



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

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It is said that the Catholics of Manitoba have a grievance, the Legislature of that Province having passed an act forbidding the Catholics to have separate schools, and requiring all classes to patronize the national secular schools. This is certainly an infringement of religious liberty. People of any religion, or no religion, certainly have a right to educate their children in their own faith, and in their own schools, if they see fit to do so. It seems clear that the State should make it possible for all children to obtain an education, the same as it provides means whereby they may, if other sources fail, obtain food and clothing, but it would be just as consistent for the State to insist that all children shall eat certain things and be clothed in a certain way, as to insist that they shall be educated in a certain way. The Catholic opposition to public schools is certainly unwise and wrong, but Protestants should not go to the other extreme and deprive Catholics of their right to maintain their own schools. Catholics have rights as citizens, as well as Protestants.

In the *Christian Nation*, of March 26, Rev. John A. Dodds discusses the Wisconsin Supreme Court decision on the Bible in the schools. He declares that according to this decision "Wisconsin is well on the way toward the religion and morality of the Hottentots and of the French revolutionists;" and that, "if the Supreme Court of Wisconsin has interpreted the Constitution aright in this respect, it is certainly a covenant with death and an agreement with hell." He says, "It is un-American, unchristian, and in the light of our past history, it is a falsehood." He an-

nounces that the "condition of things in that State will bring the wrath of Almighty God on the whole Nation if it be allowed to continue," and quotes "Shall not my soul be avenged on such a Nation as this?" He calls it "The surrender of the *magna charta* of our American Protestant Christian liberty." He supports his statement by the following piece of logic:—

Bible morality and Bible religion is the parentage of every State in the Union, therefore the command to honor thy father and thy mother is binding on all the States individually and unitedly. "He that wasteth his father and chaseth away his mother, is a son that bringeth reproach." Prov. 19:26. Reproach in this case attaches to all the members of the family.

And upon this he calls loudly for the removal of this reproach, by having the Constitution of the United States "so amended as to give an undeniable legal basis" to Christianity, or rather to what the theological instructors shall declare is Christianity.

What Is a Sect?

We have before stated that the New York *Christian Advocate*, the representative journal of all Methodism in the United States, disapproves of the Wisconsin decision. It gives considerable space to the discussion of it in its issue of April 3, under the heading, "The Bible Not Sectarian," in the attempt to prove that the Bible is not sectarian. In proof it argues thus:—

The court contends that the Bible is a "sectarian" book. Sectarian means that which pertains to a sect. A sect is something cut off, a division. The Jews are not a sect; but there are sects among them. The Mohammedans are not a sect; but there are sects among them. Christianity is simply a religion not a sect; but it embraces sects, plenty of them. The Roman Catholic Church is a sect, so is the Presbyterian, the Protestant Episcopal and other churches. All these Christian sects accept the Bible, not all the same version precisely, but substantially the same book.

It was not the Bible in any such sense as the *Advocate* uses, that the Wisconsin Court pronounced sectarian. No such question as that was involved in the case.

The question before the court was not the abstract question of what the Bible is, without any reference to version, or anything of that kind. The question before the court was, Whether the reading of *King James's version* of the Bible in the public schools is sectarian instruction within the meaning of the Constitution? The court decided that it is. And this, even the *Christian Advocate's* argument here given will justify. It says: "The Roman Catholic Church is a sect." Then is not the Roman Catholic version of the Scriptures—that version which is accepted alone by Catholics, and which is rejected and denounced by Protestants—is not that version then a sectarian version? If the Roman Catholic Church is a sect, then assuredly that version of the Scripture is sectarian which is according to their views and is accepted only by them, and is renounced and denounced by all other sects. And, by parity of reasoning, Protestantism is a sect, and that version which is accepted only by Protestants, which is called the Protestant version, and which is disagreed to and is denounced by Roman Catholics and others, is sectarian. And, in deciding the question which came before the court, as it arose, as it was tried, and as it was argued throughout, that court could not have come to any other just conclusion than that King James's version of the Bible, the Protestant version, is sectarian.

But the *Advocate's* argument upon what is a sect is a queer thing. Mark, it says: "A sect is something cut off, a division;" then it says, "The Jews are not a sect, and the Mohammedans are not a sect and that Christianity is not a sect." It is proper before going further, to give the full definition of the word sect. It is this:—

SECT, from Latin *secare*, *sectum* to cut off, to separate. Hence, a body of persons who have separated from others in virtue of some special doctrine, or set of doctrines, which they hold in common; a school or denomination; especially, a religious denomination.

Now when Mohammedanism began, when Mohammed and Abubeker, with their few

followers, separated themselves from all their former associations and were hunted for their lives; when they fled to Medina, and raised a greater following that presently brought on war,—was not that a division? And was not Mohammed, with his followers there separated, cut off, from the great body of the nation because of their religious faith? There was certainly a division. Mohammed by his teachings and influence caused that division. That division was the origin of the Mohammedans and therefore the Mohammedans in their origin were a sect, and if the Mohammedans were then a sect, they are a sect still. The Mohammedans therefore certainly do form a sect. There may be indeed, as the *Advocate* says, sects among them, but the sects among them would come in much the same way as the sect itself came in the beginning—by separating, dividing, on some points of doctrine.

It is the same way with the Jews. We presume that the *Advocate* uses the term "Jews" to define Israel as a people, and not simply the descendants of Judah. Take them in their origin, beginning with Abraham, did not Abraham separate himself from his own people in religious things, and did he not separate himself from his own people actually, because of his religious faith? Was there not a division, and was not Abraham's descendants always separated from the peoples and the nations round? Did not the Lord make them separate? As surely as they were divided from their own kindred as well as from all the other people around about on account of their religious faith, so surely were they a sect, and so surely are they still a sect.

And Christians are a sect. At the origin of Christianity there was a separation, a marked division. The first Christians were Jews, separated, cut off, from the great body of the people with whom they belonged. They were separated from their own parents, their own brothers and sisters, in virtue of a special doctrine which they held. There was a marked division at the day of Pentecost, and forward. We might go farther back, but from that time the distinction was clear and the division absolute. Christians then certainly formed a sect; in the very nature of things it was so. Christianity therefore was at that time, and in the true sober sense of the word, sectarian. Christianity pertained to those who were Christians, and these formed a sect.

More than this, there is not a single definite form of religion in the world whose professors do not form a sect, and which is not, consequently, sectarian. The only thing in this respect that is not sectarian, is the religious faculty itself. Men are born with the religious faculty, and if this faculty always manifested itself in every individual on the earth in exactly the same way, and through the same forms of worship, there would be no such thing

as a sect, and there would be no sectarianism therefore in the world. But this faculty is developed, and manifests itself, in many different ways. And in as many different ways as it does manifest itself, so many divisions there are, consequently so many sects.

The Mohammedans are therefore a sect; the Jews are a sect; the Brahmins are a sect; the Buddhists are a sect; Christians are a sect; and the religion, therefore, professed by each one of these is sectarian. Christianity is sectarian as certainly as Mohammedanism is. Christianity forms a division of earth's people in religion as certainly as does Mohammedanism. Christianity is cut off, separated, from the great majority of the world's people, and from all fellowship with their religious forms and faiths, as certainly as any profession could be. Then as the word sect means something cut off, to separate, a division, it is only a plain, fair use of the word to say that Christians form a sect. And it is no title of reproach at all therefore to accept the true, fair meaning of the word and say that Christianity is sectarian.

The trouble is that the bigotry of sects has attached to the word a meaning of reproach, and it is almost invariably used in that sense and to convey that idea. And from this all the different denominations, the different sects, that is, have become so afraid of the sentiment of reproach that has been instilled into the word, that they dare not preach that which has made them the distinct denominations, the sects, that they are; but must needs confine themselves to mere generalizations, and so have robbed themselves of the strength which attaches to definite truth firmly believed, definitely stated and insisted upon. If there was more love for truth, even the truth in regard to the word sect or sectarian, and less fear of reproach, it would be much better for all the sects. But so long as people fear the reproach, more than they love the truth, of what they profess to believe, so long will there be such a dread of anything sectarian as will rob them of all the virtue of the truths which they hold.

Undoubtedly Moses was held to be intensely sectarian when he chose the reproach of Christ more than the honors of Egypt. Paul we know, with all his fellow Christians, was held to be sectarian. They were distinctly called a sect, and rightly so, according to the definition of the word. The Saviour distinctly says that he came to send *division*. Paul definitely commands, "Come out from among them, and be ye *separate*." That is sectarianism; it is the right kind of sectarianism too. If there were more of it in this land which boasts so much Christianity, those who profess the Christianity would not need to be calling upon the United States Government for help in causing Christianity to be received, and its institutions observed.

A. T. J.

A Baptist Doctor on Sunday Laws.

A BAPTIST Bible Conference was held in the First Baptist Church, at Oakland, April 2, 3, 4. Several subjects were considered, among them being the "Lord's day," Rev. Daniel Read, LL. D., instructor. This gentleman is a thorough scholar, having been president of an Illinois college for some years, and withal a strict observer of Sunday, so much so, that when he came to California he paid one hundred dollars extra for his conscience, so that he and his family could stop over on Sunday instead of travelling on that day.

His subject in the regular program of the conference dealt only with the religious phase of the question, he of course, holding that Sunday was of divine authority. At the close of the lesson the question was asked, "Doctor, do you believe in a Sunday law?" The answer came at once, "No, sir." "But do you not believe in a Sunday law for the protection of workingmen?" The reply was that workingmen are already protected. But, it was urged, "Here is a railway which runs on Sunday and employs on that day one hundred men; ought not those men to be protected?" The Doctor's reply was "They are protected. No one can compel them to work. You have no right to say the railroad may not run on that day, or that people shall not go to picnics on that day, or work on that day. It is a sin for men to break the Sabbath, but with that matter we have nothing to do. They have a right to employ men on the Sabbath, if men wish to work."

The doctor said that his brethren seemed to have wrong ideas about protection. Men are now protected against working on Sunday. The railroad could not compel a man to work if the man did not wish to labor. No man could be compelled to sin. The railroad men simply give men their choice, work or quit. They could quit and seek work elsewhere. But, the question was further urged, "Supposing it was work or starve?" "Then," said the Doctor, "let them starve. Men have endured greater things than that for conscience' sake. You would not have Christians a lot of children would you?"

The doctor went on to show that Sunday law would make men worse, for if they desired now to cease labor to worship God on Sunday, they could do so; and if they did not wish to spend the time in that way, all that a law would result in would be compulsory idleness; and Satan always finds something for idle hands to do. And then when would we stop this legislation? We do not believe that the laboring man would get any good at the Roman Catholic Church. The Unitarian Church dishonors Christ. Men had better be at work. To be logical we would not only have to compel people to attend church, but would have to compel

them to attend the Baptist Church. He said it would be better for the drunkard if he worked all the time.

It was said, "Suppose that a German band should stop before a church door on Sunday during service, and there play and sing, what would you do?" "Arrest them for a nuisance," was the reply. "They have no right to disturb a religious meeting at any time."

Then a lady made a pathetic appeal for the boys against the Sunday saloons, which seduced and led away the guileless youth. What would the doctor do with these wolves which are devouring the lambs? He replied that he would go much farther than the sister; he believed in the absolute prohibition of the liquor traffic for all the time, and as regards the wolves, did not Christ say to his disciples, "Behold, I send you forth as sheep in the midst of wolves"? We are not to escape the temptations of this life. While we should not be of the world yet are we in the world. But in whatever path we go, we may know that the great Shepherd is near. Sheep have little power to defend, but the Shepherd who is ever watching will care for the sheep. Teach the boys the evils of the saloon and to shun those evils.

But the question between classes was not yet over. One member asked, "Supposing that our Adventist friends were worshipping down here in their church on Twelfth Street, and the next door to them were a number of carpenters at work on a building; ought the carpenters to stop?" "They ought," replied the doctor. "The Adventists have vested rights and they have a right to worship and ought to be protected." This, however did not satisfy. Another asked, "What if the carpenters outnumbered the Adventists; what then, ought they to stop work?"

"Brethren," said the doctor, and the venerable man grew eloquent, "this is not a question of numbers but of rights. If there is but one man and the millions of this country are against him, he has his rights, equal to theirs; no matter whether he is an Adventist, or a Jew, or a miserable Chinaman, whom everybody thinks he has the privilege of kicking, who desires to worship Joss in a Joss house, no one has a right to interfere with him."

"When," the doctor asked, "did the church of God gain her greatest victories? Was it when all the pomp and power of the world was given her? Or was it otherwise?—She gained her greatest victories when all the world was against her, when all law was against her, and when her children laid down their lives for the word of God." Sunday laws were contrary to all Baptist tradition, and what is more, they were contrary to the teachings of Christ.

This is but a mild abstract of the doctor's reasons and answers so admirably and forcibly put. May Baptists and Christians everywhere read, ponder, and notice.

M. C. WILCOX.

Opposed to the Blair Measures.

THE Constitution of the United States declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Senator Blair introduced a joint resolution in the United States Senate, December 9, 1889, proposing to amend the Constitution of the United States so that "no State" shall ever make or maintain any law respecting an "establishment of religion, or prohibiting the free exercise thereof." This is the first section of the article containing the proposed amendment. The second section proposes the establishment of "a system of free public schools" in which is to be included instruction "in the common branches of learning, in virtue and morality, and in knowledge of the fundamental and non-sectarian principles of Christianity."

The first section of this article is in accordance with the provision of the Constitution of the United States in regard to religious establishments, and is not particularly objectionable, but the second section is right in the teeth of the first, and in violation of the provision of the Constitution already existing. It is practically, a plain step in the direction of a religious establishment, organized and maintained by the federal Government.

The Blair Educational bill now pending in the United States Senate, and on which the author has been speaking for a week, is but a bait set upon a federal hook, to catch the unwary, and to lead them into the support of the joint resolution proposing the amendment alluded to above. Baptists are utterly opposed to everything that squints at union of Church and State. Let them speak out in no uncertain tones, in regard to these measures which promise nothing but evil to both.—*The Christian Index and Southern Baptist, Atlanta, Georgia, February 27, 1890.*

History Repeats Itself.

THE *Union Signal* of February 13, has the following:—

From one of the foremost Quakers of this country comes this prophetic declaration: "There has lately come to me quite an 'opening' as we Friends sometimes say, on the sort of agency the Lord intended our Woman's Christian Temperance Union to be, and the reason he chose the women for this work. I cannot just say that the Lord anointed the women to be his prophets to this Government, but I believe it as truly as that Elijah was sent to reprove Ahab, or Jeremiah to rebuke and warn the king of Judah. God did not take office holders in that day, or persons in any way dependent upon government favor to use as a 'voice.' He took those who had, practically, nothing to lose, and I really believe that the Christian women of this land were the only element of our population that God could trust to deliver his reproofs and warnings faithfully."

All that is necessary to say of the above is that if the Woman's Christian Temperance Union are prophets to this government, they are prophets of evil, prophesying out of their own heart, saying, The

Lord saith, when the Lord hath not spoken. See Jer. 23:16-29; Eze. 13:3-13. The kingdom of Christ will not come through the gate-way of politics as Miss Willard and others have declared; the good time is not coming which they predict. But perhaps this Friend's prophecy may be, in a sense, from the Lord. History sometimes repeats itself. "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit into the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." 1 Kings 22:20-23. —*Signs of the Times.*

Union of Church and State.

THE *Christian Statesman* of April 10, has an article by Rev. W. J. Coleman, Professor of Political Science in Geneva College, Pennsylvania, the object of which is to show the impossibility of a union of Church and State in this country and that outside the ranks of Mormons and Romanists nobody desires such a union. In stating the matter Mr. Coleman says:—

In the phrase "union of Church and State," there can be no doubt as to the sense in which the word "State" is used. . . . The State means the Nation, or whole body of people. . . . The word "Church" may mean, (1) A building where worshipers meet; (2) Those who gather in such building, or a congregation; (3) A body of believers acknowledging the same ecclesiastical authority, or denomination; (4) The collective body of believers in the world. These acknowledge no central authority and are not combined in any human organization; (5) The aggregate of religious principles and ideas in a community.

The professor then asks, "When we speak of a union of Church and State which of these is meant?" and continues:—

The union of the State with the Church taken in the first, second, or fourth sense would be impossible. . . . When, however, we turn to the third and fifth meanings we reach the heart of the whole difficulty.

Referring then to the claim that the adoption of this "aggregate of religious principles and ideas" would be a union of Church and State, Mr. Coleman says:—

We deny this *in toto* and declare that when the State adopts an idea or principle, it does not constitute such a union.

But a denial is not proof, and so we must examine the proofs before we can feel warranted in accepting this denial, explicit though it be. Mr. Coleman's first argument is that "a principle and a State not being of the same species cannot be united." But this is merely technical and

deserves but brief notice. The whole body of believers, he says, may properly be called the Church. But he assumes that they recognize no central authority. This is, however, a mistake as he himself shows later on in his own article. The Church, in this broad sense, does recognize a common authority. All denominations more or less fully recognize God as the great moral Governor and his law as that by which all men will be judged; in short the revealed will of God is the authority recognized by the Church in its broadest sense, and it is this same authority that the National Reformers demand shall be recognized as the supreme law of the United States, thus making the law of the Church and the law of the land one and the same. If this would not be a union of Church and State in all essential particulars it would be hard to say what would constitute such a union.

Mr. Coleman's second argument deserves more attention for while it is no stronger it is more likely to deceive the unwary. He says:—

The American objection to a union of Church and State is founded on the evils which such a union has produced in the nations of the old world. The phrase, therefore, has an historical sense, and to take it from that sense is to give it a new meaning with which to deceive people who suppose that we are talking of the same kind of a union of Church and State that produced the evil results. The union of Church and State found in history has always been the union of an organized State with an organized Church. In England the State is united with the Episcopal Church, in Scotland with the Presbyterian Church, in Prussia with the Lutheran Church, in Spain with the Roman Catholic Church. . . . This is the kind of union of Church and State that the American people are opposed to.

It is noticeable that Mr. Coleman goes back only a few hundred years for all his examples of a union of Church and State. Why does he not go at once to the fountain head of all corrupt church establishments, namely, Rome in the fourth century?—Simply because he could not do so without destroying his own argument. Every one who is familiar with the history of the first four centuries of the Christian era knows that the first union of Church and State was nothing more and nothing less than that which Mr. Coleman insists would not now constitute such a union. Constantine did only that which the National Reformers demand that this Nation shall do, namely, he made the Nation Christian by adopting the Christian religion as the national religion. Then the bishops of the Christian Church, that is of the whole body of believers, came together and decided what was the Christian religion, and thus was formed the nucleus of what has for centuries been known as the Roman Catholic Church.

To say that only a union of religion and the State is desired and not a union of Church and State, is to say that the Church and religion can be separated. But this is impossible. Constantine only adopted the Christian religion; he did

not make any denomination the State Church. He had no thought of such a thing. Neander testifies that it had become Constantine's "favorite plan to unite together all his subjects in the worship of one God." That is he wished all to become Christians; not necessarily to come together in one organic union but in one faith so broad that all could assent to it. The emperor "represented the questions in dispute as being nothing but rash, speculative questions, standing in no connection whatever with the essence of Christianity." He reasoned no doubt as men do to-day, that even if all could not see alike on all points they ought to upon essential doctrines, and therefore he wanted some authority to decide what were the essentials. And that is just what is said now about the differences which separate the various denominations. These we are told are minor differences; and that which they demand that the Government shall recognize, is what they term the fundamental, non-sectarian principles of Christianity, those things upon which all can unite, not in the sense of forming one organic whole, a single denomination, but in the sense of giving united moral support to those principles. And this is just what they did in the time of Constantine; they simply agreed that Christianity, in the abstract, should be the recognized religion. But as soon as the bishops had decided what was Christianity, a church began to crystallize around the creed which contained their definition of Christianity. And it was inevitable that it should be so. It could not have been otherwise. And it would be the same now. Before Christianity can have practically, as the National Reformers demand that it shall have, "an undeniable legal basis" in this country, it must be defined, that is it must be decided what constitutes Christianity, and that definition will be the national creed just as the Nicene creed was the creed of Rome.

Of course nobody intends that this shall result as it did in Rome. Nobody wants to make any denomination the State Church, but it is none the less the truth that the adoption of "national Christianity" which the Declaration of Principles of the recent National Reform Convention at Washington demands, would constitute a union of Church and State just as truly as such a union was formed in the time of Constantine the Great. It is true as Mr. Coleman says, that "the phrase union of Church and State has an historical sense," but it is also true that that historical sense is just as inseparably connected with the history of the Church in the fourth century as in the fifteenth or at any other time.

Of the relation of the Church to the State during the early part of the fourth century Neander says:—

With the commencement of this period the Church entered into an entirely different relation to the

State. It did not merely become a whole, recognized as legal, and tolerated by the State,—which it had been already from the reign of Gallien down to the Diocletian persecution,—but the State itself declared its principles to be those to which everything must be subordinated. Christianity became, by degrees, the dominant State religion, though not entirely in the same sense as paganism had been before. Church and State constituted, henceforth, two wholes, one interpenetrating the other, and standing in a relation of mutual action and reaction. The advantageous influence of this was, that the Church could now exert its transforming power also on the relations of the State; but the measure and the character of this power depended on the state of the inner life in the Church itself. The healthful influence of the Church is indeed to be perceived in many particular cases; though it was very far from being so mighty as it must have been, had everything proceeded from the spirit of genuine Christianity, and had the State *actually* subordinated itself to this spirit. But, on the other hand, the Church had now to struggle under a great disadvantage; for instead of being left *free*, as it was before, to pursue its own course of development, it was subjected to the influence of a foreign, secular power, which in various ways, would operate to check and disturb it; and the danger, in this case, increased in the same proportion as the political life with which the Church came in contact was corrupt.

And this is exactly the relation which National Reformers insist shall exist between the State and the Church in this country; and this is the nature of the temptation to which they would expose the Church. They demand that the Christian principles, the principles of the Church, shall be those to which everything shall be subordinated; and that the Church, as such, shall participate in political matters, but that for their mutual good the Church and the State shall be separate.

But being under one law, governed by one principle, what was the result anciently? Let Neander answer: "The supreme magistrates now considered themselves as members of the Church, and took a personal share in its concerns; but it was no easy matter for them to fix the proper limits to this participation." And who can doubt that it would be the same again? Once let the civil authorities be called upon to decide church questions, or to pass upon the meaning and scope of the moral law, the law which governs the Church, even though it be called civil law, and they can nevermore be separated from the administration of that law. "Whatever domain Government invades it dominates. The jurisdiction which it takes it keeps."

The National Reform movement of the nineteenth century is the National Reform movement of the fourth century over again. Then under stress of so-called Christian influence the State declared the principles of the Church to be those to which everything must be subordinated, and the demand is made now that the State shall do the same thing. Can we hope that the result would be different? The demand as now formulated is that "Christian morality shall be taken as the ultimate standard of right and that all

our laws shall conform to this standard." This simply means to make the divine law, or rather that which the courts may hold or the Church decide to be the divine law, the fundamental law of the land. It would then be superior to the Constitution, and human judges would administer the divine law and decree punishment for its infraction! As before stated, the Church and the State would both be governed by the same law; in the Church it would be known as ecclesiastical law, in the State as civil law; but it would be the same law. This is simply what was done in the Dark Ages, and the evils of a union of Church and State are inseparable from such a system whether it be called a union of Church and State or only a union of religion and the State. A skunk by any other name would smell as rank, and it is just as true that the evils of Church and State are not dependent upon the name by which that union may be called.

C. P. BOLLMAN.

A National Reformer's Plea for Saloon-Keepers.

A NOTABLE effort to secure the passage of an ordinance closing saloons on Sunday has been defeated by our City Council. The Judiciary Committee have reported against its passage, with but one dissenting voice. The measure was the pet scheme of Rev. N. R. Johnston, the Pacific Coast apostle of National Reform, and it was supported by the Woman's Christian Temperance Union and several ministers, who have labored zealously to palm it off as a temperance measure. But the more they talked about it, the more it became evident that it was designed to further the Sunday-sacredness dogma rather than temperance reform.

Mr. Camron, of the council, was very outspoken against the passage of all such ordinances, and his remarks called out Mr. Johnston, who took the councilman to task through the columns of the *Morning Times*. Replying to the remark, "The liquor men have a right to do business, and we have given it to them," Mr. Johnston says:—

But who gave the saloonists the right to sell strong drink to common drinkers? The divine Lawgiver from whom alone rights are derived, did not. He is a kind, as well as a just Ruler.

Conceding the truth of this assertion, it is equally true that the divine Lawgiver never gave Mr. Johnston or his party the right to impose Sunday observance upon any of his fellow-citizens. It is also true that the divine Lawgiver never gave any man the right to change his law in respect to the Sabbath-day, but the Government recognizes the right of Sunday advocates to believe and act individually as they please in the matter. We do not hear Mr. Johnston censuring the Government for giving them the right to violate God's law in this respect. He knows

very well that the divine law says "The seventh day is the Sabbath of the Lord thy God," and no Sunday adherent has ever dared to print it any other way; yet he declines to observe that day, and advocates the substitution of another day in its stead, and also the enforcement of that observance upon others. Should the city, or the State, or general Government undertake to abridge his civil right to ignore the divine law in this respect, would he admit the validity of his argument in the case under consideration? This inquisitorial principle of men assuming to be the executors of the divine law, is the principle which lies back of all religious domineering in civil affairs, from whatever source.

But the crowning argument for this attempted Sunday-sacredness boom, under the thin guise of temperance, is found in the patronizing plea for the saloonists *opportunity* to go to church, or to the picnic. In view of the success of the movement, he says:—

The saloonist would have an opportunity to go to church, or to the picnic, or to rest at home, on our rest-day.

Poor fellows! Certainly nobody will ever again censure them for not going to church since one of their worst enemies is ready to plead that they have no opportunity. But how do those other merchants and owners of mechanical shops along the same street get to church? There is no law to compel them to close. However, that logic might be explained in some ingenious way were it not for that incongruous plea in behalf of "saloonists" for an opportunity to go to picnics. At other times the Sunday-law preachers have complained because picnics are allowed on that day at all. But worst of all seems to be their lack of opportunity to "rest at home on our rest-day," and a city ordinance is therefore necessary for their relief.

But why all this beating round the bush to get a start on a Sunday-law campaign? Everybody knows the argument is absurd. The truth is, a great effort is to be made this summer to secure the election of a State Legislature that will enact a Sunday law next winter. Mrs. Bateham is in the State already; Mr. Crafts is announced for a tour of the State in May; the Prohibition party has just held its State convention, and has inserted a Sunday-law plank (encased in a "civil" screen) in its platform, and every available agency is being prepared for a vigorous campaign.

We may expect all manner of "clashing voices" arguments on the part of the Sunday-law speakers and writers, and some people are curious to know how much of a figure will be cut in the campaign by the plea of Mr. Johnston for the saloonists' opportunity to go to picnics on that day.

W. N. GLENN.

Oakland, Cal., April 13, 1890.

Follies of the Wise.

It seems from a Washington dispatch printed in the *Boston Advertiser*, that Mr. Edmunds is still meditating upon his proposed national university at Washington, and is even thinking of making the establishment of such an institution a memorial and celebration of the discovery of America:—

Senator Edmunds, in speaking about the Chicago World's Fair bill to-day, said that he did not intend to antagonize that measure when it comes up for consideration, but that he did propose to bring forward at as early a day as possible his National University bill.

He said he intended to have had the measure matured some time ago, but owing to a severe illness from which he had not entirely recovered, he had been unable to give the subject the attention it required.

That it would carry with it a large sum of money to be appropriated from the treasury of the United States; and whether it should be a commemoration of the discovery of America by Christopher Columbus, was for the Senate to determine.

It is very kind of Mr. Edmunds to think of Christopher Columbus, but it would be still kinder of him to think of the American people. Leaving out of question the absurdity and impropriety of a national university, the absence of constitutional warrant for the establishment and maintenance of such an institution by the Government, the political squabbles and scandals and the educational anomalies which would inevitably result, and the difficulty of organizing a faculty, and, in certain branches of knowledge, of providing instructors who would not be objectionable to large sections of public opinion; leaving out of sight all these tough questions, there is still one question which should be enough to gravel Mr. Edmunds or any other fine old Federalist-Republican. What right has the Government to tax everybody for the benefit of the few students who would have the time and the means to resort to a national university?

There are colleges enough and universities enough, and to spare, in the United States already. The only truly national university possible to this country is the primary school. There can't be too much of that. There can't be too little of such a national humbug as Mr. Edmunds proposes.

We entreat Mr. Edmunds not to associate the name of Columbus with a humbug.—*New York Sun*.

EDWARD BELLAMY, the author of "Looking Backward," and "The Fool's Paradise," sagely observes that the hardest workers and the chiefest producers are the poorest paid and worst treated. And of the truth of this we seem to find proof in the fact that Mr. Bellamy has made a pile of money and won heaps of admiration out of that book of his, while the compositors who set up the type, the men who run the presses, the operatives who made the paper, and others haven't made more than ordinary wages out of it, and are not quite so well treated as Mr. Bellamy is by the admirers of that kind of rubbish.—*Chicago Times*.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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Its Mission.

THE mission of the Religious Liberty Association is to present to the world, the principles of civil and religious liberty as taught by Christ. Those who do that acceptably, must be animated by his spirit. The following from the pen of A. F. Ballenger, Ass't Secretary of the Association, in the February *Home Missionary*, is worthy of the thoughtful attention of every solicitor, colporter, writer and lecturer of the Association.

It must be borne in mind that the work of the National Religious Liberty Association is a labor of love. It is a missionary work, and those engaged in it should be actuated by the same spirit which impelled the great Missionary to give its principles to the world eighteen hundred years ago.

Agitators of political principles expect to be victorious, and as a result of their labors, receive worldly positions of honor and profit. Not so with us; our victory, though sure, will not be celebrated until those who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." With the result of the work reaching into eternity, how careful we should be not to wound the feelings of those for whom we work, by harsh and unkind expressions. The most of those engaged in securing religious legislation are honest, and should be so regarded. This is proved from the fact that many who have signed the petition favoring religious legislation, have, when the matter was clearly and kindly presented to them, signed the counter-petition, and worked in its favor. These cases are not confined to the less intelligent, but ministers and members of the Woman's Christian Temperance Union are among them. The president of the Association recently stated the truth, when he said, "Were it not for the special light received, many of us

would be on the side of error in this conflict."

Workers will meet, at times, with bitter opposition, but instead of being harsh or becoming discouraged, "consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." W. H. M.

THE case of R. M. King, in which he was fined seventy-five dollars for Sunday labor, by Judge Swiggart, in the Circuit Court of Obion County, Tennessee, and appealed to the Supreme Court, will be argued on appeal during the present term of court. The case will be reached some time in May. The similar case against L. A. Callicott in the Circuit Court of Dyer County, has been continued to await the action of the Supreme Court, in the appealed case of Mr. King.

C. McREYNOLDS, State Secretary for Kansas, sends an interesting account of his work in that State. He finds it possible to accomplish more in the towns and villages, than in the large cities. The inhabitants of the cities are so preoccupied with business and pleasure, that it is more difficult to gain their attention upon abstract subjects.

In regard to the method to be followed in the lecture field, Secretary McReynolds says: "I would go only as fast as I could secure others to continue the work of circulating the petitions, and also, when it is possible, enlist one or more in handling the tracts, SENTINELS, and pamphlets."

THE *Nevada Tribune*, of March 20, published at Carson City, Nevada, contains an account of a mass-meeting held in the opera house of that city on the evening of March 19. The *Tribune* says:—

There was an enthusiastic meeting at the Carson Opera House last evening, and it was clearly shown that the sentiment of the people of the capital of Nevada, was practically unanimous, against the passage of the proposed Blair Sunday-rest bill, as well as intended legislation leading to the establishment of religion in the public schools of the land.

Resolutions were adopted, condemning the measures of religious legislation, involved in the Blair Sunday-rest bill, the Breckinridge Sunday bill for the District of Columbia, and the Blair amendments to the Constitution to provide for the teaching of the principles of religion in the schools.

THE *Daily Imprint*, of Petaluma, California, appropriately remarks:—

Senator Blair has re-introduced his bill providing for a National Sabbath. Senator Blair has fathered many objectionable measures in his day and generation, and this is probably the least meritorious. It is contrary to the very genius and spirit of our institutions. If the generality of mankind cannot agree by

unanimous consent upon the observance of a certain day, no attempt should be made to legislate them into the observance of any day.

Its Character.

THE *Arkansas Democrat* publishes a sermon delivered by Rev. Thos. M. C. Birmingham, in Argenta, Arkansas, in which the reverend gentleman takes up in course, and advocates, the different measures championed by the National Reform Association. When he reached the Sunday question, he acknowledged unblushingly his active furtherance of the iniquitous measure which the Legislature of Arkansas was asked to pass at its last session, and with which it might have tarnished its statute books, had not the earnest opposition of the National Religious Liberty Association led the members of the House to realize the character of the legislation which was being asked of them.

Mr. Birmingham says: "The Arkansas Conference requested that I present a remonstrance to the Legislature of this State, on the need and benefit of Sabbath laws, and the present lack of efficient ones on our statute books, and I did so, at its last session. . . . However, while urging this, also pleading with the General Assembly, the greater reason of man's moral need of the day, and that his hope of immortality might be clear and luminous, I doubt if there were over a dozen members of the lower house of the last Legislature that had anything like clear views of the importance of the Sabbath, to the welfare of society. And when a very weak Sabbath bill passed the Senate (and it was so weak that it was hardly worth having) it was killed in the House. And this was done by men who were there, not as individuals but as representatives of every voter and elector in this commonwealth."

While an unqualified Sunday law appeared in the statutes of Arkansas, the State made itself an unenviable notoriety for its legalized crimes of religious persecution, directed against a class of people who kept the seventh day, and who were, as their persecutors have themselves declared, good citizens.

An exemption clause was inserted in the law, for the benefit of this class; but at the last session of the Legislature a determined attempt was made to strike it out, and re-establish the wholesale persecution for conscience sake, which had been previously enacted. Those who presented the measure did not hesitate to avow that the purpose of the bill was to cause the seventh-day keepers of a certain district, to yield their conscientious convictions, or leave the State.

This is the character of the legislation on which the Arkansas Methodist Episcopal Conference requested one of its ministers to advocate before the Legislature of its State.

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CHAP. V unmasks "Religious Legislation," calling special attention to the Blair Sunday Bill now
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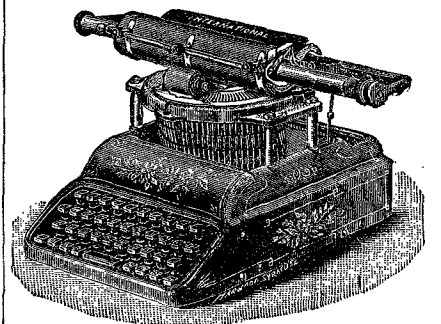
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A NEW ORLEANS paper states that the Mayor of that city regards the Louisiana Sunday law as objectionable, and a hardship upon poor people. He favors its strict enforcement, however, as the best means for securing its repeal.

CHINA ought to be the ideal National Reform country. A Chinese mandarin can order a man's head to be cut off at any moment. But within three months he must forward to the Emperor an affidavit from two persons declaring that the execution was in the interest of religion and morals. He has no difficulty in getting such affidavits, as he can cut off the heads of any who refuse to make them.

REV. DR. HOWARD CROSBY has recently published a volume of lectures on the book of Revelation, in which he says that the spiritual ruin noticeable in so many countries where Christianity was once the prevailing creed, or where a nominal adherence to it is still the rule of the majority, is due to the admission of the world into the Church—"of joining the Church to the State; of forming alliances and friendships with the world; of compromising and thus letting down the standard of holiness and separation between Christ and Belial."

By means of a "decoy" letter the *Voice* obtained an interview with the manager of last year's anti-Prohibition campaign in Pennsylvania; and in the interview it got a great host of matter that with great delight it published to the world. In the interview certain prominent and responsible men of Philadelphia were named, and certain things were said about them; but these men unanimously declare the statements to be without a particle of foundation in fact. Now the question presents itself, Who was it that was decoyed, the *Voice* or the other man? The *Voice* confessedly worked a deceitful trick to obtain information. How does the *Voice* know but what the other party did the same in giving the information? We confess that on reading the *Voice's* account, there was a certain air of open innocence amounting almost to verdancy, which is very seldom found amongst men of such political experience as the gentleman who was interviewed. It is certain that names were

given, and statements were made, with such an air of recklessness as to cast doubt upon the whole thing by reason of its very extravagance.

Taking the whole case as it stands, so far, we cannot help wondering whether the *Voice's* decoy did not partake somewhat of the character of a boomerang. And the question is, Who was it that was decoyed?

IN an article entitled, "Thoughts on Conscience," in *Word and Work*, Rev. E. Balley says:—

A conscience illuminated and instructed by the word of God is free from condemnation, and is strong to bear the reproaches of men and the accusations of Satan.

Such a conscience is above the laws of men, and is not amenable to earthly tribunals. No civil power can have any control over the conscience. In secular things we are to submit to every ordinance of man for the Lord's sake, but in all religious things we are left to God and our conscience.

This is true, and it does not alter the case a particle to call civil that which is religious.

Special.

To all to whom the SENTINEL comes we wish to say this word. The SENTINEL is invariably discontinued at the expiration of the time for which it is paid, unless it be requested to be continued. Many of the friends of the SENTINEL send copies to their friends. Sometimes those to whom it is sent do not want it, and write to us to discontinue it; but we are helpless in the matter for we do not send it. Then when those persons find it is not stopped they send another order sharply reproving us for not stopping their paper; whereas we not only do not send it but we do not know who does send it. Sometimes friends of the SENTINEL order from this office copies sent to individuals. In such cases when we receive word to stop sending it we can comply, and we invariably do comply promptly. No paper is ever sent to any person from this office after that person has notified us that he does not want the paper.

Therefore, dear friends, if the SENTINEL continues to come to you after you have asked us to stop sending it, you may know that we do not send it, do not know who does, and therefore cannot stop it, and that it is useless to write to us a second time on the subject.

Also it is well to bear in mind that, although the SENTINEL may come to you without your having subscribed for it, you will never be asked to pay anything for it. We do not send any SENTINELS anywhere except those which are paid for. If you have not subscribed and yet receive the paper, you will understand that somebody is either sending it to you himself, or has sent money to us to pay for sending it to you.

The best method of opposing error is by the advocacy of truth.

THE *Kansas Worker*, the organ of the Kansas Tract Society, says: "A true advocate of temperance will want the saloons closed every day in the week, and a law that end can be enforced as well as a law that only closes them on Sunday. Such a law, instead of being in the interest of temperance, is in the interest of *Sunday*." The *Worker* tells the truth, as all religious papers should. Of course all papers, and all persons, too, ought to tell the truth; and we wish they would.

THE first item in the editorial columns of the *Christian Statesman* for April 17, tells us that "Rev. Wilbur F. Crafts has resigned his position as Publishing Secretary of the American Sabbath Union, which he found would confine him to New York and vicinity, in order to be free to make a transcontinental trip, in the interest of Sabbath reform. . . . In the autumn, he expects to return to the pastorate."

Thus we are quietly told that the Sunday Union, as represented in the person of Mr. Crafts, expects to die in the autumn. Is this latest off-shoot of the National Reform Association to be uprooted in its early youth? Possibly the Sunday Union has become irrevocably wedded to the civil Sabbath, and the parent organization has decided that it is wiser to await the slower but surer appeal to religious prejudice. At the late convention in Washington, it was decided to eliminate the term "civil" Sabbath from the National Reform vocabulary. Perhaps, as its occupation is gone, the organization which was the exponent of the idea contained in that expression, is to go with it.

BOUND volumes of the *Pacific Health Journal* for 1888 and 1889, published at Oakland, California, have found their way to our table and are most welcome visitors. These volumes are neatly and substantially bound in half roan, and present a very neat appearance. But it is the contents of the volumes which make them valuable. They abound in useful information and practical every-day hints which cannot fail to be exceedingly helpful to every one who cares to profit by them. The volumes are well worth the price at which they sell. They may be ordered together, or singly, from the Pacific Press, Oakland, Cal. Price, post-paid, \$2.25 per volume.

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