

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 object and purpose of all law is to protect the weaker against the stronger, the minority against the majority, the peaceable and industrious against the aggressive and indolent.—*S. F. Chronicle.*

THE *Genesee Valley Post* (Belmont, N. Y.) has a correspondent signing himself "Clericus," who writes in the following manner, which shows that he has a clear perception of the situation:—

"It seems to be a fact that a movement is on foot to legislate on the Sabbath question. Some men, seeing the evil of this, thought it would blind the opposition by saying it was only a 'civil rest-day' we wanted, and not in the interests of any day for the Sabbath. This mask, however, is thrown off by the prime movers, and it is frankly stated that religious worship and Sabbath observance is what they seek to promote by civil enactment. If this movement proves successful, then it is plain that those in the minority will be sufferers, being robbed of one-sixth their time which they conscientiously believe God commands them to use in secular labor. The injustice of this is apparent to every lover of humanity."

RELIGION produced by force, and a religion resorting to force, is simply no religion at all. Notwithstanding this, there are some religionists who cannot forbear to resort to coercion. They covet the strong arm of the State to lean on, and to be employed for the purpose of church-extension. To accomplish this desire, and to give the whole the appearance of order and right, their specific creed is made a part of the common law of the land. Then whoever derides the creed derides the law; and whoever derides the law must suffer the penalty.—*State, Church, and School.*

A GREAT meeting for the discussion of Sunday observance and how to secure it, was held in Central Music Hall, Chicago, Sunday afternoon, March 3. The meeting was presided over by the Rev. Dr. Withrow, of the Third Presbyterian Church. Among the speakers were the following gentlemen: Professor Scott, of the First Congregational Church; the Rev. Dr. Barrows, of the First Presbyterian; Rev. Dr. Hansen, of the First Baptist; Rev. Dr. Bolton, of the First Methodist; Rev. J. Coleman Adams, of the Universalist; Father Higgins, President of the Jesuit

College; Rev. N. C. Ranssen, of the Swedish Lutheran, and other leading ministers. The meeting was held under the auspices of the Sabbath Observance Association. One or two representatives of the Knights of Labor also made short speeches, and thus the meeting was slightly relieved of its ecclesiastical coloring. Sunday-law meetings usually present the appearance of a religious conference. Isn't it strange that very few people besides ministers take any interest in the workingman? Several extracts from the speeches, with comments, appear in this number of the SENTINEL.

OUR friends who are making such great efforts to secure legislation in behalf of Sunday, say that they ask for it only on civil grounds. They disclaim any thought of wanting "Sabbath laws" in the interest of religion. Doubtless all who were concerned in the Sunday-law mass-meeting held in Chicago, on Sunday, March 3, would make the same claim. Yet they one and all declared that their movement was not in any sense political. The Rev. Dr. Lorimer said that he did not want to be a party to any political movement. So says the *Chicago News*, which also adds: "The Rev. Dr. Withrow, pastor of the Third Presbyterian Church, and chairman of the meeting, said there was no politics in it, and other speakers agreed with him." Well, then, what is in it? Between their efforts to make people believe that they are not in politics, and their still more strenuous efforts to make it appear that they are not working in behalf of religion, many ministers nowadays have a pretty busy time of it.

Civil Sunday and Civil Lent.

A FEW weeks ago we received from a friend a long communication received by him from a friend who is a prominent and active member of the Prohibition party in Ohio. The letter was a defense of the Prohibition party against the charge of desiring religious legislation, but as it would fill about four pages of the AMERICAN SENTINEL, we were forced to decline it. One paragraph, however, we preserved, and present it herewith:—

"Nowhere has or does the Prohibition party ask that the Sabbath be preserved as a religious institution, but, on the contrary, asks it on purely civil grounds, and for purely civil reasons."

We are not disposed to deny that statement, and we are not aware that we have ever said anything to the contrary. It is admitted that the Prohibition party has asked for legislation in behalf of "the Sabbath," and that is enough. We care not on what grounds such legislation is asked for; we have no more objection to Sunday legislation upon avowedly religious grounds than we have for Sunday legislation upon professedly civil grounds. Sunday legislation is Sunday legisla-

tion, no matter what reason is given for it. It can have but one effect, whether asked for in the interest of religion, of temperance, of the workingman, as a "police regulation," or as a purely "sanitary arrangement," for the cure of corns or some other of the numerous ills that flesh is heir to.

We have no doubt that very many people are sincere in their appeal for "civil Sunday laws." They believe that religious legislation is a bad thing, and, without stopping to reason, they imagine that if they can only change the name, the evils will all vanish. Sunday is purely an institution of the church, and Sunday legislation cannot be anything else but religious legislation. This becomes specially apparent when its advocates talk about preserving "the Sabbath." It makes no difference what day of the week men have in mind when they speak of the Sabbath, the fact is that "the Sabbath" is a religious institution. If its observance is enforced by civil law, that will not deprive it of its ecclesiastical character. If Sunday observance is enjoined for purely civil reasons, then we shall have religious legislation for civil reasons. Now it is not the reasons for the legislation that we object to, but the fact of the legislation.

The people who are active in the support of Sunday laws "for purely civil reasons," have a great deal to say about the kind of men who are elected to official positions in the State. They say that an immoral, licentious man should not be elected to public office. But the friends of these immoral men might say, "We do not want to put them in office on the basis of their private moral characters, but solely on intellectual grounds; he may be an immoral man, but we are electing him only in his civil and not in his moral aspect. Would the National Reformers accept any such reasoning? Not by any means. They would say that an immoral man would still be an immoral man, no matter on what grounds he was placed in office. Why is it that they cannot or will not see that the name that may be given to Sunday legislation does not change its character.

The State might as well command the observance of Lent as to command the observance of Sunday. Both are institutions of the church, and both might be enforced from "purely civil grounds." Certainly considerations of health demand that six weeks of the year should be spent in a mild mortification of the flesh. Thousands of people would have no intermission in their round of gaiety if it were not for the halt which Lent calls; yet there are other thousands who pay no attention to Lent, and who keep all sorts of amusements going, much to the discomfort of those who see them, and yet are deprived by the customs of their church from joining in them.

But when it comes to the interest of the workingman, then Lent is a long ways ahead of Sunday. Our National Reformers who have the good

of the workingman so much at heart, have been neglectful of their opportunities, or they would have known that Lent was perpetuated solely in the interest of working people. Read the following from "The Puritans and Queen Elizabeth," by Dr. Samuel Hopkins (Gould and Lincoln, 1860), Vol. 2, pp. 73-75:—

"A remarkable *English* reason for observing fast-days, and particularly the Lent Fast, is forced upon our notice by an order of the Council to the Archbishop on the thirteenth day of December.

"It was a matter of State policy—and wise, being insular policy—that 'the numbers of cattle should be increased, and that the abundance of fish which the sea yieldeth should be generally received. Besides, there should be great consideration had for the preservation of a navy and maintenance of convenient numbers of sea-faring men, both which would otherwise decay, if some means were not found whereby they might be increased.' King Edward VI. and his Council were of this mind. By proclamation January 16, 1547-48, 'the king allowed that men should on fast-days abstain from food of flesh to subdue the body unto the soul and spirit. And also for worldly and civil policy, to spare flesh and use fish for the benefits of the commonwealth where many be fishers, . . . and that the nourishment of the land might be increased by saving flesh, and especially at the spring-time when Lent doth commonly fall, and when the most common and plenteous breeding of flesh is, . . . and that divers of the king's subjects have good livings and riches in uttering and selling such meat as the sea and waters do minister unto us.' These reasons were so highly appreciated that the Parliament, which met in the next November, enacted a law for observing fasting-days, which contains the very reasons given in this proclamation.

"But the Puritan aversion to everything which savored of superstition and of slavery to Rome, had turned against ceremonial, periodical fastings; and thus the fish-days of the church had fallen into general disrepute and desuetude. The fishermen found their occupation on the wane, and prayed to the Council for help.

"The Council, therefore, interfered; and, in terms unusually clear, set forth their reasons. Addressing a letter to the Archbishop, they wrote: 'The laws for the observation of Embring and Fifty Days are not so duly observed as they ought to be, and as is requisite in policy for the maintenance of mariners, fishermen, and the navy of the realm. Her Highness hath therefore given strait charge unto her own household for the observance of those days; and also, to the Lord Mayor of the City of London and other of her Majesty's officers and loving subjects abroad, to the intent . . . the State might take such benefit by the laws as was at the time of making intended. Which, we can assure your Lordship, is the *only cause* why at this time the observation of the days is so much urged. . . . We have thought good to require your Lordship to give order within your province, that the ministers and preachers be commanded in their sermons to the people to instruct them to conform themselves and their families to the said laws; and further to declare unto them, that the same is not required for any liking of Popish ceremonies heretofore used (which are utterly detested), *but only to maintain the mariners and navy in this land, by setting men a-fishing.*'

If our Catholic and Episcopal friends wish to

enforce the observance of Lent, there is an abundance of ground on which they can do so, aside from its ecclesiastical character. What does it matter if it did originate with the church? People generally eat too much anyway, and it would be for the benefit of their health if they would fast a little. So let our Sunday-law friends be consistent, and while they legislate in behalf of the workingman, let them not forget Lent.

E. J. W.

Who Is to Be Judge?

In his speech before the National Sunday Convention, in Washington, in accepting the presidency of the American Sunday Union, Col. Elliott F. Shepard said:—

"Every man, woman, and child in our country is going to be judged by the fourth commandment."

We do not in the least question the truthfulness of this statement; we believe it. But a question which is of very great importance is, By whom are they to be judged? In the Bible we read of "God the judge of all;" and that "he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. And we also read that "we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. But these texts do not seem to have any connection with a National Sunday law.

Remember that this remark by Colonel Shepard was a part of his speech in favor of a Sunday law. Now if in his reference to the judgment, he meant the general Judgment at the last day, there could be no argument in it for a Sunday law, for the Lord already has a law by which to judge the world, and human enactments, even though they were perfectly in harmony with it, could not add anything to its power. It must be that he intends for this Government to judge every man, woman, and child on the basis of the fourth commandment. If this is not putting whoever shall be at the head of the judiciary in this Government in the place of God, we do not know how the thing could be done.

Whichever way you look at it, Mr. Shepard's speech shows that religious legislation is what they are after. If they say that the Government is to do the judging of violations of the fourth commandment, then they show that they are usurping God's place as Judge of all. If the United States should proceed to judge a man for violating a law of Germany, it would soon find itself in trouble; and can we think that God will be any less tolerant of infringements upon his prerogatives? Let the United States Government proceed to enforce the fourth commandment, and to judge men for violation thereof, and it will find that although the trouble may be delayed, it will be terrible when it does come.

If, however, they disclaim any idea of having United States judges passing judgment in place of God, and say that God himself is to be the Judge, but that this country is merely to pass laws so that the people will be prepared for a favorable verdict in that great day, then they admit that their Sunday legislation is religious legislation. By that very act they deny that religion is a man's personal relation of faith and obedience to God. They make the Law of the

land do more than the work of a preacher; they make it compel men to prepare for the judgment of God, whether they wish to or not.

We believe that all men ought to keep all the commandments of God; but we protest against the plan of turning the Government into a religious machine, for the manufacture of machine Christians. When they pass their Sunday law, the United States will be a vast religious machine, but it will make, not Christians, but only the semblance of Christians, and that means hypocrites. Before that time the Christianity will have disappeared entirely from the religion of the land. Religion and State may be united, but Christianity and State never can be.

What They Are Doing.

A DELEGATION from the committee of one hundred of Boston, Mass., appeared before the Senate Committee on Education and Labor, February 22, and pleaded for the passage of the joint resolution now pending in the Senate, which proposes to amend the Constitution of the United States, so as to admit the teaching of the Christian religion in the public schools. The plea of the Boston delegation was wholly based on their statements that the influence of the Catholic Church has become such that they are encroaching upon the public-school system through the teaching of their religious faith.

The opposition to the proposed amendment argued that if such were the case then legislation of the kind contemplated in the resolution would only plunge the public-school system and the country at large into deeper trouble. The speaker maintained that in case the principles of the Christian religion were to be taught in all schools, it would be necessary to have those principles established by a council of theologians from all denominations. Of course Catholics could not well be denied a representation in such a council. And if their influence is already dangerously strong, their presence in a national council to decide the question as to what constitutes the principles of the Christian religion, would certainly influence that council in favor of Catholic doctrine. It follows, then, that, instead of the teaching of their doctrines being confined to their parochial schools, the essence of them would be taught in all the schools of the country. The schools, in that case, would be tainted with sectarian teaching, which would be not only opposed to the declaration of the resolution itself, but would also be subversive of religious liberty, because then those who do not believe the tenets of that faith would be taxed to have it taught in the public schools, and to their own children.

At this point Senator Blair, the chairman of the committee, objected, saying that it was not necessary to have the principles of the Christian religion decided by any such council, but that the courts would decide whether the points taught were proper, just the same as they could determine whether grammar or geography were being rightly set before the pupils. But it was retorted by the opposition, that, as the statutes of the country in no way define what are the principles of the Christian religion, then the judges must decide the matter in accordance with their sectarian training. In one case the judge might be a Methodist, in another a Baptist, and in still another a Presbyterian. Would not schools in all such districts become purely sectarian schools? Certainly, and by such an amendment as is pro-

posed there could be nothing else, for all those who would be called to arbitrate in such cases would base their decisions on opinions received from sectarian training.

There is only one source from which to draw the principles of the Christian religion, that is, the Bible. But, unfortunately, these people who clamor for the religious amendment, do not want to take that good Book in all its simplicity, as their rule of faith. They only want certain portions of it, which they may decide upon, and call those the principles of Christianity. Speaking on this point, Dr. Schaff says: "A competent committee of clergymen and laymen of all denominations could make a judicious selection which would satisfy every reasonable demand."

That is what is wanted. They do not want the entire Bible to be better understood, but they want certain portions of it collated and taught, to the exclusion of all other parts. Thus much of the good old Book would be suppressed; what for? Simply because it would be objectionable in a State religion. If such a condition of things is brought about, how much closer could this Nation follow the Roman hierarchy? Woe to the people of this Nation when such a time comes, for then will their peace and happiness have been destroyed, and confusion and strife will reign in their stead.

It would be far better to leave such work as the teaching of religion to the church and home. These have heavenly credentials for such a business, but the State has none. She would better not intermeddle in the affairs that belong alone to the church and the family. If these are left to do their legitimate work, and the State is satisfied to attend to purely civil matters, there would be no difficulty about the differences of religious opinion. It is only when one party becomes intolerant, and wishes to dominate over others, that it appeals to the State for power to make its bigotry felt on all who dare to differ with its religious views. It is but the old mantle of the Papacy fallen upon the shoulders of American religionists who would grasp the reins of power to enforce their religious views upon all others, at the expense of the peace and happiness of the Nation. Let such read and profit by the words of Pope:—

"Let not this weak, unknowing hand
Presume Thy bolts to throw,
And deal damnation round the land,
On each I judge Thy foe."

J. O. CORLISS.

Washington, D. C., Feb. 25, 1889.

"A Unique Device."

At a Sunday-law meeting held in Oakland two years ago, some resolutions were presented, and in order to be able to record a unanimous vote in favor of them, the chairman did not call for the negative. If he had done so, he could not have stated that there was no opposition; for there were a good many in the audience who would have voted against them. But Dr. Withrow adopted a plan at the Chicago meeting which leaves the Oakland method entirely in the shade. Says the Chicago *Times*:—

"At the close of Father Higgins's remarks, Dr. Withrow adopted a unique device to obtain an expression upon the resolutions previously read. He asked that all in favor of them signify their approval by leaving the hall in a decorous manner."

That was certainly "a unique device," and no doubt the Doctor thought it very clever. From

the standpoint of Sunday-law morality it was doubtless all right; but, from the standpoint of strict morality, it was certainly dishonest. There were, no doubt, scores, and perhaps hundreds, of people in that congregation who were opposed to the resolutions, one of which called upon the Legislature to amend existing Sunday laws so that they would be more strict. Yet because those persons were respectable people, and conducted themselves in an orderly manner, they must be counted as favoring what they in heart oppose, and they are deprived of power to protest. The trick, for it was nothing else, was an effort to make it appear that all opposition to Sunday laws comes from the hoodlum element. A movement that will lead ministers of the gospel to adopt such obviously unfair methods in its support, must be inherently wrong, and should receive the hearty opposition of all honest men. Truth is never advanced by fraud; and the fact that the Sunday-law movement flourishes by just such methods, is evidence of its iniquitous character.

Shall We Have a National Religion?

UNDER this heading a lawyer gives, in the *Decatur (Texas) Post* of February 1, 1889, the following brief but just analysis of the object of the Blair bills:—

No doubt the great majority of the people of this part of the country would be utterly opposed to anything like a union of Church and State, or the establishment of a national religion, yet some may never duly consider the fact that there are measures now pending in Congress which are believed by many to have direct tendency in that way. Reference is here made to the Blair Sunday bill and Constitutional Amendment, introduced into the United States Senate last spring by Senator Blair, of New Hampshire. The object of the bill is to compel everybody over which it would have jurisdiction to absolutely refrain from any labor or business whatsoever (works of necessity and mercy excepted) on Sunday, regardless of religious conviction or commercial conveniences, and makes the violator subject to a fine of \$10 to \$1,000, and provides that it "may be recovered by whoever shall first sue for the same." "Whoever" is a universal term, and leaves the man who is supposed to have violated the law at the mercy of any and everybody in the wide world that desires to enter suit against him; although the work done may not have been of a nature to disturb anyone, yet he must suffer if the plaintiff insists that it was.

It will not answer to say that the accused is given immunity from the penalty of the law provided he does not disturb others; for it is left to the other man to say whether he is disturbed or not. And it opens up the way for an enemy, or any other man who desires to take advantage of the law, to cause a great deal of suffering to an innocent victim by charging that he was "disturbed." He can thus easily give vent to his feelings of animosity and revenge, because the man is technically, though not really, guilty, and has no protection.

The whole thing is unjust, and makes the liability to punishment many times rest upon a slender thread—the whim, caprice, or prejudice of any and everybody, with the additional incentive of recovering the amount of the fine, if he will sue him. It also gives room for the worst of forms of oppression and despotism—religious

prosecution. In addition to the Jews there are the Seventh-day Baptists and Seventh-day Adventists, two Christian denominations who conscientiously observe the seventh day of the week, or Saturday, for the Sabbath, and believe it is their God-given right to go quietly about their work on the first day of the week. Now if the first-day man, through prejudice or any other motive, desires to use the power placed in his hands by such a law (and the history of humanity in the past shows that it is difficult for a weak man to resist the temptation to use it), what a splendid opportunity is afforded him for persecuting his neighbor. And the writer is acquainted with a case in the State of Arkansas, where, under the operations of a similar law (but which is now repealed, because of its unjustness, be it said to the State's honor), a good, quiet citizen was arrested, imprisoned, and fined for getting a mess of potatoes out of his garden Sunday morning for his dinner table; and many others suffered similarly. And it was all owing to religious prejudice. This is religious legislation, and nothing else can be made of it. And whenever the Government establishes such a precedent, it lays the foundation for untold evil.

The proposed amendment is in perfect keeping with this bill; in fact, it was necessitated by the introduction of the bill. This is evident upon a little investigation of the matter. As the Constitution now stands it forbids religious legislation. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." But as this bill is "respecting an establishment of religion," the amendment is called for to make it constitutional. The amendment provides that the teaching of "the principles of the Christian religion" shall be made compulsory in all the free schools of the Union. That "each State shall establish and maintain such a system of free public schools." This is apparently unobjectionable at first thought, as few people object to Christianity in the common acceptance of the term, if left free to exercise as each one sees best. But if the Government thus pledges itself to enforce its teaching in the schools, it will require something definite. It would require, therefore, a congress of the churches to declare what is Christianity. And whenever the majority of the churches render a decision in the matter, and the Government has pledged itself to require its compulsory teaching, that is the Government virtually establishing a national religion.

A State religion is a religion that has the financial support of the State or Government for its maintenance and propagation, whether that be done through the schools so supported, or the church. And if that is not establishing a national religion, then it would be difficult to conceive of a national religion. And how would this affect those, either the children or their parents, who did not happen to believe the creed formulated by the church congress? What then would become of the individual right and liberty to think and believe as one chooses in matters of religion? Must they submit, because they are in the minority, to receiving a religion they cannot believe? This would be religious oppression, and this is just what may be expected if this amendment is passed.

This measure has received more encouragement than many of us would have imagined. It has already passed two readings in the United States Senate without a dissenting voice, and it

friends claim to have over 14,000,000 petitioners praying Congress to pass it. The prime movers in the scheme are the self-styled National Reform Association, which has now roped into its services the Third Party Prohibitionists, some of the Labor Unions of the North, and the heretofore noble W. C. T. U. They have scoured the towns and cities of the North for signatures to their petitions, and are now to turn their attention to the South. Let the people arouse, and consider well what is before them.

The Public School Question.

UNDER the above heading, in *America* of December 13, 1888, Prof. Charles Kendall Adams, President of Cornell University, discusses the recent agitation in Boston, and, indeed, in the whole country, consequent upon the exclusion of Swinton's "Outlines of the World's History" from the public schools because of its teaching concerning the Reformation. While the article contains a few statements concerning the Reformation which we cannot accept, we can heartily agree with all that is said in the following on the matter of religious freedom. Coming from the source it does, it should command careful attention:—

"It is undoubtedly going too far to say that this country was founded on the idea of political and religious freedom. The Puritans were not tolerant of what they regarded as heresy. To use Franklin's figure, we may say that they were strenuous believers in their own 'doxy,' and that they were equally strenuous disbelievers in the 'doxy' of anybody else. No one of them had the courage and wit to say, with Sydney Smith, that he should never be perfectly happy till he had dined off a roasted Quaker; but that seems to have been about the way very many of them felt. Nor was this feeling confined to New England. There was a kindred intolerance in the South. The settlers of this country were undoubtedly advancing toward religious freedom; but they had yet a long road to travel before they could reach the goal. But, nevertheless, there was but one ending to the road on which they had entered.

"As the country came to be filled up with differing peoples and sects, there was absolutely no other way than either to live in interminable discord, or to agree to live in absolute toleration and peace. Our forefathers wisely chose the latter alternative. And so, when the State Constitutions and the National Constitution came to be adopted, the only logical course was to exclude entirely from the domain of political and governmental consideration all questions of religious profession and belief. In the Constitution of the United States, and in the Constitutions of the individual States, laws discriminating against any particular form of belief or disbelief are, as a rule, prohibited. In general, it may be said that ever since the formation of the Government, persons of any form of religious belief, and persons of any form of disbelief, have been equally eligible to any of the political offices in the gift of the Government or the people. This is tantamount to a constitutional declaration, or at least admission, that no one form of belief or disbelief is essential to the successful performance of the duties of any political office. If not essential to an officer, still less would any particular form of belief seem to be necessary to a private citizen.

"This line of reasoning brings us to the obvious necessity of erecting a barrier against any obligatory religious instruction whatever. Indeed, such instruction can logically be required only in a State which officially recognizes some particular form of religious belief. Our constitutional limitations on this subject, therefore, are but the natural expression of positive necessity.

"We are brought still more obviously to the same conclusion in another way. Even if we were

to admit the necessity of teaching some form of religious truth in our schools, the question would at once confront us as to what form we should teach. And the moment the question is raised we are brought face to face with the fact that in our body politic there is no one set of men authorized to answer it. Shall a majority answer it? But there is no way in which a majority can possibly perform so complicated an act as to exercise discriminating judgment upon the countless details of a great body of religious doctrine.

"But even if it were claimed that such a judgment could be exercised by chosen representatives, there would still be the embarrassing fact that there are a hundred forms of belief; in other words, that there would be a hundred tickets in the field at the same election, and on the same question. Either the question would have to be stripped of all those details which constitute the characteristics of the different religious denominations, and thus be reduced to a question of simple morality, or it would be absolutely necessary that a hundred questions should be submitted at once, and, consequently, that the right to decide between them should be conferred on a mere plurality. But a plurality is often a minority. If a mere plurality were given the privilege of deciding such a question, the inevitable result would ensue that, occasionally, at least, a minority would have the privilege of enforcing obnoxious doctrines upon the majority. Would such a result be tolerated? In a community where a plurality, let us say, are Unitarians, would Trinitarians consent to have their children taught doctrines that are sharply opposed to the Trinity? Would Protestants submit to have their children taught the doctrines of Catholics merely because Catholics happened in a given district or city to be more numerous than any other religious body? The answer is too obvious to require hesitation.

"But even if we were to allow the matter to be determined by a clear majority, we should not be released from logical difficulties. However it may have been during the colonial period, it is certainly true that ever since we became a united Government under the Constitution we have persistently and systematically denied to a majority the right to impose any particular form of religious belief upon a minority. To demand that this fundamental principle, which has, in fact, become a part of the bone and fiber of our people, should be set aside, is simply to ask our civilization to face about and march in the opposite direction; for if there is anything which the civilization of the last 300 years has been saying in louder tones than anything else, it is that a majority has no right to enforce its religious beliefs on a minority. This carries with it also the postulate that no one man has a right to enforce his beliefs on any one of his fellow-men. Just as truly it follows that no one man, or body of men, has a right to enforce certain beliefs upon the children of other men. And unless we hold that when we elect a School Board we give them religious as well as educational supervision over our children, it follows that neither School Board nor teacher has any right to impose, as an obligation, any particular form of religious belief upon any pupil."

An Inconsistency.

No one will deny that the denominations of our land are seeking for closer unity with each other. We may take the Methodist, Presbyterian, Congregationalist, Lutheran, Baptist, and Protestant Episcopal Churches as the great representative bodies of Protestantism. These churches all claim to be Christian churches. Each one recognizes all the others as branches of the Christian church. Many leading men in these denominations recognize the Roman and Greek Catholic Churches also as branches of the Christian church. They say that the Christian church is made up, not of one of these sects, but

of all, with some minor ones included; and their union is devoutly to be hoped for and labored for. Many, in fact, contend that they are already united in essentials; that they are all only divisions of one great army. Their aggregate work and progress is counted as the work of the Christian church. None who are informed will deny any of the foregoing statements.

These bodies are also endeavoring to place certain laws called *Christian* in the statute law of our Government. They are charged with attempting to unite Church and State. But what do they reply? "We are utterly opposed to a union of Church and State; we are in favor of liberty of conscience." But why the desire for these laws? And if passed, will they not be in effect a union of Church and State? "No; not by any means. These laws are not in favor of any sect or denomination; the majority agree with them. All denominations of note are united in these measures."

Mark the inconsistency. When the churches wish to get nearer together, they are all parts of *the one Christian church*. But when this combination has its religious notions common to the majority crystallized into law, it ceases to be *the one Christian church*, because to admit this would be to admit the union of Church and State. They are one church religiously considered, but not politically considered. But logic and truth demand that if they together compose a church now, they together will compose a church when their tenets are made a part of statute law. And legislation on what all these branches of this one church hold in common will be nothing else than a union of Church and State; and that means persecution to those who may dissent from this so-called creed of the so-called Christian church.

M. C. W.

American Protestantism.

A PROTESTANT in fact is one who would make all forms of religious faith equal in the eyes of the law. That form of Protestant which recognizes the right of free thought and free speech, for all men, provided they speak and act as he does, is the European type. That which recognizes the right of free thought and free speech, in those who think and speak differently from what we do, is the American type. This is quite plainly implied in the words of the Declaration of Independence. All men are created free and equal. In the Constitution we have the plainest recognition of the new development of Protestantism, in the words, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The fact so often referred to by the opponents of secular government, that a class of divines have, ever since the adoption of the Constitution, been giving expression to dissatisfaction, is an exemplification of their lack of capacity to grasp the American idea of civil government, rather than a proof of any error in the system. The same sagacity that perceived that men could govern themselves in civil affairs without a king, was not slow to discern that the interests of religion were served by having it depend on its own intrinsic merits, without being recognized by the State.

The experience of the framers of the Constitution could only serve to demonstrate the folly of intrusting the best of men with civil power to execute the will of God. The Salem witchcraft affair, the proscription of the Baptists, and the

flogging and hanging of the Quakers, served to engraft in their minds the scion of American Protestantism. We believe that a candid investigation of the cause that led to these acts will incline every unprejudiced individual to decide as they did, that it is unsafe to trust fallible men with civil power to enforce any religious observances. Were the men who made their memory odious by participating in these persecutions, men of corrupt minds? Did they belong to a venal age? Were they mere hypocrites? Would not their religious faith, if judged by the Bible standard, compare favorably with any of the sects of these days? We believe no charge of this kind could be sustained. Does not the whole secret lie in the fact that the idea of a union of Church and State had not been eradicated from their minds?—"A. M." in *Kansas Worker*.

Those Petitions Again.

THE Rev. A. J. Nelson, secretary of the San Francisco District of the American Sabbath Union, feels considerably stirred up because a petition against the Sunday-Rest bill has been introduced into Congress, signed by 31,575 Californians. He says that it "may be true" that there are 30,000 people in California who would sign such a petition, but comforts himself with the belief that there are 100,000 who would sign a petition in favor of the bill. Well, it not only "may be true," but it is true, that a good many more than 30,000 adults in California have protested against the bill; and there are thousands more who will sign it. We don't know how big a list can be rolled up in favor of the bill; but if its friends on this coast proceed according to the rules of the American Sunday Union, and get the autographs of a few prominent men, they will doubtless go before Congress with something like a million petitioners from California, as there are about that many people,—men, women, children, and babies,—in this State.

He says that the canvassers for signatures to these petitions "set forth that the Blair bill was a Roman Catholic movement in the interest of the union of Church and State. Most of these signatures were procured by this false statement. No doubt the saloonists all signed it." There seems to be some strange fatality about this Sunday business, that soon deprives those who work for it of the power to correctly represent a matter. How does Mr. Nelson know how "most of these signatures" were obtained? Was he around with the canvassers? No; he knows nothing whatever about it. His statement is a sample of the reckless assertions that are made by the Sunday-law workers, to cast contempt on an opposition which they cannot meet by argument.

As a matter of fact, we know that the canvassers for the anti-Sunday petition did not "set forth that the Blair bill was a Roman Catholic movement." On the contrary, the AMERICAN SENTINEL has repeatedly pointed out that the Roman Catholics have had little or nothing to do with it, notwithstanding Cardinal Gibbons's letter, by which Mr. Crafts and his fellow-craftsmen have sought to make the country believe that all the Catholics signed their petition. Mr. Nelson has not been in the business long enough to learn the ropes. He does not know that it is the policy of his chief to make the people believe that all the Roman Catholics, and everybody else, are in favor of the Sunday bill. Mr. Crafts will not thank him for disclaiming the Catholics as his fellow-

workers in the movement. It is the Sunday folks themselves who have set forth that the Blair bill met the hearty approbation of 7,200,000 Catholics in this country, including the little children, all of whom they set forth as being twenty-one years of age or more. It is not probable that a single Roman Catholic has signed the petition in favor of the bill, although a few may have done so; but we know that scores of Catholics, priests as well as lay members, have signed the protest to the bill. Would they have signed the protest if the canvassers had been setting forth that the bill is a Roman Catholic measure?

To say that the signatures were obtained by false pretense is to charge the judges, lawyers, doctors, teachers, and other professional men who signed the remonstrance, with being easily duped. Such a charge will not hold, any more than will the implied charge that most of the signers were saloon keepers. We have before mentioned that in one California town of about 7,000 inhabitants, over 1,300 signatures were obtained. We don't believe that any Californian will admit that there is any small town in the State that contained that number of saloon keepers or adult ignoramuses.

When Theodore Tilton was editor of the New York *Independent*, he remarked concerning a snarling contemporary that its bad blood was owing to its poor circulation. We opine that it is something like that with our Sunday-law friends. If they could point to one-fourth of 230,000 actual individual signatures already obtained, they would not feel so bad. If they could only purge themselves of the dishonesty of the act of going before Congress claiming to have 14,174,744 petitioners on the strength of only 407 actual signatures, and could make it appear to be a legitimate transaction, they would regard 230,000 opposers as the merest trifle.

A moment's calculation will show anyone that if for each signature that we have obtained, we should claim as many petitioners as they do, we should have the handsome number of 98,749,680 petitioners in the United States, against the Blair bill, or one and one-half times as many people as there are in the United States! This would give a surplus to use in case of an emergency. When the Sunday Union people, with their knowledge of multiplication, consider the possibilities in 230,000 signatures, no wonder they are troubled. But they need not fear that we shall follow their example.

A Despotism Law.

EDITOR AMERICAN SENTINEL—*Dear Sir:* The *Mercury* (Manhattan, Kan.), Vol. 5, No. 244, in an editorial, speaks as follows: "In the last quarter of the nineteenth century in this alleged free country, the governor of Vermont has approved the law in regard to the enforcement of prohibition in that State, which reads as follows: 'It shall be the duty of any sheriff or his deputy or any constable to search without warrant any wagon, carriage, cart, sleigh, sled, . . . trunk, box, hand-bag, satchel, bundle, or clothing conveyed or worn along any road or street in the State for intoxicating liquor, if he thinks there is a chance of finding any by so doing.' It is also stipulated that the officer is entitled to one-fourth of the fine imposed. Under this law an officer can walk up to a man, seize his hand-bag, if he has one, or go through his pockets by simply giving as a reason that he wants to ascertain if he has any liquor about him. He can also subject a woman to the same process. You may search the Russian

statutes for edicts, but you will find nothing where the personal liberty of the citizen is so restricted, or where the despotic spirit of tyranny is more completely shown."

We can only expect in the near future, after the passage of the Blair bill or anything similar to it, just as unjust laws in regard to religious matters. People's dwellings and places of business will be ordered searched or watched to ascertain if any labor or play of any sort whatever is done or participated in. Don't understand me to say that some religious legislation is right. Not so! far from it, for such legislation destroys religious freedom, and only begets tyranny and despotism.

S. H. CARNAHAN.

A Religious Monopoly.

AT the present time, a powerful effort is making in this country to again place a religious restriction upon citizenship. The National Reform Association, supported by the Prohibition party in many States, the W. C. T. U., and the most influential religious denominations, propose to secure such an amendment to the United States Constitution as will "place all Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." Their motto is, "Christ the King of Nations, and the Bible the supreme law." They do not expect Christ is coming to rule personally as he ruled the Israelites, but they intend to rule in his stead, thus putting themselves in the place of God. One of their chief organs, the *Christian Nation*, in its issue of February 24, 1886, contained the following:—

"Respect for the Bible means respect for the church, for the preaching of the gospel, and for all the means of grace."

Now this is but a statement of the simple fact; and if this be true, then it follows that if the Bible is ever made the supreme law in this country, then will everybody be forced to show "respect for the church, for the preaching of the gospel, and for all the means of grace." It would not be showing respect for the gospel not to listen to it, therefore people must be compelled to attend church, and be baptized to show "respect for the preaching of the gospel and for all the means of grace." The *Christian Nation* continues:—

"Of course, a Government organized on a basis embracing Christianity, could not, with propriety, intrust those with office who are hostile to its characteristic faith. And none of this class have any right to claim that they shall be equally eligible to office with those who are *bona fide* citizens."

Rev. W. J. Coleman, one of the principal National Reform exponents, in the *Christian Statesman* of November 1, 1883, said: "To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel." That is to say, that the infidel who tells the truth about himself will be disfranchised, while the hypocrite, who pretends to be a Christian, but is not, can be a good citizen. When the leaders in a political monopoly are religious people, members of the church, then, judging from all history, as well as from the inevitable logic of the case, we may look out for a religious monopoly. This is the worst of all monopolies. While other monopolies take away man's civil rights, a religious monopoly takes away the right of conscience, and destroys free moral agency. God holds every person responsible for the exercise of his choice, as a free moral agent. But how can a man choose according to the light of his own reason and conscience, when the civil government has chosen for him and

compelled him to accept its choice? Again, how can God give a person credit for making a good choice, when the fact is he was compelled to do it? A few months ago, some greedy monopolists got a "corner" on wheat, by means of which they took away the civil rights and the property of a good many citizens. We regard this as a great wrong; but what shall we say when Christians begin to combine and petition to Legislatures for a "corner" on religion? Yet this is exactly what they are doing. Within a few weeks nearly seven millions of people have placed their names on a petition asking Congress to pass a stringent National Sunday law, thus compelling every man to observe a religious institution whether he has any religion in his heart or not, and compelling him to accept that particular kind of religion which the National Legislature prescribes, without consulting his own reason or conscience in the matter.

[It is probable that the writer had not had an opportunity to learn the facts about that petition when he wrote this. Seven millions of people have not placed their names to a petition asking Congress to pass a Sunday law, and no such number of individual signatures will ever be secured to any such petition. The number of actual signers to the Sunday-law petition number even now only a few thousands at most. The vast number which was reported was secured by what they call "representative indorsement," and that kind of representation is simply misrepresentation. —ED. SENTINEL.]

The Presbyterian Sunday-school Quarterly, in lesson for November 25, says, "We are free to accept or reject God's service." This is true now, but will not be if Senator Blair's Sunday bill is passed. The same lesson says also that "the power of choice is given each of us, and we alone are responsible for its use."

When church members petition to Congress for a Sunday law, or any other law to compel people to show respect for religion, it is a pitiable acknowledgment that they have a kind of religion which cannot stand competition; or else that they have wandered so far from God that they no longer have his power to aid them in their work, and so they are obliged to petition for civil power to take the place of that they have lost. They are "having a form of godliness, but denying the power thereof," and they want to compel others to do the same.—A. Delos Wescott, in *Weekly Patrol*.

Un-Christian Methods of Professed Christians.

THE Rev. Dr. Withrow, who is the leading spirit in the Chicago movement to secure Sunday observance by law, was interviewed by a *Tribune* reporter the day before the great meeting in Music Hall, when he said: "I do not believe that the foreigners—so-called—are opposed to a Christian observance of the Sabbath." In that one sentence he showed the animus of the whole thing—it is the "Christian observance of the Sabbath" that they want, and the interests of the church are the great ends kept in view.

He says that he does not believe that foreigners are opposed to a Christian observance of the Sabbath. Neither do we. In fact, we don't know of anybody who is opposed to a Christian observance of the Sabbath. We are not, by any means. But we are decidedly opposed to have unchristian observance of the Sabbath, such as would be secured by a civil Sunday law. A

"Christian observance of the Sabbath" would be, waiving all discussion as to which day is the Sabbath, the observance of the Sabbath by Christians, on purely Christian grounds, namely, the commandment of the Lord. Nobody is opposed to this. Christians may keep Sabbath as strictly as they please, and they may take whichever day they please as the Sabbath, and nobody will object. Nobody could hinder them from so doing, even if they did object.

But when professed Christians attempt to have the State compel all men to observe the Sabbath, no matter what religion they profess, or whether they profess at all, then whatever Christianity there may be in the observance of the day vanishes. There is no Christianity in enforced compliance with any religious custom, no matter how proper that custom may be. We remember reading the remark of an inhabitant of Rhode Island, who, in Puritan days, chanced to stray over the line into Connecticut, and saw a man being whipped for non-attendance at church. It was a new experience to the man who was acquainted only with the true Christian theory of civil government as set forth by Roger Williams, and, settling himself in his saddle, so as to be able to save himself by instant flight, he said to the persecutors: "You serve the Lord as though the devil was in you."

We have often thought of the aptness of that remark, and we cannot help thinking of it when men talk about enforcing the Christian observance of the Sabbath, and of treating as traitors all who do not subscribe to their creed in that respect.

A Good Protest.

It is most encouraging to see how the people generally are becoming aroused over the subject of religious legislation. It shows that the spirit of the Reformation is not wholly dead yet. There are many who utter manly protests to the spirit which would turn this Government into an adjunct of the Pope of Rome. This matter has become one of the leading questions of the day, as is shown by the prominence given it by the secular press, both editorially and by communications. The following is the latter half of an article in the *Fresno (Cal.) Expositor* of January 17, upon the subject of "The Blair Bills:"

"Another ground of protest we have to present is that both these bills are unchristian. That is, they are contrary to the teachings of Christ, in whose name and for whose glory they are presented. Jesus never authorized his church to legislate in his name. He never left any credentials behind empowering his followers in any churchly capacity to force his institutions and his doctrines upon the people. We have the commission to his ministers given quite plainly in Matt. 28:19, 20, and elsewhere. They were to teach the nations and baptize. But no one was to be baptized unless he believed, and no one to believe and be baptized unless he saw fit, and no one was to be taught unless he chose; but the Blair scheme proposes to teach people whether they choose or not; they want the power of Government behind them so they can corral the people and teach them whether they will or will not. This is the gospel with a vengeance, indeed. Whether or not they propose to baptize those whom they teach, and make them join the church, the bill does not inform us. Certain it is, however, if they have the right to do the one they have the right to do the rest. "Whosoever will," says Jesus. Rev. 22:17. This is the divine key-note. The apostles caught the spirit of their Master and said, "Knowing therefore the terror of the Lord we persuade men." 2 Cor. 5:11.

Yes, persuade men. And again, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

"Senator Blair's weapon is coercion (tolerably carnal), and is mighty, through the legal arm, to the pulling down of civil and religious liberty.

"We take the stand that Congress has no right to pass a Sunday law. This is legislating in favor of establishing religion and religious institutions. This Congress has no right to do. We do not believe in the divine right of kings and Congresses. Those who are so forward to help the Lord in his own business, would better attend to their own affairs and take a course of lessons in common modesty. Civil government has no more right to pass laws in the interest of Sunday than it has to pass laws in the interest of baptism or psalm singing. Congress has the same right to decree that everybody shall keep Sunday, or Saturday, or Monday, or any other day, as it has to decree that everybody shall be baptized and make a public profession of religion [and no more]. To civil government we say, Hands off religion. Look to the happiness, material prosperity, and moral and social rights of the citizen, and you will fulfill the ends of your existence. As to religion, the United States Senate long ago said: 'Our Constitution recognizes no other power but persuasion for enforcing religious observances.'

"Roger Williams, banished for his Baptist principles, said: 'The public or the magistrates may decide what is due from men to men, but when they attempt to prescribe a man's duty to God they are out of place, and there can be no safety.' All of this we respectfully commend to Senator Blair and his friends. Would that our words could be transformed into trumpet tones, that the people of this Nation might be aroused to the danger germinant in these bills. This hateful, meddling spirit bears with it the same old ear-marks that attached to ecclesiastical despotism all along the way from Constantine the Great down to and through the twelve centuries of Popish domination, and from Star Chamber times and Salem witchcraft courts on to the end of the chapter. We protest, and repeat, There is danger in the Blair measures, although they are of Protestant birth, and in the tutorage of Protestant ecclesiastics!

"Friends of civil and religious liberty everywhere, PROTEST! PROTEST!! PROTEST!!!

"We are not alarmed over a small matter. Every despotism that ever cursed the world began in an innocent way, but the beginning was not the end."

OUR correspondent from the Louisville Prohibition Conference says of Rev. Green Clay Smith: "From his address, and also from a private conversation I had with him, I learned that he and many others of the Prohibition party are opposed to the policy they are running into, of favoring civil laws to compel the observance of religious institutions. He, with many others, is heartily in favor of prohibition being carried in connection with good civil government, but does not want the party to set itself up as the advocate of civil law to compel religious observance."

In opening the recent Chicago Sunday-law meeting, Dr. J. L. Withrow said:—

"How many people in Chicago, if it was put to a vote, would vote that there should be no Sabbath? How big a vote could you get on that side of the question? A very small one. Very well, we shall only ask that unnecessary labor shall be stopped on that day, and that places productive of crime and debauchery shall at least be closed one day in the week. What man can afford to refuse us this?"

Surely this is but a little thing. Even the keepers of the places productive of crime and debauchery ought to be willing to divide the time with these men. All they ask for is a monopoly of the Sunday, and they are willing to grant the dive keepers a monopoly of the other six days of the week. Is it not a little thing?

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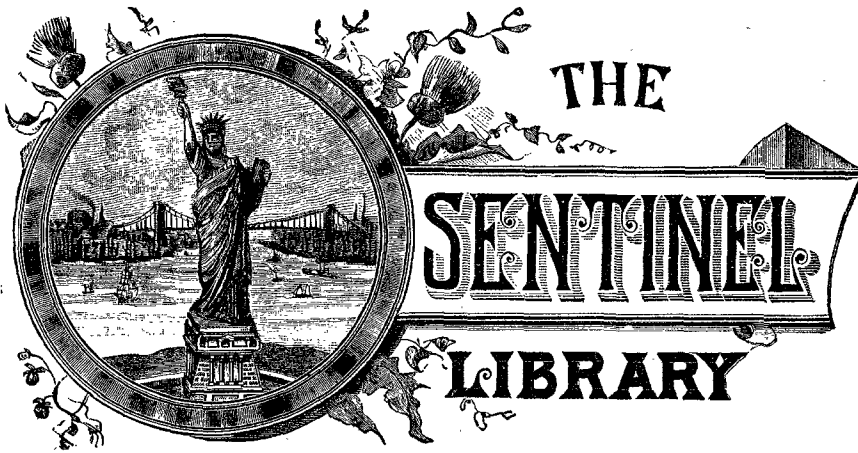
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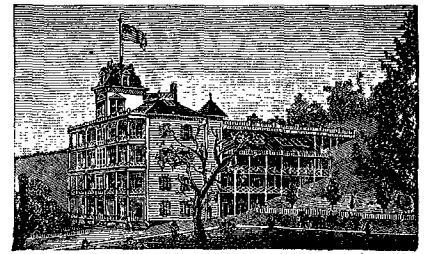
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At the Sunday-law meeting in Chicago, March 3, under the auspices of the "Sabbath Observance Association," there were 3,000 people present.

THE Chicago Tribune thinks that the Sunday-law agitation in that city at the present time is simply a movement to influence the coming city election, and says: "There will be more confidence in these Sunday-closing meetings when they are held in some other month than March." The people who are in the movement, however, are very sanguine, and expect large and definite results.

THE Rev. Green Clay Smith gave the address of welcome at the Prohibition Council in Louisville, Ky., February 13, and said, among other good things: "The Sabbath-day and its observance has been agitated. Many want a statute in favor of Sunday. I think Sunday observance ought to be left to the churches, and not be touched by the civil government." We think so, too, but our friends of the American Sunday Union accuse us of pandering to saloon men, etc. Will they also accuse Rev. Green Clay Smith, Prohibition candidate for President in 1876, and still a prominent leader in the Prohibition party, of being in sympathy with the saloons? It will not be long before candid people will see that Sunday legislation has no connection whatever with temperance, and that a man may be a temperance man, a Christian, and a loyal American citizen, and still be opposed to Sunday laws.

At the recent Sunday-law meeting in Chicago, the president of the Jesuit College, who was one of the speakers, said:—

"This movement has the approval of all Catholics, and for Catholics there is one other consideration—keeping the day holy—is prescribed as a matter of strict obligation. There is to be a cessation of all labor as performed on week days, and it shall be a sober day, and be made notable by the closing of tippling-houses and dram-shops. The church claims the right to make it a holy day, and no man shall say nay."—From Report in Chicago Tribune, March 4.

That shows what kind of a "civil Sunday" they want. Yet in that very meeting it was claimed that their movement was "a movement for the working classes." So it is, a movement to compel them to stop work on Sunday, whether they want to or not.

If Cardinal Gibbons was sincere when he uttered the words quoted in the following paragraph, and if they mean what they appear to on their face, the National Reformers would do well to take some lessons of him. They are from a recent speech in Philadelphia, at the anniversary dinner of the Catholic Club, which was reported in the Catholic Mirror of February 16:—

"For my part, and I say it boldly, I much prefer the system which obtains in our country, where the Church is sustained by the voluntary contributions of the faithful, as contrasted with the customs which prevail in portions of Catholic Europe, where the Church is supported at the expense of the Government. The Church has to pay often very dearly for this support that is given to her by the State. It is but a very feeble and inadequate compensation for the wholesale confiscation of her property. Moreover, the ministers of religion are deprived of the liberty and the exercise of their exalted functions, and exposed to many annoyances to which, thanks be to God, we are utter strangers in this country.

"I hope the day will never come when we will be obliged to call upon the State to build our churches; for if they build our churches they may dictate to us what doctrine we are to preach or what we are not to preach."

THE following is our correspondent's summing up of the Louisville Prohibition Council: "Taking the convention from first to last, it could be said to be little besides a heated discussion of woman suffrage. So much did it appear so that one gentleman said in convention that he had felt tempted to present a resolution in favor of prohibition, but was afraid it would not pass, or would be ignored because of the intense interest and excitement over the woman suffrage question." It seems that the Prohibitionists are not doing anything just yet in the way of temperance; they are getting a good ready, and by and by they intend to astonish the country. We have known people who expended all their strength getting ready to do a work, and so never accomplished anything. We think it will be so in this case.

Is It Treason?

THE Rev. J. Boring Gold said in his speech at the great Chicago Sunday meeting, March 3:—

"It should be understood first and last that this is America, not Europe, and the laws say expressly that no work, save that of necessity and charity, shall be performed on the Sabbath. The man who does not subscribe to the doctrine of Sabbath observance is a traitor to his country, and should be treated as such."

Bold words! Let Americans who love liberty, and who know what true patriotism is, make a note of them. "The man who does not subscribe to Sabbath observance is a traitor, and should be treated as such." By Sabbath observance he means Sunday observance, of course. Now mark the heartless tyranny that is deliberately advocated by this Sunday partisan. A man may be a strict observer of the seventh day, and thus a subscriber to Sabbath observance as he finds it enjoined in the sacred Scriptures; he may have given years of his life, and may have shed his blood, in defense of his country; he may be a tax-payer, and a quiet, hard-working, law-abiding citizen; but if he doesn't bow the knee to the "venerable day of the sun," he must be treated as a traitor. Such a position is simply abominable, and cannot be denounced in too strong terms. It shows that when the State takes religious institutions under its protection, it will not lack for inquisitors.

We do not know the gentleman who made that speech, but we should not be at all surprised if he had never seen this country when many loyal, native-born Americans, whom he denounces as traitors, were periling their lives for the country. We think it is high time for American people to begin to wake up to what is going on.

Annual Meeting.

NOTICE is hereby given that the annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held Wednesday, April 3, 1889, at half-past seven o'clock P. M., at the house of worship of said society, S. E. corner Twelfth and Brush Streets, in the city of Oakland, Cal. The object of the meeting is the election of a Board of five Trustees, and the transaction of such other business as may be presented.

W. N. GLENN, Sec.
Oakland, March 20, 1889.

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THE papers that each day pass through the hands of the Western Bureau of Press Clippings represent a subscription cost of \$5,000 per annum. For a nominal price anyone can have the benefit of this immense list and have such items as may be published that are designated as of interest. The list comprises the leading scientific, literary, professional, trade class, and newspapers of the country. Address, Frank A. Burrelle, manager, suite 13 Times Building, Chicago, stating what you are particularly interested in, and they will give a practical illustration of how they can serve you, and give full details.

The Sentinel Library.

THE above is the title of a semi-monthly publication issued by the Pacific Press Publishing Co., and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The Sentinel Library is regularly entered at the post-office as second-class matter, so that news agents can remain it at the regular pound rates. Each number will contain a telling treatise upon some branch or phase of the work. The Library will be uniform in size (page about 5x7½ inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.

The first four numbers are now ready. No. 1, entitled "The National Reform Constitution," gives a view of our Constitution as it will appear when amended to conform to the views of National Reformers; 24 pages, price three cents, post-paid. No. 2, entitled "Religious Liberty," contains Senator Robert H. Crockett's famous speech before the Arkansas Legislature, 8 pages, price one cent, post-paid. No. 3 is entitled "The Evils of Religious Legislation," 8 pages, price one cent, post-paid. No. 4 contains "The Blair Sunday-Rest Bill," 56 pages, price seven cents, post-paid. No. 5 will contain "The Blair Educational Amendment Bill," with comments showing the tendency which the passage of this bill will have toward the establishment of a national religion. Orders for single numbers, or subscriptions for the year, should be addressed to Pacific Press Publishing Co., Twelfth and Castro Streets, Oakland, Cal., or 43 Bond Street, New York City.

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