

# 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 American Sentinel.

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PUT down a long mark to the credit of Arkansas. Its Legislature has passed a memorial to Congress, asking the defeat of the Blair Sunday-Rest bill. The memorial was passed by a large majority in both Houses. We are glad that Arkansas has done this much toward redeeming herself from the disgrace of her Sunday-law work of a few years ago.

A GENTLEMAN who sympathizes quite strongly with the work of National Reform, writes us that aside from the argumentative part of the SENTINEL, it contains nothing but sawdust. Inasmuch as the AMERICAN SENTINEL is packed full of argument from beginning to end,—argument which no National Reformer has yet attempted to refute,—we take the statement as proof that it is considered pretty solid.

IN the line of the policy of compelling children by law to go to school is the theory of making voting by qualified citizens compulsory. A new idea of this theory in a modified form comes from Kansas City. It is a municipal arrangement, levying a poll-tax, which will be discharged by the act of voting, but collected upon a failure to vote, and the money turned into the school fund. Reformers are getting in their work rapidly of late, and the simplicity of our forms of government are being packed away in the closets with the other relics.—*Cincinnati Commercial Gazette.*

THE empire of Japan will undoubtedly soon be Christian. In proof thereof read the following from the *Voice*:—

"The imitation of Western civilization by the Japanese has led them to regard Sunday, which in Japan has hitherto been decidedly continental in its character, as a day of rest. This began with the closing of the Government establishments on Sunday. The Tokio citizens followed this example, and the closing spread from city to village, and now on a fine Sunday business is nearly suspended, and the places of popular resort are crowded."

Western civilization and commerce have much to do with influencing Eastern nations; doubtless those nations can easily be induced to adopt Sunday laws as a matter of business policy, and then they will all be Christian nations. How easily the world may be converted in these days.

THE *Christian Statesman* of January 24, 1889, says that Free Masonry always boasts of its "historical descent from the Eleusinian mysteries and the sun-worship of ancient times." Will the *Statesman* kindly inform the public where Sunday laws, which it so much favors, came from, except from the sun-worship of ancient times? Does not the *Statesman* know that the first Sunday law that ever was, was to enforce the observance of "the venerable day of the sun," and that it was issued by a downright sun-worshiper? If it does not know this, or does not believe it, will it please tell us what other historical descent Sunday laws have than from the sun-worship of ancient times?

IN the *California Prohibitionist* of February 14 a correspondent writes thus: "I quite agree with you that all issues should be dropped from our party, save one, prohibition. . . . By all means let us steer clear of the Sunday law. It is not popular."

This is sensible advice, but it will not be followed. The first thing that man knows he will be charged with being in league with the brewers and saloon keepers, because he believes in prohibition every day in the week, and not merely on Sunday. Sunday-law advocates say that they want a Sunday law so that saloons may be closed on Sunday; if they were real prohibitionists, and would work for prohibition, they would have no need of a Sunday law for such a purpose.

### The Christian Statesman Speaks Again.

THE *Christian Statesman* of January 10 criticises the course of the SENTINEL under the heading, "An Unfair Critic." The SENTINEL does its very best to be fair all the time; we can afford to be fair; and so far as we know, we have never yet taken an unfair advantage in any argument, or in any way.

The *Statesman* says it admires the consistency with which the SENTINEL "follows out its own premises to their uttermost conclusions;" but that it does not admire the SENTINEL's "disposition to impute wrong motives to its opponents." We do not impute motives; nor do we judge men's motives. We not only follow our own premises to their utmost conclusions, but we follow the premises of the *Statesman* and the Sunday-law workers, and the workers of religious legislation generally, to their uttermost conclusions also. And when, by logical deduction, following these premises to their inevitable conclusions, we find iniquity involved in it all, and expose it, that is neither imputing motives nor judging motives. It is simply reasoning from premises to conclusions. If their premises are sound, they ought not to flinch from the conclusions. As for ourselves, we are perfectly satisfied to be measured by every

conclusion from every premise which we lay down. If the *Statesman's* premises are correct, its conclusions cannot be wrong. And, therefore, it ought not to flinch, nor complain, nor charge us with imputing wrong motives, when we take its own premises and carry them to their inevitable conclusion, and then, finding the conclusion to embody the very principles of the Papacy, condemn the system as wicked.

Further: The *Statesman* says of the SENTINEL:—

"It has charged the National Reform Association with duplicity, with the cherishing of evil purposes which it dares not avow, and with the use of dishonorable means to accomplish the ends it seeks. A case in point is its charge that the Association is in league with the Roman Catholic power in the United States, and favors the designs of the Papacy. One ground of this accusation is the remark made by the corresponding secretary in the Saratoga Conference of 1887, in answer to a question, to the effect that an effort might well be made to find a common ground between the Protestants and the Romanists in relation to the work of education."

We do not remember ever to have charged the National Reform Association with the cherishing of evil purposes which it dares not avow. We have found ample employment in exposing and publishing as widely as possible the evil purposes which it *does* avow. There is no need of inventing charges of evil purposes which it dares not avow. The evil purposes which it does avow, and upon which it seems to pride itself, are enough, it seems to us, to satisfy any reasonable person for a life-time. It avows its purpose of enforcing upon all in this country "the laws of Christian morality," which is only an attempt to force men to be Christians; it avows that the civil power "has the right to command the consciences of men;" it avows its purpose to tolerate only as "lunatics" and "conspirators" all who oppose its aims. These things, with scores of others in the same line, are avowals of the evil purposes which it does cherish. To discuss these things, and to show the evil that is in them, is what the SENTINEL has done; and it has been so fully employed in this that it has not had time, even if it had the disposition, to invent evil purposes which it might imagine that the association dares not avow. As to the charge of duplicity, we shall here present two extracts from the *Christian Statesman* itself; and we leave it for the *Statesman* or anybody else to judge what it reveals. In the Saratoga Convention, to which the *Statesman* refers, the editor of the *Statesman*, in arguing against the secular program of education, said:—

"It does not satisfy the Roman Catholics, or conciliate them to our school system. Their special outcry is against the atheistic tendencies of public education, and the exclusion of religious

worship and instruction from the schools gives color to the charge."

Then the question was asked,—

"If we put the Protestant Bible in the schools where the Protestants are in the majority, how could we object to the Douay Version in schools where the Roman Catholics are in the majority?"

And the editor of the *Statesman* said: "We would not object."

Then again the record says:—

"*Rev. Dr. Price, of Tennessee*—I wish to ask the secretary, Has any attempt ever been made by the National Reform Association to ascertain whether a consensus or agreement could be reached with our Roman Catholic fellow-citizens, whereby we may unite in support of the schools, as they do in Massachusetts?"

"*The Secretary*—'I regret to say there has not. . . . But I recognize it as a wise and dutiful course on the part of all who are engaged in or who discuss the work of education, to make the effort to secure such an agreement.'

"*Dr. Price*—'I wish to move that the National Reform Association be requested by this Conference, to bring this matter to the attention of American educators and of Roman Catholic authorities, with a view to securing such a basis of agreement, if possible.'

"The motion was seconded and adopted."

There the editor of the *Statesman* argued in favor of securing the cooperation of the Catholic Church in forcing religious instruction into the public schools. He agreed that the Catholic Bible and Catholic instruction might be given in the public schools where the Catholics are in the majority. He, in behalf of the National Reform Association, accepted a commission to bring this matter to the attention of Roman Catholic authorities with a view to securing such a basis of agreement, if possible. That was August 15 to 17, 1887. Within less than two months after that, a School Board in Pittsburg elected a Catholic priest principal of a public school in a ward in which the people were almost wholly Catholics. The editor of the *Statesman* in his issue of October 20, 1887, said:—

"Of course the priest will now feel it his duty to introduce religion into the school; and the country will watch with interest to see what kind of religion it will be."

Well, what kind of religion could it be expected to be, but the Catholic religion? And this is precisely the thing that the editor of the *Statesman* accepted a commission to secure; this is the very thing to which he said he would not object. He agreed that where the Catholics were in the majority, the Catholic Bible should be used, and Catholic instruction should be given, in the public schools. The Catholics were in the overwhelming majority in that ward in Pittsburg. The priest was hired as principal of the school; and if he taught the Catholic religion, the editor of the *Statesman* said at Saratoga he would not object. And now, not two months afterward, what does he say? In the same editorial, the very next paragraph, after mentioning the appointment of the priest in Pittsburg as principal of the school, he says this:—

"The writer of these lines has recently been in a New York town where one of the two public-school buildings has been given over to the Roman Catholics, who furnish the teachers, and teach the doctrines and worship of their church, including prayers to the virgin and the supremacy of the Pope over all men and all government, the whole being supported out of the public funds. Could anything be imagined more unpatriotic or unreasonable?"

At Saratoga he said he would not object to the Catholic Bible being used and Catholic instruc-

tion being given in the public schools where the Catholics were in the majority. He accepted a commission to secure the agreement of the Catholic Church upon that basis. But yet when, in Pittsburg and in New York, the very thing was done to which he said he would not object, and which he had accepted a commission to secure, he innocently inquires, "Could anything be imagined more unpatriotic or more unreasonable?"

What has the *Christian Statesman* to say to these facts as recorded in its own editorial columns? Upon the question of duplicity we leave it to the unbiased judgment of any intelligent person. If the editor of the *Statesman* shall still insist that that is not duplicity, we sincerely desire that he will print in his editorial column his opinion of what would constitute duplicity.

Further: The *Statesman* says of the Saratoga proposition to secure the co-operation of the Roman Catholic Church in public schools:—

"We still maintain that such an effort might well be made, not that we have hope of conciliating the Roman Church to the American system of education, but because their refusal to confer, or their refusal to accept American ideas when fairly and kindly and accurately stated in such a conference, would put them still more clearly in the wrong before the American people."

Remember that the *Statesman* is defending itself against the charge of duplicity; and to escape that charge it says that the Saratoga proposition was made with the expectation that the Catholics would refuse it, and because such refusal would put them more clearly in the wrong. In other words, it defends itself against the charge of duplicity by virtually confessing that that Saratoga proposition was a piece of duplicity. We hope the *Statesman* will try again; and we sincerely wish it better success next time.

A. T. J.

### The Blair Educational Amendment Bill.

(Concluded.)

3. It is utterly useless to talk about teaching the principles of the Christian religion as one would teach the principles of arithmetic and geography. Such a thing cannot be. Those sciences are fixed. There is no chance for a difference of opinion in regard to them. They are the same in every nation and among all classes of religionists and men of no religion at all. An infidel could not possibly teach any different principles of arithmetic than a Christian would. But it is not so with religion. Even though it had been decided by vote of a council, what the principles of the Christian religion are, that, as already shown, would not change anybody's mind, and every teacher of the Bible would give his teaching the bias of his own conception of truth. It could not be otherwise.

4. To obviate this, it is evident that, the principles of the Christian religion having been settled by the council of the churches, the State would have to embody them in a text-book, which all would be required to use. Mr. Blair has already seen the necessity for this, and has planned for it, as appears from the following extract from a letter which he wrote to the secretary of the National Reform Association:—

"I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian church, both Protestant and Catholic."

But what would this result in? Just this:

First, of giving the Catholic Church the controlling voice in determining what religious instruction should be given in the public schools, so that very many, if not the majority, of the public schools would virtually be only Roman Catholic parochial schools. Second, it would necessarily result in withholding the Bible from the people. For even though the principles laid down in the text-books or catechisms were in harmony with the Bible, it would not do to let the teachers have free access to the Bible, or else they would be imbibing doctrines that would be heretical, according to the religion of the State, and would be teaching them to the children. Within four hundred years men have been burned at the stake for doing just such things as that, and punishment of some kind would certainly follow in this country.

So we see that from whatever side we approach this amendment, it provides only for a union of Church and State, and that union on the Catholic model. We have not indulged in any fanciful speculation. History repeats itself, because human nature is ever the same. The causes which led to the prohibiting of the Bible in the Middle Ages, will do the same thing now.

One other point in Senator Blair's remarks should be noticed. That is, that it is of the greatest importance that a child should possess a knowledge of the principles of the Christian religion, even if he does not apply those principles in his personal conduct. We most heartily dissent. We don't believe that the knowledge which Judas had of the principles of the Christian religion, and he must have had an intimate knowledge of them, made his traitorous act one whit better. The principles of the Christian religion are of no account whatever unless they are applied to the personal conduct. Indeed, they are worse than useless if not applied to the personal conduct, since they make the individual satisfied with a mere form of religion. And so again we charge this amendment with providing for a State religion which will be utterly destitute of the power of vital godliness, and of planning the education of children in this form, so that they will become conceited formalists, sunk in carnal security.

If anybody says that there is no danger that the amendment will ever be adopted, we warn him against indulging in any such delusion. The National Reform Association is to a man in favor of it. The *Christian Statesman*, of July 19, 1888, said:—

"Senator Blair's proposed amendment furnishes an admirable opportunity for making the ideas of the National Reform Association familiar to the mind of the people."

In the *Christian Statesman* of September 6, 1888, Mr. John Alexander, the father and first president of the National Reform Association, congratulated the association on the introduction of the Blair amendment, and said: "The National Reform Association ought to spare no pains and omit no effort which may promise to secure its adoption." And in the issue of December 27, 1888, the same paper spoke most enthusiastically of both of Mr. Blair's religious bills, and said: "Both of these measures involve the principle of National Christianity," thus showing that we are not taking a partisan view when we say that its adoption will make the union of Church and State.

The National Woman's Christian Temperance Union, at its annual convention in New York in October, 1888, formally indorsed the Educational

Amendment bill. See report of Resolution Committee, in *Daily Union Signal*, October 24, 1888.

Besides this, the American Sunday Union, which was organized to push the Sunday-Rest bill and similar measures, is in favor of it. In fact, where the Sunday-Rest bill would find one supporter, the Educational Amendment bill would probably find a dozen; because so many are carried away by the glittering promises in the last part of section two, that they cannot see the danger in the other part. While plucking the rose, they will be stung by the serpent, unless they are warned. Will not the reader of this join us in sounding the alarm? E. J. W.

### By What Power?

DR. ADAM CLARKE lived at a time when he could see the evils of the Church controlling the State, as the people of God were still suffering from this terrible evil.

In his note on Zech. 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," he says:—

"Not by might [of thy own], nor by power [authority from others], but by my Spirit—the providence, authority, power, and energy of the Most High. In this way shall my church be raised and preserved. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church.

"But the spirit of the world says, 'These are all means to which we must have recourse; otherwise the cause of God may be ruined.' Satan, thou liest!"

Dr. Clarke says it is the spirit of the world, or, which is the same thing, a worldly church, which seeks by the secular arm, and human prudence, and earthly policy, and suits at law, to preserve and extend the church.

He calls this Satan, which is equivalent to saying that the people who work thus are controlled by the spirit of the devil.

And when the Lord Jesus says, "My kingdom is not of this world," he practically shuts out all who seek to make his kingdom of this world.

JOHN R. CALKINS.

### Army Chaplains.

THE *Christian Statesman* of January 24 announces that a bill is now before Congress, providing for the increase of the corps of army chaplains to one hundred—the number now allowed by law being only thirty-four. Instead of increasing the number to one hundred it ought to be reduced to none. The thirty-four chaplains in the army now are thirty-four too many. Army chaplains are supposed to be for the spiritual benefit of the soldiers. But they are no benefit at all, either spiritually or otherwise, to the soldiers. We know whereof we speak. We were in the regular army five years, and received a "most excellent" discharge. We have been in different garrisons where chaplains were stationed, and never in the whole five years did a chaplain visit the quarters where we were, or any of the men in the company to which we belonged; unless, perhaps, in company with the officers at Sunday morning inspection. Never was there a visit made by a chaplain to the company in which we served, for any spiritual purpose, or for any purpose, in the due exercise of the duties which he is appointed to perform.

The fact of the matter is, chaplains cannot work for the spiritual interests of the soldiers in the regular army. They rank as commissioned officers, and are to be held, in the estimation of the men, with the same deference and military

respect that is due to the officers. He has an officer's uniform, an officer's insignia of rank, and whenever he appears the soldier has to strike an attitude of attention and salute as he would any other commissioned officer. Thus, the very position which he holds, ranking as an officer, places an insurmountable barrier between him and the soldier. He cannot maintain the dignity of his rank and meet the common soldier upon the level where he is, and approach him upon that common level as every minister of the gospel must do with those whom he is to help spiritually. He cannot enter into the feelings, the wants, the trials, the temptations, the besetments of the common soldier, as one must do to be able to help spiritually, and as the minister of the gospel must do in the exercise of his office anywhere, with any person in the wide world.

Jesus Christ set the example; he did not appear in the glory, the dignity, the rank, and the insignia of his office which he bore as the King of eternity. He laid this aside; he came amongst men, meeting humanity upon humanity's level. He, though divine, came in human form; made himself subject to all the temptations which humanity meets. This he did in order that he might be able to help those who are tempted. The great apostle to the Gentiles, following the way of his Master, became all things to all men, that by all means he might save some. To the weak he became as weak, that he might save them that are weak; to the tempted and tried, the same, that he might save them, and bring them to the knowledge of Him who was tempted and tried for their sakes, that he might deliver them from temptation and give them strength to overcome in time of trial. This is the divine method; it is the only method.

The appointment of chaplaincies in the United States army, with the rank, the dignity, and the insignia of superior office, is contrary to the principle illustrated by Jesus Christ in his life, and taught in his word, and frustrates the very purpose for which professedly they are appointed. The money that is spent by the United States Government in paying chaplains could scarcely be spent in a way that would do the soldiers less good. We said once before in these columns, that unless the chaplains of the United States army whom we did not see while in the army, were vastly more efficient than those whom we did see, all of them put together did not do the soldiers as much good in the five years we spent in the service, as would a single bag of white beans. In the nature of the case, as we have shown, it is impossible that they could benefit the men. They, having it devolved upon them to maintain the dignity and respect that is due to their rank, do not make any strenuous efforts to help the men. It is difficult to conceive how any man who has the Spirit of Christ, and who really has the burden to help the enlisted men of the army, could ever think of accepting such a position; because the acceptance of such a position becomes at once the greatest hindrance to his helping the men at all.

We have said nothing upon the constitutional aspect of the question; and it is certainly an open question as to whether the payment of chaplains from Government funds is constitutional. We have discussed the question wholly upon the merit of the case. The principle shows that in the circumstances of their appointment, army chaplains cannot benefit the men; and practice shows not only that they do not, but that they do not try.

A. T. J.

### The Outlook in Pennsylvania.

HAVING spent a few days at Harrisburg, Pa., the capital of the Keystone State, I am happy to report that as far as I can judge from interviews with prominent men from different parts of the State, there will be found many true American citizens who will raise their voices against any movement which, like the Blair bill, points towards a union of Church and State in our United States.

I secured over 800 signatures to the petitions to Congress, in opposition to religious legislation, the most of which were of influential citizens of Harrisburg, and representative men from different parts of the State. In three hours I secured twenty-six yearly subscriptions for the AMERICAN SENTINEL, some subscribing for themselves and their friends.

There does not seem to be any prospect of securing a repeal of the present stringent Sunday law, which was enacted away back in 1794, and still stands upon the statute books, at this session of the Legislature, although some amendments to it will doubtless be passed. Among them is one which was introduced last week in the House by Representative Shiras, of Alleghany County. It provides that: It shall be lawful for any person duly qualified, under the provisions of the act to which this is a supplement, to carry on business as a retail druggist, pharmacist, or manager of a retail drug or chemical store, to carry on his business as such on every day in the year, either in person or through the services of a registered pharmacist as a qualified assistant.

They are empowered to keep open their store, or stores, to attend to the business of compounding medicines and selling medicines, which shall be construed to mean anything contained in the dispensaries of the United States, or medicines prescribed by physicians, proprietary goods, surgical instruments and appliances, and such other articles as are legitimately connected with the transaction of such business.

About 20,000 names have been received at our office from different parts of the State, sent in by those who have been and are still circulating the petitions to Congress. Among these are Congressmen (elect), State Senators, members of the House, judges, mayors, lawyers, and professional men of all classes. The local papers are noticing the subject in many places. I quote the following from the *Jamestown Sun* of January 7:—

"Petitions are being signed (and none too soon) in this vicinity to be presented to both Houses of Congress for the purpose of checkmating the efforts of a fanatical crank named Blair, in the United States Senate, to so amend the Constitution as to fetter religious liberty. The majority of the people of the United States do not, as yet, want to be compelled by force to receive their religion from the Government of the United States. They need no priests in politics. They want no union of Church and State. And yet, astounding as it may seem, 'tis said that 14,000,000 names have been sent to Washington in favor of the Blair bill; a bill which threatens religious liberty in our Government, and which has passed two readings in the United States Senate."

I might quote many other articles which have the true ring in them on this subject, but will not take the space.

The outlook in Pennsylvania is encouraging. Men and women, regardless of party or sect, are assisting in the good work of distributing reading matter which will place the subject intelligently before those who will give it a careful consideration.

L. C. CHADWICK.

Williamsport, Pa., Feb. 18, 1889.

### The State to Enforce Church Discipline.

THE *National Presbyterian*, January, 1889, in an editorial entitled, "The Church and the Sunday Newspaper," said:—

"The responsibility of the church for the continued existence of the Sunday newspaper, is beginning to attract the attention of thoughtful men. It is a fact which it is idle to attempt to conceal, that it is sustained by the patronage of the members of the evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers. The responsibility, then, of this great and growing evil is with the church."

Similar statements are very often made. That the churches are the greatest Sunday breakers is quite generally admitted. It is a fact that the first Sunday excursion train was run at the request of ministers and church people. In *Our Day*, January, 1889, there is an article by Prof. W. G. Ballantine, of Oberlin, Ohio, which is wholly devoted to a statement of how members of churches in the East disregard the Sunday when they are on pleasure excursions in the West. In that he makes it apparent that professed Sunday-keeping Christians are responsible for a large part of the business that is done on Sunday. He says:—

"There can never be a Sabbath in Colorado until Eastern Christians have more conscience. They give the lie, when they go there, to the teachings of the home missionaries whom they support there."

These testimonies might be duplicated many times over, but they are sufficient for the purpose of our argument. Read them again carefully before you go further. Mark well the statement of the *National Presbyterian*, that the Sunday newspaper, which is regarded as a synonym for the rankest kind of Sunday desecration, "is sustained by the patronage of the members of the evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers."

It is to stop just such things as this that Sunday laws are wanted. Everybody knows that whenever a speech is made urging the necessity for a Sunday law, the Sunday excursion and the Sunday newspaper are set forth as equal to the saloon in desecrating the day. Now take particular note of this point:—

1. Since, by the admission of the representatives of the churches, it is church members who are responsible for the greater part of the Sunday desecration, it is evident that if church members kept Sunday strictly, the amount of Sunday business and pleasure would be reduced to a minimum. 2. Since these church members do by the very act of becoming church members pledge themselves to observe Sunday as a rest day, it is evident that in violating Sunday they are violating a rule of the church, and are proper subjects for church discipline. The *National Presbyterian* makes this very emphatic. 3. Therefore it is evident, further, that when these churches call for State and National laws to enforce Sunday observance, they are simply asking the civil power to enforce the rules of the church, and to execute church discipline.

Let the reader judge if this is not a legitimate conclusion. We know that it cannot be fairly disputed. And therefore the enactment and enforcement of Sunday laws does mark the consummation of the union of Church and State. No different state of things from this ever existed in the middle ages. The church then declared who

were heretical, and the civil power executed the penalty upon them. That is what the American Sunday Union is asking to-day, that the Government shall enforce one of the laws of the church. And so by the evidence which they themselves furnish, they are working to secure an exact reproduction of the Papacy. No wonder they find Cardinal Gibbons willing to co-operate with them.

But they will say that many States have Sunday laws and have had them for a long time, and yet there have been no such terrible results as would naturally follow a union of Church and State. To this we reply: (1) That these laws have been largely inoperative. It is this very fact which makes the American Sunday Union call for a National Sunday law. They want a National law to give efficiency to the State laws. Therefore it is not to be expected that we should have seen the full effect of Sunday laws. (2) But even with the manifest disadvantage which the Union claims, of having no National law to give force to the State laws, we have seen such results from Sunday laws in some States, notably in Arkansas and Tennessee, that we have no desire to see the union of Church and State made any more complete. If State Sunday laws can get in such deadly work now, what would they not do with a National law back of them to make them "efficient"? We leave the reader to solve the problem.

E. J. W.

### Pleading for a State Religion.

ON Friday, February 15, a delegation from New York, New Jersey, and Philadelphia, appeared before the Senate Committee on Education and Labor to urge the passage of the Blair Educational Amendment to the Constitution. Dr. Stevenson, of Philadelphia, spoke in behalf of the National Reformers, Dr. King, of New York, for the Evangelical Alliance.

Were it not for the serious nature of the question under discussion, it would be really amusing to note the conflicting theories advanced as reasons why the proposed amendment to the Constitution should be adopted. Dr. Stevenson thought that the change ought to take place in order to stop the growing sentiments of Liberalism and Catholicism, but his chief objection was against the doctrines of the Catholic Church. Under a system of close questioning by Senator George, of Mississippi, he admitted that there were over 7,000,000 Catholics who would be compelled to surrender their rights of conscience by such a change, and also a "vast, indefinite following" of Liberals whose freedom of thought would be invaded. "But," said he, "there is no other course open. Neutrality in matters of religion is impossible."

It was plainly evident from his speech that the Reverend Doctor is in favor of coercing the minority to yield their religious, or non-religious, principles, as they may happen to hold, to the dogmas of those who happen to be in the majority. This seems all right to him, because he stands on the popular side of the question. But he did not condescend to state how the question would be affected in his mind if, by some turn in the wheel of fortune, the other side should happen to become the majority, and have the power to change at will the religious complexion of the Nation, and oblige him, because found on the side of the minority, to yield his convictions of religious truth, and his duty to God, to the dictates of the majority. Could he but place

himself for a brief space in that position, it may be that he would then see the injustice of the result he now seeks to obtain.

Dr. King's hobby was the growing demand of the Catholics for a portion of the school fund to be applied to their parochial schools. He thought the proposed amendment would cure that evil, because if it were to become a law, every child in the United States, between the ages of six and sixteen years, would be compelled to attend a school where the religious views taught would be regulated by the Government instead of one's convictions received from the religious teachers of any one denomination. It was also a startling thought to him that Catholicism was assuming such proportions as to be able to secure the voracious demands of the church. "What we want," said he, "is a Christianity taught in our public schools, which is not founded on any particular tenets."

But the logic of the learned gentleman did not lead him to announce what effect the power of Catholicism would have in moulding the "principles of Christianity" to be taught in the public schools, in case the amendment should be ratified in due form. He of course knows that these millions of Catholics are American citizens just as much as are Protestants, and as such are entitled to as much respect in every way as any others. Should a school system be inaugurated such as is proposed in the contemplated bill, would not these same Catholics be entitled to recognition in framing the "principles of Christianity" to be taught in the schools? And if, as Dr. King affirmed, their power is now sufficient to give them what they demand, would they not wield a large influence in settling what should be taught in the schools as the "principles of Christianity"? Does it not follow, then, that instead of the proposed amendment obviating the present difficulty between Protestants and the demands of Catholics, they would be greatly enhanced? Surely he must be willingly lacking in discernment who cannot see the logical sequence of such a movement.

Some may go so far as to say that Catholics, Jews, and others should be excluded from the counsels of those who would arrange text-books for National schools under the proposed amendment. To say nothing of the injustice of such a course, would it help the situation? Would 7,000,000 or more Catholics, and over half a million Jews, all of whom have children to be influenced by the law, tamely submit to such disrespect? If such a course were to be taken, it would only create disrespect, and even hatred, on the part of the offended, toward the public teachers and the Government which sustained them, and the result would be religious strife and perhaps bloody discord. In other words, the history of the Dark Ages would be repeated.

It is worse than folly to talk of having the "principles of Christianity" taught without bringing in any particular tenets. What are the principles of the Christian religion but particular tenets of faith? The *principles* of the Christian religion surely embrace the doctrines of repentance, baptism, the Lord's Supper, and many others, which now cause endless discussion. If these are taught at all, "particular tenets" must be taught and enforced to the exclusion of others which may be considered obnoxious by those who prepare the text-books.

The two speakers mentioned were followed by Dr. Morris, of New Jersey. He seemed to dis-

cern the difficulty the others had encountered by antagonizing the Catholics, and sought to avoid it by saying that he had nothing against the Catholics, as a church, and thought they ought to have their say in all great questions. The only fault he found with them was that they were "introducing into politics religious questions which are destined to produce sad results." After deploring the situation, he said that "if this amendment pass, it will remove religious questions from politics."

Upon being questioned by one of the Senate Committee as to the nature of the political agitation caused by the Catholics, the speaker said that their religion called them to yield obedience to a foreign potentate rather than to the United States Government, and therefore their church "is a perversion," to which he was opposed. He wanted the amendment to pass in order to put a quietus on the teaching of such a system, and also that such principles might be taught in our public schools as would cultivate assimilation to American ways.

Just how the proposed amendment is fitted to cultivate assimilation to American ways is hard to define; for if American ways are to be judged by the National Constitution, the proposed amendment is most intensely un-American; for that instrument distinctly provides that Congress shall make no laws respecting the establishment of religion, or prohibiting the free exercise thereof. But if an amendment shall become law which establishes certain forms and prohibits the free exercise of the Catholic, or Jewish, or any other religion, then this country will be no longer American in its principles, but will be like the arbitrary powers that ruled Europe in the days of superstition and ignorance.

But Dr. Morris, upon cross-examination, finally concluded after all that Catholics would not be subjected to any inconvenience, because they now really accept the principles of the Christian religion. He did not seem to notice the conflict between this statement and his former one, that their principles of faith were so different from that held by himself and others that he wanted an amendment to the Constitution to cure evils growing out of religious questions that the Catholics were weaving into politics, which were causing trouble to American ideas of Christianity. Neither did he explain why the Catholics were now so afraid to have their children taught by Protestant teachers as to forbid their attendance at public schools. It seems strange that this should be so if they are so much in harmony with the principles of the Christian religion that they could quietly acquiesce in having their children taught in schools where the majority of the teachers would be Protestants, and would, as such, teach the principles of Christianity. Then, too, how strange that an amendment to the Constitution should be needed to neutralize the power of the Catholics, if they are already in harmony with the proposed change.

Then, again, how ridiculous the idea that such an amendment would forever remove religion from politics. One clause of the proposed amendment provides expressly that Congress shall have power to legislate from time to time upon the measures of the bill, as it becomes necessary. How plain, then, that as the religious complexion of the governing power changes, religious questions will continually arise for adjustment, only to be settled according to the will of the existing majority, which, in some cases, as in other ques-

tions, would be a complete subversion of previous legislation. Indeed, when the proposed amendment is effected, religion has then just been really introduced into politics, to worry and harass the Nation with the feuds engendered by political wire-pulling. Better let well enough alone, before it is meddled with. But these men will not be satisfied till they get what they demand, no matter what it entails on the Nation. If those who are so eager to promote such folly were the only ones to suffer, it would not be so bad, but when this scheme is well afloat, it will carry the entire Nation into the whirlpool of religious strife.

J. O. CORLISS.

Washington, D. C., Feb. 18, 1839.

### The Intolerance of National Reform.

THERE are certain necessities which naturally grow out of the conditions that exist among the various forms of society adopted by men. Civil government is, or should be, simply the crystallization, so to speak, of certain rules governing and regulating these necessities. These rules, naturally taking the form of common law, should bear with equal force upon all classes of society coming within their jurisdiction. Therefore, civil government, if properly administered, should be, in the highest sense, the representation of the will of each individual, as one of the component parts of the entire fabric of human society. Each individual should have a voice in the forming of those laws which govern the body politic, in order to have a successful and a harmonious form of government. This is the right which is guaranteed to all, under our present National Constitution.

But, right at this juncture, the National Reformers rise up and insist that the real elements of success and harmony are still lacking, and that, in order to supply this lack, it is necessary to incorporate certain religious features into the Constitution and the civil law. "Let all Christian laws, institutions, and usages," say they, "be placed on an undeniable legal basis in the fundamental law of the land." This, and this only, they claim, is what will save this Nation, and assure to it true harmony in all its workings.

It will take but a moment's thought to see that the only way in which harmony could possibly exist under such conditions as these, would be for each individual to recognize the moral obligation of these Christian laws, institutions, and usages, and be willing to conform to them. "Exactly so," say National Reformers, "and this is precisely the reason why we want these matters placed on a legal basis, in order that every individual may recognize them as part of the fundamental law." But, hold! will the fact that these institutions are a part of the fundamental law be sufficient to convince the minds of all who are subject to it that this law is therefore right? and will moral obligation be thus enforced? In other words, will might make right in the minds of the people? As before shown, individuals can agree on certain rules regulating their civil relations toward each other, because these rules are simply for the regulation of certain necessary conditions, and it is this unanimous consent which constitutes, in a large measure, the strength of all republican forms of government.

But will there be such a unanimous agreement when the questions involved are those of religious faith and practice? It is very evident that there will not be. So we see that the very moment

the question of the individual's relation to a divine power arises, a dilemma at once appears. If each individual recognizes the obligation of these moral requirements, he will certainly obey them, inasmuch as they emanate from a source which is, to him, higher than any human authority whatever; and in that case there would be no necessity of enforcing these higher requirements by the power of civil law.

If, on the other hand, these duties toward God did *not* present themselves before the minds of all, and yet by the power of civil law these moral obligations were made legal obligations as well, would such enforced obedience be acceptable in the sight of God? Assuredly not; for if God had desired such obedience as this, he would undoubtedly have deprived man of the power of free moral agency at the outset of his career, a fact which even National Reformers would be slow to admit. But in their desire to enforce this moral obedience by the power of civil law, they virtually deprive mankind of this God-given right of the power of moral choice, and thereby place themselves in the unenviable position of instructors of the Almighty! Is it not a wonder how God has managed during all these years to govern his creation without the help of these self-appointed teachers?

It is this supreme, self-satisfied assurance on their own part, which leads them to be so intolerant of the opinions of others. Religious convictions, whether true or false, have always been the strongest emotions of the human heart, and when the ability to enforce these convictions upon others has been conferred by law upon any class of religionists in the past, the result has always proved disastrous. The work of the ancient Scottish Covenanters, and of the Romish Church as well, is a fair example of this. History furnishes no instance to the contrary, nor would it, though the experiment were to be a thousand times repeated. Whenever the power of civil government falls into the hands of any religious body, the result must be an abuse of that power for the furtherance of so-called religious ends. In the very nature of the case it could not be otherwise. The very knowledge of having the power to enforce a dogma or doctrine, is a temptation which it is difficult to resist.

Although it would seem that these principles are so plain to all that even National Reformers would see them, and avoid the direful results which must naturally come from them, we see the lust for power so far overcoming their conscientious scruples that already they begin to use the same intolerant expressions that characterized the followers of Ignatius Loyola, and others of his class, in the past. For instance, take the following, from a sermon delivered by Rev. T. De Witt Talmage, in Brooklyn, N. Y., October 26, 1884:—

"It is a matter of vast interest whom these great masses of humanity are going to vote for. . . . American politics will never be purified and made decent by anything less pungent and all-pervading than the Christian religion. . . . I hope to live to see in this country a party with two planks in its political platform, the ten commandments and the sermon on the mount. That would sweep the land like a tornado. . . . This is what we ought to have, and what we *will* have, —a National religion. . . . What we need is such multitudes of converted and evangelical people that they shall be in the *majority*, and that they shall *control* everything that is *secular* as well as *everything religious*. . . . The Christian religion will yet take possession of every

ballot-box, of every school-house, of every home . . . of this National domain."

A few words have been italicized in the foregoing extract in order that the reader may see the real underlying sentiment to be the force of law, and not the love of religion or the religion of love, which is to accomplish all this. And when this glorious (!) gospel of coercion is established, as Mr. Talmage says it will be, and when everything which is secular shall be controlled by the religious "majority," what will we have but the same enforcement of religious opinions against the rights of conscience as in the Dark Ages? And what may reasonably be expected but a repetition of the same religious persecution and bigotry which characterized that period? If we wish to know what kind of toleration will be extended to those who dare to maintain individual rights of conscience contrary to this established religion of the land, it is only necessary to turn back the pages of history a few years and see what has been done in the past under similar circumstances. In every instance we find the same result. First, fines and imprisonments; then confiscation of property; and finally, such gentle means of moral suasion as the rack, the dungeon, and the fagot were considered none too strong to convince the recalcitrant of the error of his ways.

The following, from *Zion's Watch Tower*, of July, 1888, gives so much of the real animus of National Reform that we would like to lay it before the readers of the SENTINEL for their thoughtful consideration. It was published under the head of "Papal Love for the Bible and for Protestants," and is as follows:—

"A large number of copies of the Bible were recently burned in Barcelona, Spain, by order of the Government—of course at the instigation of the Church of Rome. The following, translated from the *Catholic Banner*, the organ of Papacy there, shows that they approved and appreciated the action. It said:—

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see anticlericals writhing in the flames of Inquisition!"

To encourage another crusade, the same paper says:—

"We believe it right to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may *venerate their memory*:—

BY TORQUEMADA—

Men and women burnt alive . . . . . 10,220  
Burnt in effigy . . . . . 6,840  
Condemned to other punishments . . . . . 97,371

BY DIEGO DEZA—

Men and women burnt alive . . . . . 2,592  
Burnt in effigy . . . . . 829  
Condemned to other punishments . . . . . 32,952

BY CARDINAL JIMINEZ DE CISNEROS—

Men and woman burnt alive . . . . . 3,564  
Burnt in effigy . . . . . 2,232  
Condemned to other punishments . . . . . 48,059

BY ADRIAN DE FLORENCIA—

Men and women burnt alive . . . . . 1,620  
Burnt in effigy . . . . . 560  
Condemned to other punishments . . . . . 21,835

Total number of men and women burnt alive under the ministry of 45 holy Inquisitor-Generals . . . . . 35,534  
Total number burnt in effigy . . . . . 18,637  
Total number condemned to other punishments . . . . . 293,533

Total . . . . . 347,704

And who were these "sinners" who suffered such "exemplary punishment"? Those who "propagated heretical doctrines," and who refused to be governed in their religious opinions by the secular power enforced by the religious "majority." In other words, those who dared to think for themselves in matters pertaining not to their duty toward their fellow-men, but toward their God. And it is nothing but the facts in the case and the published assertions of the "Reformers" themselves, which constrain us to say that this is the very spirit which again exists in embryo in all this National Reform movement of today. Notice a few of their utterances. In a speech delivered before the National Reform Convention in New York, 1873, the Rev. Dr. Jonathan Edwards, of Illinois, after referring to atheists, deists, Jews, Seventh-day Baptists, and others whom he classed under the general head of "objectors" to the Reform movement, said:—

"These are all, for the occasion, and so far as our amendment is concerned, one class. . . . *They must be counted together.* . . . They must be named from him [the atheist]; they must be treated as, for this question, one party."

And then, to show how very tolerant such treatment would be, he says:—

"Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon!"

Let but the National Reform régime prevail, and any individual who dares to express an opinion contrary to the new order of things will doubtless be made to realize that the "tender mercies" of this much-vaunted "reform" are about as inconsistent and cruel as such mercies usually are. It is no wonder, then, that we find the National Reform party taking so kindly to that bigoted body of religionists whose teachings and whose principles fed the fierce fires of persecution in the past; nor does it require any great stretch of the imagination to picture, at no distant day in the future, the Reform party coming into direct affiliation with Rome, and once more inaugurating, by the same methods of warfare, just such an era of persecution for conscience' sake. That such results are contemplated is sufficiently proved by the following statement of a leading National Reformer, the Rev. Sylvester F. Scovel, as published in the *Christian Statesman* of August 31, 1881. He says:—

"We may be subjected to some rebuffs in our first proffers [to co-operate with Roman Catholics], and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation."

Following out this same line of policy, we find the editor of the *Christian Statesman* expressing himself in the columns of that journal of December 11, 1884, in this significant language:—

"Whenever they [Roman Catholics] are willing to co-operate in resisting the power of political atheism, we will gladly join hands with them."

Remember that this "political atheism" is simply the refusal to indorse their views concerning the proposed religious amendment to the Constitution of the United States. No matter how honest and devoted a Christian a man may be, no matter how loyal to our present form of government, unless he falls in with the National Reform movement, he is an "atheist," and is to be no more tolerated than anything else "out of hell." Surely these National Reformers are apt scholars in learning the lessons of Popery. And "if they do

these things in a green tree, what shall be done in the dry?"

Just as surely as the American people allow these principles of National Reform to succeed in the United States, just so surely will the death-knell of liberty be tolled in this fair land of ours. And may God help the poor persecuted ones in that day!

J. W. SCOLES.

### Duplicity.

In the first monthly document of the "American Sabbath Union," issued in December, 1888, we find the following in the statement of what the Union asks of the friends of the Sunday:—

"Let the church look to its laurels, lest in the humane aspect of the Sabbath question it shall be outstripped in zeal by the labor organizations. We ask every religious paper to publish our petition, and every church and preachers' meeting; and religious conference or convention to indorse the petition by resolution, and also, as far as possible, by individual signatures, which duplicate its strength. The Catholic Church has indorsed the petition through a letter of its Cardinal, and most of the Protestant churches by resolutions of their supreme councils, but these indorsements are strengthened by the confirming votes and signatures of local churches."

The word at the head of this article does not apply to the statement that the Catholic Church has indorsed the petition by means of the Cardinal's letter. That is not duplicity, it is only simple falsehood. But "duplicity" signifies double-dealing. It comes from the same word as "duplicate;" and when the American Sunday Union sends up petitions to Congress, in duplicate, professing to have a certain number when some of them are repeated, it is guilty of duplicity. And when it counsels its agents to pursue such a course, its duplicity is inexcusable.

But the duplicity of the Union is duplicated, that is, it exhibits double duplicity, for, in order to make up its 14,000,000 petitions, some of them were repeated as much as four times, to say nothing of the name of Cardinal Gibbons, which was multiplied by 7,200,000. For such wholesale work there is no name, for the records of ballot-box stuffing afford no parallel. It must stand in history as the most stupendous fraud ever perpetrated; and the Sunday-law workers must stand self-convicted of using fraud in the attempt to secure their ends. No good object could admit of such measures being employed.

MR. M. A. GAULT reports in the *Christian Statesman* of January 10, from Oskaloosa, Iowa, that he had arrived there at a very opportune time, because Gilmore's great musical combination had been announced to give a sacred concert in the largest opera hall, on Sunday evening; and the pastors had held several meetings in order to frame a protest, because "some of them feared the concert would greatly diminish their congregations." That was the trouble in the fourth century; the church teachers were forced to complain that in the competition with the circus and the theater, these places would get the largest congregations. The church teachers could not stand the competition; they wanted a monopoly, so they sent up a petition to the emperor, asking that the circuses and theaters might be shut on Sunday. But those exhibitions did not even pretend to be sacred. The church teachers of our day cannot stand the competition even of a sacred concert; they want a monopoly of everything on Sunday.

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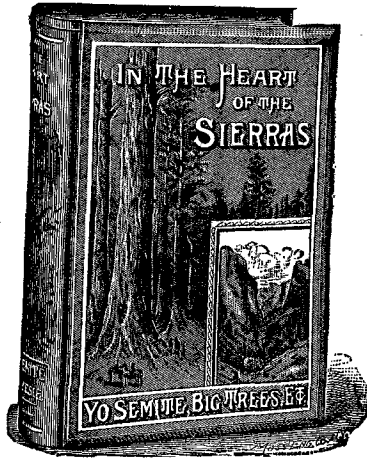
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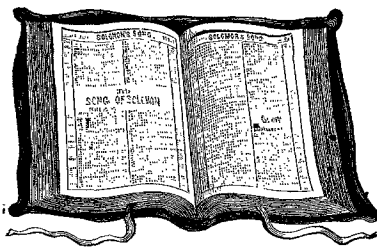
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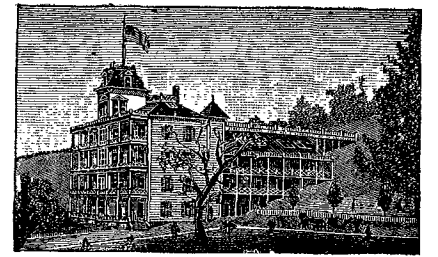
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OAKLAND, CALIFORNIA, MARCH 20, 1889.

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*Every Evening*, published at Wilmington, Delaware, says: "If most people were as well informed, and had such strong convictions upon the danger of any form of religious legislation, as the AMERICAN SENTINEL, there would be still less danger that such fanatics as Elliott F. Shepard and Senator Blair would succeed in gaining any serious consideration in their well-meant but worse than mischievous schemes for inducing the National Government to force men to be religious."

THE *Patriot*, published at Concord, New Hampshire, Senator Blair's State, is true to its name in opposing the Senator's schemes. It says:—

"Congress is being flooded by petitions, circulated by cranks of the Blair school, favoring the passage of the bill which Senator Blair introduced, last spring, to regulate Sunday observance by National enactment. The Seventh-day Baptists and Adventists are opposing the measure. They should be re-inforced in their opposition by the people generally. The subject does not come within the scope of congressional action under the Constitution."

Such will be the language of all true patriots.

SENATOR BLAIR doesn't want Government employes to be required to work on Sunday, and he is a very active worker for the passage of a law which will make it a misdemeanor for anybody to work on that day. But he evidently knows that where no law is there is no transgression, and so until his bill becomes a law he is free to use Sunday for business. This is shown by the fact that he was in his place in the Senate during its session March 3, and in a lull in the business proceedings presented another petition in favor of his Religious Amendment bill. Sunday must be observed by everybody, if its advocates have to work all day Sunday to accomplish their object.

THE *Christian Statesman* refers to the AMERICAN SENTINEL as "the paper published in opposition to the Christian idea of civil government."

In this, as in most things, the *Statesman* is mistaken; the SENTINEL is not published in opposition to the Christian idea of civil government, but in support of it. The SENTINEL is published in opposition to the *Papal* idea of civil government. The Christian idea of civil government is announced by Christ, namely, that to Caesar are to be rendered only the things that are Caesar's, while to God are to be rendered the things only that are God's. This idea is embodied in the United States Constitution, which declares that the National Legislature shall have nothing to do in the matter of religion. It demands that to Caesar shall be rendered the things that are Caesar's, and leaves every man free to render to God the things that are God's. The words of Jesus Christ and the principles of the American Constitution are the platform upon which the AMERICAN SENTINEL stands.

THE Field Secretary of the American Sunday Union, Mr. W. F. Crafts, is out with a circular calling on everybody to sign his petition, which he says represents 14,000,000 people. Of course, everybody who has read the SENTINEL knows that this is not true, but we suppose he will keep on saying so, nevertheless. Aside from absolute dishonesty, we can account for such reckless statements only on the ground that he has become so infatuated with the Papal theory of representation that he sees nothing incongruous in one man embodying in his own personality millions of people. If our Congressmen shall recognize that petition for what is claimed for it, it will show that Republicanism is dead in this country. The name will continue just as it continued in Rome after Cæsar became Dictator, but it will be only a name.

A SERIES of county conventions has been held in Pennsylvania, preparatory to the approaching quarter centennial celebration of the National Reform Association. In announcing four of these conventions, the *Christian Statesman* of February 21 said: "These all are held under joint control of the W. C. T. U. and the N. R. A." "The addresses will be by ladies and gentlemen of both organizations." Among the subjects of the addresses, were the following: "The National Reform Movement the Work of the Holy Spirit," and "Woman's Work in Enthroning Christ in Our Government and Laws." This last was by Mrs. Mary C. Weleh, president of the Washington W. C. T. U. Another official of the W. C. T. U. had a Bible-reading on "Christ in Civil Government." These items show two things; namely, that the interests of the National Reform Association and the Woman's Christian Temperance Union are identical, and that both are working for a union of Church and State.

MR. CRAFTS complains that the counter petitions, asking Congress not to pass laws interfering with religion, are "so worded as to give the false impression that we are asking for a law to promote the religious observance of the Sabbath, whereas our petition seeks only protection for Sunday rest and worship." Well, is there no religion in Sunday rest and worship? If Mr. Crafts takes that ground, he differs very much from Presbyterians of the olden time. But if there is nothing of religion in their proposed Sunday law, why did Mr. Crafts, in answer to the question, "Could not this weekly day of rest be secured without reference to religion?" say to the Knights of Labor: "A weekly day of rest has never been permanently secured in any land, except on the basis of religious legislation. Take the religion out, and you take the rest out." Does Mr. Crafts tell the same story to everyone he meets? or does he, like "Mr. Orator Puff," have two voices?

THE editor of the Burlington *Hawkeye*, which, by the way, publishes no Sunday edition, says: "It is absurd to claim that the work upon a Monday morning paper can be done on Saturday and after twelve o'clock Sunday night; for the news cannot be gathered until it happens, and it cannot be put in type until it is prepared." This is so evident that anybody can see it, and yet the clamorers for a Sunday law have no objection to the Monday paper, the work of which is mostly done Sunday night, while they execrate the Sunday morning paper, the work upon which is

mostly done the day before. Why is this? Simply because the Sunday paper is a rival to the church service. If it can be suppressed, then no doubt some who now stay at home to read it will go to church in order to pass away the time, just as the Christians (?) of the fourth century attended church when the theaters were closed to them. That is all that the Sunday-law advocates want. If the many who now stay at home to read the Sunday newspaper can be driven to church, they will not trouble themselves about the smaller number who have to work on Sunday to get out Monday morning's paper.

SAYS the *Christian Nation*:—

"Not a day too soon has been begun the aggressive work of Dr. W. F. Crafts and his Sabbath Association for securing a National Sabbath law. In New York City the saloon has made the bold demand for a law permitting the continuance of its businesses on the Sabbath as on other days; and so portentous of evil is their move that the secular press—itsself a sinner in the same direction, but not willing to give Sunday completely into the devil's hands—has sounded a warning in vigorous language."

Does anybody notice in the above any hint of special antipathy to the liquor traffic? No; it is only the Sunday that is in danger. Very "portentous of evil is this move." In what respect? In that the liquor traffic is increasing? Oh, no; only in that it spreads its business over a little more time, and does some of it on Sunday. Even "the secular press" is being made to feel that it is wicked to sell liquor—on Sunday.

THE *Lutheran Observer*, whose editor is an active member of the Executive Committee of the American Sunday Union, notes the fact that petitions are being presented to the Senate every day, asking for the passage of the Sunday-Rest bill, and calls for the hearty co-operation of the Germanic churches in the movement. It says:—

"Our godly pastors and their people, by helping to swell the number and weight of the petitions in favor of better Sabbath observance, will become a very important factor. When not practicable to secure individual names, whole congregations, through vestries or pastors, can forward their petition."

That's the way it is done. If individual signatures cannot be obtained, just sign for the whole congregation, and in that way you will get many more petitioners, for you will be able to count in many who would not sign under any condition. When people can reconcile such a course with honesty, we don't see what is to hinder their fabricating a congregation, and sending in a large list of names from some obscure place where there is no church. Nobody could detect the fraud, since the petitions are usually presented as from States and not from certain towns.

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