the National Reform idea that men are to act as the vicegerents of Christ in establishing his kingdom.

THE Oakland *Herald of Truth* (Baptist) has this to say on the matter of Sunday laws:—

“So far as the legal Sabbath is concerned, in California or elsewhere, for purposes of worship, we are afraid that no restriction of law will ever meet the case. If one law passes in the name of religion, another one may pass. If Protestants and Roman Catholics join hands for protection in one case *religiously*, a bad religious precedent may exist, from which the untrammelled conscience of the Protestant world sometime may wish it was historically free.”

Of all people in the world, the Baptists ought to be opposed to any attempt to legislate on religious subjects.

THE Rev. W. F. Crafts is nothing if not a politician. The Baltimore *Sun* of January 16, has the following, which shows his activity:—

“The Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, came to Baltimore yesterday, was the guest of Prof. Richard T. Ely, of the Johns Hopkins University, at dinner, called to see Cardinal Gibbons in the afternoon, presided at an informal meeting of Baltimore preachers at

the Y. M. C. A. hall, and was the guest of the Rev. Dr. Frank M. Ellis, pastor of the Eutaw Place Baptist Church, and vice-president of the Association for Maryland, in the evening. The Rev. Mr. Crafts is in Baltimore in the interest of the Sunday-Rest bill, now before Congress, and at the meeting of the preachers in the evening urged them to use all the means in their power to have the bill passed and made a law.”

THE English Lord Stanhope, in a speech in the House of Lords in 1827, on the Bill for the Repeal of the Test and Corporation Acts, said: “The time was, when toleration was craved by dissenters as a boon; it is now demanded as right; but a time will come when it will be spurned as an insult.”

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—Report of Senate Committee on Post-offices and Post-roads, 1828.

THERE is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. It may be coupled with many restrictions and disabilities. We tolerate what we dislike, but cannot alter; we tolerate even a nuisance, if we must. Acts of toleration are wrung from a government by the force of circumstances and the power of a minority too strong to be disregarded.—*Dr. Philip Schaff.*

THE Leavenworth (Kansas) *Standard* speaks of petitions that are being circulated in that city, asking Congress not to pass any bill in regard to the observance of the Sabbath or any other religious or ecclesiastical institution or rite, etc., and says:—

“Senator Blair's Sunday-Law bill, which has passed to a third reading in the Senate, prohibits railway trains, the mails, labor, games, military parades or inspection, and pretty much everything else that people care to do on Sunday, except go to church. The object of the petition is to defeat the passage of this and other similar measures, and to prevent insane fanaticism from destroying the work of Washington, Jefferson, and the other fathers of the Republic.”

The *Standard* has taken the measure of the bill very accurately. We are glad of this, for only those who know what would be the result of its passage can successfully oppose it.

The Blair Sunday Rest Bill.

THIS is the name of a 56-page pamphlet just issued by the Pacific Press Publishing Company. It is a clear, concise history of the attempts to secure National legislation in regard to Sunday, and especially of the causes which led to the introduction of the Blair bill. The bill is given in full, both in its original form and with the changes desired by the “National Sabbath Association.” A brief analysis is also given, and an account of the formation of the “National Sabbath Committee,” and Union.

Considerable space is devoted to showing the nature of the bill, and to a consideration of the effect it would have if it should become a law. The means by which the bill has been pushed,

and the character of the work, are dwelt on at some length. Altogether the little pamphlet will be found to give a good outline of the rise and progress of the present Sunday agitation, and will afford a good basis from which to study the whole question. Numerous quotations are made, and the exact reference given in every instance, so that every fact stated may be fully verified.

To those who are canvassing for the AMERICAN SENTINEL, or for signatures to petitions in behalf of religious liberty, or are engaged in any branch of anti-National Reform work, this pamphlet will be indispensable.

Everybody who is interested in the matter of Sunday legislation, which is getting to be the great question of the day, should get the book and study it. Friends and enemies of the Blair Sunday-Rest Bill, will alike find it useful in enabling them to understand the exact facts, so that they can argue intelligently upon it.

This pamphlet is one of a regular series of semi-monthly publications issued by the Pacific Press Publishing Co., upon the first and fifteenth of each month, commencing January 1, 1889, and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The series will be issued under the general title of “THE SENTINEL LIBRARY,” and will be regularly entered at the post-office as second-class matter; so that News Agents can re-mail them at the regular pound rates. Each number will contain a telling treatise upon some branch or phase of the work. The Library will be uniform in size (page about 5x7½ inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.

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