

THE AMERICAN SENTINEL.

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

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EDITORS,
E. J. WAGGONER, ALONZO T. JONES.

THE *American Citizen* says that "people should remember that it was the official organ of the Roman Catholic Church, called *The Rambler*, which said:—

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit."

People should also remember that this is substantially what the National Reformers say. The only real difference between many so-called Protestants and the papists is in the kind of religion to be adopted or fostered by the State. About the only question between them is, Shall it be your religion or my religion?

MR. GLADSTONE wrote a letter to the late so-called Sabbath Congress in Paris advocating Sunday observance and laws for its enforcement, but he evidently wants such statutes not for himself but for the common herd. This is shown by the fact that on the Sunday preceding the congress Mr. Gladstone, who was in Paris, after attending church in the morning, drove with a party of friends in the Bois-de-Boulogne, and in the evening visited the great exposition. Referring to this fact, the Paris correspondent of the *New York Observer* says:—

"From a Frenchman's standpoint, this would not be thought out of the way, but his English and American admirers would hardly think it in keeping with his letter read before the congress."

In the *Journal* of August 10, M. A. G., under the heading, "Morals in Politics," says: "In our government Cæsar represents the people, and among the things we are to render unto Cæsar is one day's rest in seven."

Matt. 22:20, 21: "And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." Here Christ forever separates Church and State. Look at the Sabbath: "Whose is this image and superscription?" Does the commandment read, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the American people. . . . For in six days the American people made heaven and earth, the sea

and all that in them is, and rested the seventh day. Wherefore the American people blessed the Sabbath-day and hallowed it"? No. God and not the people made the Sabbath and it bears the image and superscription of God and not of the American people. In the language of Christ then we say, Render the Sabbath to God and not to Cæsar. When Cæsar demands that the Sabbath be rendered to him, he is out of place. All human laws enforcing by civil penalties Sabbath observance are thus proved to be antichristian.—*W., in Prohibition Journal.*

The Principles of Constitutional Recognition of God.

In the *Christian Statesman* of September 5, R. C. Wylie gives quite a lengthy report of the discussion of the proposal to acknowledge God in the constitution of the new State of Washington, which is quite interesting. There were some things said which show that some of the members had the right idea as to the relation of Church and State. When the convention went into committee of the whole to consider the preamble and bill of rights, the following preamble was read:—

"We, the people of the State of Washington, to preserve our rights, do ordain this constitution."

Immediately one of the members moved to substitute the following:—

"We, the people of the State of Washington, grateful to almighty God for our freedom, to secure and transmit the same unimpaired to succeeding generations, do ordain this constitution."

The mover of this substitute afterward withdrew it in favor of the following, after it had been read:—

"We, the people of Washington, in order to form more independent and perfect government, . . . profoundly grateful to almighty God for this inestimable right, and invoking his favor and guidance, do ordain and establish the following constitution and form of government for the State of Washington."

The discussion was on the adoption of this, instead of the simple preamble first read. Mr. Comegys, of Whitman, made a strong speech upon this, the force of which Mr. Wylie attempts to break down by a slur upon the personal appearance of the speaker, who said:—

"I am opposed to the substitute. The gentleman is in favor of it, because he thinks we ought to be grateful to almighty God. I would like to ask him if he thinks this provision would add anything to our gratitude by being in that preamble. He admitted the necessity for brevity, and has made it as brief, he says, as he could and include that point. Now, as I understand it, Mr. President, this has nothing to do with gratitude, or reverence, or irreverence. A man may be very reverent or very grateful, without lifting up his voice on the street corners, or he may lift up his voice and claim to be very grateful and yet not be grateful. The question is, Shall we advertise it in this way? Has it anything to do here? The fram-

ers of the Constitution of the United States had this matter under advisement, and after mature deliberation (and many framers of the Constitution were devout Christians), they deemed it not wise to have any reference to the Deity, because they had agreed that Church and State and matters of religion should forever be separate from civil government. Now, what object is to be attained? Will we be more grateful by reason of putting it there? or will we be less ungrateful, notwithstanding we put it there?"

We say that this is sound. Gratitude is shown rather by acts than by words. The people of Washington might all of them be profoundly grateful to God, and yet make no statement of it in their Constitution; and on the other hand, they might make a profession of gratitude in their Constitution, and have none in their hearts. Now, which would be the better condition?—Manifestly, to be grateful, and not to advertise it in the Constitution; that would be far better than to proclaim it from the capitol, and not possess it.

But there is another point to consider. If that were stated in the Constitution, would it tell the truth? Are the people of Washington grateful to God for the blessings which they enjoy?—No doubt some of them are; but the most zealous National Reformer will not claim that all of them are. Are even a majority of the people of Washington grateful to God for the blessings which they enjoy? The people of Washington are doubtless as good as the people of any other section of the United States; but it cannot be denied that only a small minority of people in the United States, or in any individual State, have any real gratitude to God. It is not going beyond bounds to say that the majority of the people scarcely ever think of him. The entire church membership of the United States is less than one-fourth the population, that is, less than one-fourth of the people of the United States make any profession of, or belief in, a gratitude to God; and the declarations of leading ministers and religious journals are to the effect that the churches themselves are lamentably deficient in godliness; that thousands of church members are in no respect different from the professed ungodly. This being the admitted fact, it is manifest that for the people of any State, or of the United States, to put in their Constitution a statement that they were grateful to God would be to make their Constitution state a falsehood. If that preamble were adopted which says, "We, the people of Washington, grateful to almighty God," etc., the constitution would be a lie upon its very face. Certainly no good can be accomplished by falsehood. Truth cannot come from evil. Placing the acknowledgment of God in the constitution would not make a single individual more grateful to God than he now is. Therefore, for people to adopt a constitution with such a statement would be a positive wrong. People who know nothing about God would im-

agine themselves to be grateful to him, simply because they had subscribed to a constitution which said that they were grateful. So the constitution, instead of making people better, would have a tendency to confirm them in their ungodliness.

One of the speakers in favor of the substitution was a Mr. Cosgrove. He started out by saying that the effort to have such a preamble was not an attempt to connect the Church and the State. He said: "It does not in any way associate the Church and State because of this recognition of God. It is not necessarily recognizing the Church in any sense." And then he went on to disprove this statement, by saying: "We expect to get a large amount of immigration into this country before many years, and I do not care what the committee intended by leaving it out of this preamble, the masses of the United States will take it as an indirect attack upon the church, and as an indirect pandering to infidelity by leaving out this word." This statement of his shows conclusively that the substitution would in a way connect Church and State, although it is not true that the omitting of the substitution would be an attack upon the church. Anyone can see that to adopt a constitution which says nothing about the Deity or the church, could not be considered an attack upon the church any more than a bank corporation could be said to be making an attack upon the church if it adopted articles of corporation without making any reference to the Deity.

Mr. Cosgrove said further: "Let me say, gentlemen, that this territory would have been built up long ago had it not been that the people of the East believed that Washington Territory was a heathen land, peopled with heathens, without government." That statement shows the holowness of the whole thing; the recognition of God in the constitution was designed simply as an advertising scheme, to induce immigration. But what nonsense to suppose that people would settle in the Territory any quicker because its constitution contained the name of God. Did the speaker suppose that the people of the East are so ignorant that they could be duped into supposing that the insertion of the name of God in the constitution would make the people any better? Would they imagine that the inhabitants of the State were all pious, simply because of a few words in the constitution? The idea is absurd.

Mr. Warner, chairman of the Preamble Committee, said that he would yield to no one in reverence for God, but likened the placing of his name in the constitution to the action of the Pharisee in the Scriptures. He did not believe it was needed any more than the Lord's prayer. This is true, as we have already shown. The adoption of such a preamble would simply be a piece of Phariseism, and that in reality is all that was expected. Mr. Cosgrove's argument showed that it was designed simply to advertise to the people of the world that the people of Washington were religious, although the statement would not represent the truth. Mr. Sullivan, of Tacoma, showed the sophistry of Mr. Cosgrove's statement, that to leave out the recognition of God would check immigration. He pointed to the Constitution of the United States, which contains no recognition of God, and said that there was no trouble about immigration to this country.

One speaker said: "If I remember right, the Bible says 'there is a time and place for everything.' It also says, 'Thou shalt not take the name of the

Lord thy God in vain.' The convention therefore should not place the name anywhere, simply to tickle the ear of any individual or set of individuals." This, again, touches the very heart of the matter. We have already shown that such a recognition as is proposed would be falsehood upon its face; and because of this, it would be a taking of the name of the Deity in vain. God's name is taken in vain every time it is spoken lightly, every time it is mentioned in any way by those who have not at heart real reverence for God.

Mr. Warner stated that he was a member of a church which had the most reverent devotion to God; but he did not believe it necessary to advertise that fact in their business transactions.

Mr. Sturdevant showed the folly of the proposed recognition, by saying:—

"As well acknowledge the existence of the Supreme Being and an overruling Providence in the making of a promissory note, as in this constitution; yet who would not say it was ridiculous if you saw a promissory note something like this: 'For value received, I promise to pay to John Doe, or order, \$100.00, recognizing the overruling providence of the Supreme Court, and the credit business and the great privileges which have been conferred upon me by the Supreme Being by reason of this promissory note.' Then again: What would be said in court of the lawyer commencing his complaint in this way: 'John Doe vs. Richard Roe; the plaintiff in the above entitled action, recognizing the overruling power and constant care of the Supreme Being, complains of Richard Roe, and alleges,' etc. Now that is just as sensible, in my opinion, as placing it in the preamble of the constitution. Let us ask God to guide us and teach us common sense in the business which we are trying to transact in this convention."

We have devoted this much space to the consideration of the discussion in the Washington convention, because the principles involved are the same as those involved in the attempt to recognize God in the national Constitution. We are anxious in this whole National Reform business to get the people to see that opposition to it does not imply irreverence or infidelity on the part of the opposers, but that the one who has the most intelligent reverence for God, and love for truth and pure Christianity, is the one who will be most zealously opposed to the schemes of the National Reformers.

E. J. W.

Only Enforcing the Law.

THE *Catholic Review* publishes a sad story of how Roman Catholics are whipped and maltreated in Russia to compel them to apply for membership in the "Orthodox" or established church of the empire. This the *Review* calls "persecution." But how is it persecution? We are told that the Church of Rome never persecuted, that she only adjudged certain persons to be "heretics," and then simply allowed the law to take its course. Those who were tortured and put to death brought all their troubles upon themselves by refusing to obey the law. Then how comes it that the same thing is persecution in Russia? Is that which was only enforcing the law in Spain persecution in Russia simply because in the latter country Romanists are the sufferers, while in the former only Protestants felt the rack and the stake?

But we do not justify such enforcement of the law, nor even such laws themselves. And we need not go to Russia, nor yet to Spain, for examples to show the wickedness of laws which make persecution for conscience' sake possible. In more than one State in our own country, honest, God-fearing men have been, and are still

liable to be, cast into foul prisons, reduced to poverty by fines and costs, dragged from the bedside of dying wives and children, for no other offense than that of daring to keep as the Sabbath a day other than the one observed by their neighbors, and then exercising their God-given privilege to work for the support of their families on the other six days of the week. The spirit of persecution is latent in many countries, but it is not dead, and it needs only the touch of religious legislation to revive it in all its old-time fury and devilishness. Bigots are as ready to "enforce the law" as they ever were, and climate makes no difference in human disposition in this respect. Sectarian malice and hate are as bitter in our own sunny South as in the frozen regions ruled over by the czar of all the Russias. Would that Rome might learn from the persecution of her own people in Russia, a lesson of tolerance for others, and that degenerate Protestants might read aright the history of what their forefathers have suffered in the past. But it is too much to hope.

What Is the Matter with the Church?

IN answer to the fact that the teaching of religion belongs only to the church and the family, Joseph Cook, in his 204th Boston Monday lecture, says: "The church and the family are efficient but not sufficient to meet the moral wants of the educational system;" because "one-quarter or one-third of the children of the republic of school age never see the inside of a church, and must be taught a religiously grounded morality in the public schools or nowhere."

Then he says: "How is the church to be expected to reach all the children of school age? Has it the financial strength to do so, even if it could be brought to take the time?"

These statements open up an interesting subject on several points. First: "Has the church the financial strength to reach all the children of school age?"—She has. It has been published quite broadly, and apparently upon good authority, that Dr. John Hall alone preaches to 200,000,000 dollars every Sunday.

This is doubtless the wealthiest congregation to which any man preaches in the United States, but it is an exception only in the amount. All the leading ministers of every city in the Union preach every Sunday to men who own vast amounts of money. Take the churches of all denominations in this country, and it is safe to say that in them is comprised the greater part of the wealth of the country, and it is certain that the church has the financial strength to reach every child of school age in the United States. The difficulty is not that the church has not financial strength in that direction. The difficulty with the church members that own the money is not that they have not the money, but instead of using it for that purpose they use it only to make more money. There is entirely too much truth in the statement, as published, that Dr. John Hall preaches to 200,000,000 dollars.

The latter clause in Mr. Cook's question is worthy of consideration. He inquires, Has the church the strength to do so, "even if she could be brought to take the time"? Well, is it so that the church has got into that place where she cannot be brought to engage in the work of teaching religion to the youth of the country? What is she doing? Why cannot she be brought to take the time to engage in the work for which she is set in the world, and to which she herself pro-

fesses to be devoted? What excuse is there for the church's being in such a condition that it is necessary that she should be brought to take the time? What is she in the world for, but voluntarily and spontaneously to seek for the time, and take the time, and fill the time, to the fullest extent. The church has nothing else to do in this world but to fill up all the time there is, in this very work. But instead of this, by this statement from one who is certainly a responsible authority on the question, we are compelled to contemplate the fact that the church is in such a condition that she cannot even be brought to take the time to do that work for which she is set in the world, and now she wishes to saddle off upon the State the work which is hers to do. But, as we have before inquired in these columns, when the church shall have put upon the State to do all the work which she alone is set to do, what then does she propose to do? When she has secured the power of the State to carry on and support the work which properly belongs to the church, then the next step will be to have the State support the church, and that in idleness.

This claim that the State shall instruct the children is based upon Mr. Cook saying that one-quarter or one-third of the children of the republic of school age never see the inside of a church, and, therefore, the State must turn its school-houses into churches and enter upon the inculcation of religious doctrines. Such a statement is a confession that although the church is the conservator of religion in the world, and is held by herself so to be, yet nobody can be benefited by that religion unless they go inside of the church. And by this there is a condition of affairs revealed, which is the direct reverse of that which Christ established, and which the true church will ever occupy; that is, instead of the church's seeking those who are lost, the lost are compelled to seek the church. Instead of the saved seeking the lost, that they too may be saved, the lost are expected to seek the saved. Instead of the church going out into the highways and hedges, and into the streets and lanes of the city, and bidding all, with the earnest tones of the Saviour, to "come unto the marriage," she sets up an establishment, and those that are in the highways and hedges and streets and lanes of the city are expected to come and ask to be invited. No, no! Such is not the church of Jesus Christ. Such a system neither represents nor embodies the religion of Jesus Christ. And such a system of religion, even though it were taught in the public schools, would be ten thousand times worse for the schools than the system which now is, even though it were as bad as these opponents pronounce it to be.

Another excuse he offers for the church's failure to reach the entire population is, that she has "but the seventh part of time in which to do it." Indeed! why is it she has not only all the time there is, but all the days and nights of the week, and all the year, and all the time there is, or is to be. Is it true that the church works so hard on this one-seventh part of the time that she is obliged to rest all the balance of the time? or is it because she has grown so lazy that the little exertion which she puts forth in this one-seventh of the time justifies her in loafing all the rest of the time? It is not difficult at all for the observing person to decide which of these inquiries touches the fact of the case. And, therefore, it is a proper inquiry, and we think a profitable one, too, to the thinking person. Would it be best that such a religion as that should be taught

in the public schools? We repeat, The teaching of such religion in the public school would make it worse than even now its opponents declare it to be. An industrious worldling is better than a lazy Christian. And public schools, therefore, would be vastly better off without the teaching of such religion than with it, because it would only be teaching the children to indulge idleness instead of practicing industry, and to add hypocrisy to irreligion. Such a system, however, is entirely consistent with the other branch of this religious legislation scheme; that is, the demand for a national Sunday law to compel everybody to be idle on Sunday. The two movements, this one to establish the inculcation of the practice of laziness on six days of the week, and the other to establish compulsory idleness on the remaining day of the week—these are entirely worthy of one another; but they are alike totally unworthy of American principles or of the American people, or of the religion of Jesus Christ.

Let the church members put their money and their energies into the work of teaching religion, after the pattern of the Saviour, and then whether the youth ever see the inside of a church or not, they can learn of the religion of Christ. Then, too, the church will be conscious of a power which now she has not, the lack of which civil power never can supply. The Saviour and his apostles found more than one-seventh of the time to devote to the work of religious instruction. We do not read of any time when any effort had to be put forth to induce them to take all the time there was, day and night, continuously. And those who have the religion that they had will never need to "be brought to take time."

A. T. J.

National Reform Idea of the Proper Relation of Church and State Exemplified.

REV. J. M. FOSTER, well known to the readers of the AMERICAN SENTINEL as one of the district secretaries of the National Reform Association, has an article in the *Christian Oymosure* of October 17 in which he says:—

"According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the church." "The true State will have a wise reference to the church's interests in all its legislative, executive, and judicial proceedings. . . . The expenses of the church, in carrying on her public aggressive work, it meets in whole, or in part, out of the public treasury. Thus the church is protected and exalted by the State."

There is one country in the world to-day, and only one, in which Mr. Foster's idea of government is fully carried out, and that is the republic of Ecuador. In that country "*the State and its sphere exist for the sake of, and to serve the interests of, the church.*" The result of the practical workings of that theory of Church and State is told as follows, in the "Capitals of South America":—

"Bolivar freed Ecuador from the Spanish yoke, as he did Colombia, Venezuela, Bolivia, and Peru; and it was one of the five States which formed the United States of Colombia under his presidency; but the priests had such a hold upon the people that liberty could not live in an atmosphere they polluted, and the country lapsed into a state of anarchy, which has continued ever since. The struggle has been between the progressive element and the priests, and the latter have usually triumphed. It is the only country in America in which the Romish Church survives as the Spanish left it. In other

countries popish influence has been destroyed, and the rule which prevails everywhere—that the less the people are under the control of that church the greater their prosperity, enlightenment, and progress—is illustrated in Ecuador with striking force.

"One-fourth of all the property in Ecuador belongs to the bishop. There is a Catholic Church for every 150 inhabitants; of the population of the country *ten per cent. are priests, monks, or nuns*, and 272 of the 365 days in the year are feast-days or fast-days.

"The priests control the government in all its branches, dictate its laws, and govern their enforcement, and rule the country as absolutely as if the pope were its king. As a result *seventy-five per cent. of the children born are illegitimate*. There is not a penitentiary, house of correction, reformatory, or benevolent institution outside of Quito and Guayaquil; there is not a railroad or stage-coach in the entire country, and until recently there was not a telegraph wire. Laborers get from \$2.00 to \$10 a month, and men are paid \$2.25 for carrying 100 pounds of merchandise on their backs 285 miles. There is not a wagon in the republic outside of Guayaquil, and not a road over which a wagon could pass. The people know nothing but what the priests tell them. They have no amusements but cock-fights and bull-fights; no literature, no mail routes, except from Guayaquil to the capital (Quito), and nothing is common among the masses that was not in use by them two hundred years ago. If one-tenth of the money that has been expended in building monasteries had been devoted to the construction of cart-roads, Ecuador, which is naturally rich, would be one of the most wealthy nations, in proportion to its area, on the globe.

"There was once a steam railroad in Ecuador. During the time when Henry Meiggs was making such an excitement by the improvements he was making in the transportation facilities of Peru, the contagion spread to Ecuador, and some ambitious English capitalists attempted to lay a road from Guayaquil to the interior. A track seventeen miles long was built, which represents the railway system of Ecuador in all the geographies, gazetteers, and books of statistics; but no wheels passed over this track, and the tropical vegetation has grown so luxuriantly about the place where it lies that it would now be difficult to find it.

"In 1885 a telegraph line was built connecting Guayaquil with Quito, the highest city in the world; but there is only one wire, and that is practically useless, as not more than seven days out of a month can a message be sent over it. The people chop down the poles for fire-wood and cut out pieces of the wire to repair broken harness whenever they feel so disposed. Then it often takes a week for the lineman to find the break, and another week to repair it.

"In the government telegraph office I saw an operator with a ball and chain attached to his leg—a convict who had been sent back to his post because *no one else could be found to work the instrument*. A young lady took the message and the money. There is a cable belonging to a New York company connecting Guayaquil with the outside world; but the rates are extremely high, the tariff to the United States being \$3.00 a word, and to other places in proportion.

"Ecuador, with about 1,000,000 inhabitants, has only 47 post-offices. There is not a newspaper printed outside of the city of Guayaquil, and the only information the people have of what is going

on in the world is gained from strangers who now and then visit the country, and from a class of peddlers who make periodical trips. The streets of Quito are used as water-closets, in daylight as well as in dark, and are never cleaned from one year's end to another. Although Ecuador is set down in the geographies as a republic, it is simply a popish colony, and the power of the Vatican is nowhere felt so completely as here. Not long ago a law was in force prohibiting the importation of any books, periodicals, or newspapers, *without the sanction of the Jesuits*. All the schools are controlled by the church, and the children know more about the lives of the saints than about the geography of their own country. There is not even a good map of Ecuador."

A Good Templar, on Sunday Closing of Saloons.

THE following letter speaks for itself. The writer is not, however, indebted to us, but to some friend, for the copies of the AMERICAN SENTINEL for which he thanks us.

OTTUMWA, Iowa, October 22, 1889.

EDITORS AMERICAN SENTINEL: Please accept my thanks for copies of your paper. I have carefully read them, and am pleased to know that such an able advocate of "equal and exact justice to all men, of whatever state or persuasion, religious or political," is published in my favorite State, now the home of my people. I hope ere long the AMERICAN SENTINEL will be a welcome weekly visitor in the majority of the homes of sensible, liberty-loving people throughout the United States.

At the present time many such fearless advocates of equal rights are needed. A certain class whose motto is "Rule or Ruin" is slowly but surely gaining ground. The laboring masses must conform to their ideas of right, or they will put on the thumb-screws.

I do not believe in Sunday closing of saloons. I am a Good Templar, and wish that all such places could be closed forever. But Sunday closing does not better the condition of the drinking man's family.

As a general thing, the working-men receive their wages for the week on Saturday evening. In times past they would buy the household necessities, take a drink or two, reserve a small sum for Sunday drinks, and go home. Where the Sunday-closing law is strictly enforced, the greater portion, and sometimes all, of the hard earnings of those who drink goes to purchase enough whisky to get beastly drunk, and to purchase enough to carry home to last over Sunday. The consequence of this is that there is regular Saturday-night rackets in such homes, and the frightened wives and children creep into their miserable beds to think of the dinnerless morrow. Can they think of church?—Ah no!

Now let us view the other side of the matter. Suppose the husband and father is sober and industrious (and there are thousands of such) but has a large family to support and house rent to pay. Can he clothe his family in the garb that is suitable to enter the grand churches? He is at perfect liberty to join any church he chooses and give all he can to help keep it up. But let his wife enter the portals of the magnificent church with an unfashionable bonnet on her head or a last year's cloak on her back, the grand dames (who, by the way, have the most to say about Sun-

day religion) will draw their silks and satins more closely around them for fear of contact, and shake their plumed heads in grave disapproval. The poor woman notices all this and prefers staying at home, while the husband makes up his mind to seek for recreation for himself and family the next Sabbath where they will not be made fun of. And who can blame him?

I used to know many families in San Francisco that went almost regularly on the Sunday to Woodward's Gardens. Their excuse was, they could hear good music by going there, and it was their only opportunity for doing so, as they were laboring men and could not dress fine enough to go to church. Let such places be closed on Sunday, also the beautiful parks, and where in the name of common humanity are such people going to catch a glimpse of the beauties of this life?—Nowhere. They must slave all the week and spend their Sundays shut up in a crowded tenement home.

There is much I would like to say regarding the Sunday question, but I have already taken too much space. * EMIL L. BICKLEY.

"Salt-Christians."

UNDER the above caption, Mr. Geo. R. Scott, in the *New York Weekly Witness* of October 9, 1889, comments somewhat on the corruptions of the Democratic and Republican parties, after which he proceeds to eulogize the Prohibition party, and says: "The Prohibition party has a claim on salt-Christians that they cannot ignore. It proposed to make this country better religiously as well as politically."

Such a panegyric falls as an iceberg upon every man who prizes the precious boon of liberty. It stands as one more witness to the SENTINEL's repeated statements, that the Prohibition party has a religious phase, and explains why the SENTINEL opposes one feature of the work of this party. It is not because it dissents from the good principles of prohibition, but because it is opposed to incorporating it with the unholy principles of religious legislation. If this is the avowed work of the Prohibition party, as it unquestionably is, every "salt-Christian" is in duty bound to oppose its work thus far. It is just and equitable that the Prohibition party improve the moral status of politics if they can. This is within their sphere of action, as it pertains to this world. But religion is not of this world. Jesus Christ is its divine originator, and no other power is at liberty to dictate a form of worship. Jesus said, "My kingdom is not of this world," and it does not enter into the province of any earthly power to sit as the arbiter of Christian ethics, invade the synagogues of the land, and dictate to the worshiper a code of tenets for them to follow. To do so is to blasphemously assume the prerogative of God. Yet this is what is proposed by the Prohibition party, the American Sabbath Union, National Reform Association, and the Woman's Christian Temperance Union. They propose by the power of civil laws to enforce, regardless of anybody's conscience, certain religious observances. This will multiply hypocrites, but not Christians.

Religiously, every man should be left free to act for himself, be he Christian, Jew, Mohammedan, or infidel. His conscience and liberties are sacred, and it is contrary to every Christian principle to lay any restriction in these matters upon

him. Any and all attempts to do so are subversive to Christianity, and but tend to a union of Church and State, and leave behind them a dark trail of persecution, as did Rome during the Dark Ages. GEORGE B. THOMPSON.

The Sunday Paper in Melbourne.

THE tottering institution of Sunday observance, like every other man-made idea, must look for human support when the light of truth begins to penetrate the hollow recesses of its false foundations. Lately, someone proposed to meet a growing demand for a Sunday newspaper in Melbourne. A cry of dismay went up from the guardians of the Sunday observance, and there was a hurrying to and fro. There is no doubt the innovation would have received a warm reception from both friend and foe. It would have been interesting to the on-looker who believes in religion and order, but does not include Sunday sacredness in his moral code. But a period was put to the proceeding by the government warning the audacious innovator that he would be prosecuted if he proceeded.

But the circumstance caused an investigation of the legal defenses of Sunday-keeping, when it was discovered that the prosecution of such an enterprise would be attended with some perplexities, and some chance of escape to one who sought to earn his living by publishing a newspaper on a day which God never blessed; so there is to be a strengthening of the law and a shorter cut to condign punishment for such an offender. The attorney-general has drawn up a brief act in two clauses and submitted it to Parliament, which distinctly prohibits the publication and sale of newspapers on Sunday, with penalties from £100 for the first offense up to fine and forfeiture of plant for the third.

The demand for a respectable Sunday paper is undoubtedly an increasing one. When we consider other means of amusement and entertainment which are allowed, it does not appear an unreasonable one. The only logical objection there can be to its introduction consists in the two facts of their being sold and read. But will Sunday zealots claim that they have a right to legislate as to what a man shall read on Sunday? If so, they would better legislate the trashy novel out of their church members' hands. To sell a newspaper is certainly no greater offense to God or man than to sell a cigar or a pipeful of tobacco, and yet these may be freely purchased in Melbourne on Sunday. The labor of producing the paper comes almost entirely upon the preceding day. It is a well-known fact that the papers which are read with such a clear conscience on Monday morning by minister and people, are the products of Sunday labor.

The whole animus of the matter lies in a determination to uphold an institution which lacks scriptural support. It would be just as reasonable to enforce upon an unwilling people the practice of infant sprinkling as the observance of Sunday, both of which had the same origin.

Religious dogmas present a pitiable spectacle when they must be propped up to an upright position by civil laws and penalties. An appeal to the Bible at once reveals the serene form of God's ancient Sabbath, but the sight of this cannot be endured by Sunday advocates. With the utmost contempt they cover it with their reproach and cry, "Great is Diana."—*Bible Echo, Melbourne, Australia.*

Secularism Defined by Rome.

THAT which is denominated "secularism" is not infidelity, as many who are not well informed imagine, nor is it akin to infidelity; it is simply the American doctrine of the total separation of Church and State, of civil and ecclesiastical governments. Nor is it simply a correct political doctrine; it is the very essence of true Protestantism and sound Christianity. There is, and can be, no middle ground; either the State has *all* to do with religion or it has *nothing* to do with it; either the majority have the right to dictate to the minority in matters of religious faith and practice or they have not. If they have the right they alone are the proper judges as to how far they shall exercise that right; but if they have not that right any interference whatever is usurpation and tyranny. The following article, from the *Catholic Review* of October 20, may perhaps help some to see just what secularism is, and also to see that by opposing it as infidelity they are simply giving aid and comfort to the Papacy, advocating a union of Church and State, and jeopardizing the liberties of themselves and their children. The *Review* says:—

"Every day the character of the struggle with secularism is becoming more bitter and better understood. It is a fearful struggle. In France it is acutest, and secularism has just achieved in the elections half a victory. In Italy secularism is triumphant, since its enemies are effectively muzzled. The era of persecution has set in in both these countries, but it has not yet come to blood. In Austria and Germany Christians still control the situation; in England secularism is steadily pushing its way to the front under the guidance of men like John Morley.

"On the American continent it is magnificently entrenched. Mexico and many of the South American republics are its victims, and the United States is its stronghold. Its conscious and unconscious adherents in the United States must number forty millions. Its chief support is the Protestant sects, with all their machinery and wealth. They are yielding to it from without and are undermined by it from within. They are, in fact, the most active propagandist of secularism outside European Freemasonry that exists in the world. The professed secularists have no press, no pulpit, no machine in this country. They have but to write an essay after the fashion of Edwin D. Mead, its latest apostle, and immediately the entire American press and Protestant pulpit is at its command.

"Outside of the Episcopal and Lutheran denominations every pulpit is its rostrum. Outside of the papers published by these denominations every journal in the country professes its belief in secularism. Among the daily journals the *Sun* and the *Journal of Commerce* stand alone against it. Among the sectarian journals, the *Independent*, the *Christian Advocate*, *Zion's Herald*, the *Christian Union*, the *Congregationalist*, the *Intelligencer*, all leading papers and all models which their minor brethren follow, are promoters of secularism. Blinder than bats, they give all their time to proving that the patriotic duty of the hour is to establish secularism on a sure basis, to make it the government religion, force it into State schools, colleges, academies, libraries, hospitals, asylums, prisons, army and navy, wherever it can be pushed; to support it richly, endow it, bribe it, coddle it, and foster it, reduce to powder all opposition to it; and all the time they continue to cry out that Christ is God, and that all men must be saved through him; that this is a Christian country and shall never be anything else, and that popery must be crushed, while atheism will die of itself.

"Their leading doctrines are: Church property must be taxed like any other property; State money must never go to any charity or institution of learning which is under total or partial control of any Christian denomination; into State institutions no religious rites or instructions must be allowed to take place; Catholic soldiers and sailors and orphans and aged and wounded and helpless, must never hear mass or receive the sacraments if it can be avoided; the children of the nation must be educated without

any religion except secularism, and if they are educated in a Christian manner the expenses must be borne by themselves. In other words, the entire force of the government, its institutions and schools and charities, its offices and employments, its moneys and influences, are all to be thrown into the rut of secularism, and all to be used in favor of that one damnable error, which, more than any other, is working to-day for the ruin of Christianity.

"This program of secularism is the very program which the atheists and Freemasons of Europe have adopted. They are in line with American Protestantism, which, alone in the world, joins hands with atheism for the destruction of itself and its hated enemy, Romanism. These sects are content to die by their own hand if in the ruin they can involve Catholicity. Shame on them who profess to believe in Christ and so dishonor him. Shame, too, on the few Catholics who with the same blindness uphold these misguided people.

"The time is coming rapidly when the struggle in America will reach a critical point, when once for all men must take sides against the error. The Catholics are preparing. Their program is made out, and they will carry it out to the letter. They will insist on every privilege and right being granted to them which is theirs, in spite of secularism and its main support, and they will get them. What are the Protestants doing on their side?—Nothing. When the decisive moment comes most of them will be completely secularized; the others will be Catholics."

The *Catholic Review* is correct in one thing, namely, the time is coming when "all men must take sides," all must decide between "secularism" and the Papacy. True, it may not be in name the Papacy of Rome, but it will be the same in principle, the very image of that anti-Christian and iniquitous system. Yes, all "must take sides," but not as the *Review* says, against "the error of secularism;" there is a better choice, and those who love liberty and hate oppression will "take sides" against the monstrous error that civil governments have of right anything whatever to do with the teaching or enforcing of any religion, either Christian or anti-Christian.

Why They Are Anxious.

THE *Pearl of Days*, which, as is well known, is the organ of the American Sabbath Union, and is devoted exclusively to the work of securing the enactment and enforcement of Sunday laws by the State and the national government, presents the following, which was said by an eminent Sunday advocate:—

"A gentleman living in the country, whose supply of water for household purposes was scant, had a cistern dug near his house for collecting the rain which fell on the roofs of the buildings. For a time the expedient answered perfectly; the supply of water was abundant. Suddenly, however, the pump failed to give forth the contents of the reservoir. The rain would fall copiously, and for a time a few pailfuls would be drawn, but very soon the supply ceased. The pump was carefully examined and found to be in perfect working order, and no flaw could anywhere be discovered. At length it occurred to the perplexed householder to examine the cistern itself; then the mystery was solved. It was found that in one corner the cement had cracked, and there was a gaping leak which allowed the water to escape into a distant pit. It was now plain that however freely the rain might fall the cistern would soon be empty again, as there was this ever-widening leak through which the water disappeared. Such a leak in our church life is the Sabbath profaned or neglected. The rains from above may fall abundantly, the church's machinery may be diligently plied, but the law of the Sabbath largely forgotten will prove a leak serious enough to undo and render nugatory the happy influences both of the showers of Heaven and the labors of man. It has been well said: 'The streams of religion run deep or shallow according as the banks of the Sabbath are kept up or neglected.'"

"This," says the *Pearl of Days*, "forcibly illustrates the cause of the loss of church life." This may all be true, but to our mind it furnishes no argument for the enactment of a Sunday law. It is strange that people cannot see that the anxiety for Sunday laws is purely from a church standpoint. These people want Sunday laws, for what reason?—Because the church will be the gainer thereby, and because they expect that people will go to church more. Not only do they expect that people who now care nothing for the church will go to church when other places of amusement are shut up, but they expect that people who are already church members, but who neglect their duties, will take hold of church work, if they are spurred up to it by the State. In other words, they want the State to legislate in behalf of the church, and to enforce church discipline.

It may seem to some that the expression just used concerning places of amusement is very irreverent. We do not mean to cast any reflection on the churches, but the point is this: It cannot be denied that the great desire for Sunday laws is that people who now find amusement on Sunday, may be constrained to go to church; and those who are working for such laws confess that picnics, theaters, concerts, Sunday newspapers, etc., are greater attractions than the church; but they expect by prohibiting these attractions to induce the people to come to church. That is, people want to pass the time in some way, and if they cannot do it with their favorite amusement they will then take the next thing that presents itself, and will go to church. In other words, they will go to church for a pastime the same as they now attend concerts, etc. They will simply substitute a form of amusement which is allowed in place of one which they would prefer, but which is prohibited. The movement may result in filling the churches, but it will not result in the spiritual and moral advancement of the people.

E. J. W.

"A Jolly Election of a Clergyman."

THE following from the *London Telegraph* shows something of what we may expect in this country when National Reformers shall have been successful in foisting upon a free people a corrupt church establishment, or, as they put it, a "union of religion and the State":—

"The election of a clergyman for the Church of St. John, Deritend, Birmingham, by the householders of the hamlets of Deritend and Bordesley, took place on Saturday. The Church of St. John is now of the value of £450 per annum, and in a few years the income will be enormously increased, owing to the falling in of leases. Since the fourteenth century the chaplains, as they are termed, of St. John have always been elected by the householders, the deed prescribing that each person having a hearth should be entitled to vote; so that the franchise is similar to that of a municipal election, including women voters. The last election took place in 1870, and the present vacancy was created by the retirement of the then successful candidate.

"The election, being by open voting, took place amid unusual excitement, and as the Corrupt Practices Act does not apply, it is said that a large amount of treating took place. Mr. West, being a total abstainer, received the support of the temperance party, while Mr. Sneath, having declared that he saw no harm in a man having a glass of beer, was actively supported by the publicans and brewers. Betting took place on an extensive scale.

"The public-houses, especially in Deritend, were crowded throughout the day. It is said that the drinking and rowdyism were nothing to what were to be seen at the election of nineteen years ago. But the scenes in Deritend were shocking, even apart

from the fact that the occasion was one associated with religion.

"One of the features of the election was the wearing of party colors, Mr. West's friends sporting yellow ribbons and rosettes, and Mr. Sneath's bright red. There was a profuse display, too, of election literature. The placards on Mr. Sneath's vehicles were for the most part exhortations to the electors not to be deluded by any 'state of the poll' that might be issued during the day—a warning that was unnecessary, seeing that both candidates adhered to the agreement not to increase the excitement by any such means. Underneath was this:—

"Poll early, men, for Sneath the bold,
For he'll be neither bought nor sold."

"Mr. Sneath was also freely billed as 'the friend of the poor,' and spoken of in various couplets of indifferent rhyme and meter, as 'good old Charlie.' Mr. West's friends delighted in describing him as the 'choice of the congregation,' while, as a set-off to Mr. Sneath's claim to be the 'friend of the poor,' they issued a bill stating that 'Mr. West will not purchase votes, nor bribe, nor give beer, nor promise rewards; but if elected, he will do his duty to both rich and poor.' Another effort of theirs resulted in the following appeal: 'Question—Will free Britons give their money to force a tyrant king on an unwilling people? Will the electors of Deritend and Bordesley give their votes to force a rejected minister on an unwilling people? Ten thousand voices answer, "No! no! no!" Vote for West, the congregation's choice.'"
—London Telegraph.

"A Great Reformation."

DR. BOTHWELL, of the Chase Street Congregational Church, West Oakland, delivered a lecture, October 27, on Pope Gregory VII., or, "Rome's Most Successful Attempt at Universal Dominion." In the report in the *Morning Times* occurs the following extract:—

"Gregory effected a great reformation during his reign, effecting the celibacy of the clergy, and taking away the benefice of the kings by elevating the spiritual above the temporal power, compelling the greatest emperor of his time, Henry IV., to humble before him. He accomplished this because he excelled other men in brain power, in knowledge, in zeal and singleness of purpose, and in his grasp of the mighty basic principles of the Redeemer's kingdom. Christian people should, therefore, be content with no ordinary attainments, and with the full inspiration from God they should be able to accomplish much; and to enjoy the vastness of his kingdom all should make the fullest preparation."

Mr. Bothwell is an ardent Sunday-law advocate. This is the apology for this notice of the utterance above quoted. The fact is pertinent in connection with such a sentiment, as showing the general tendency of that class of religionists to sympathize with the Catholic ideas of the church's relation to the State. There is no doubt of the facts asserted in regard to Gregory's aggressiveness, and also of his success in securing the domination of the church over the State. It may be fairly admitted that Gregory was actuated by a zeal for the reformation of the church, of which it certainly stood in much need in his day, and that his motive was not altogether a power-seeking one. There is no doubt that this was his idea of reformation.

But to characterize the things here specified by the lecturer as "a great Reformation," looks like an almost desperate attempt on the part of a Protestant minister to apologize for the domineering policy of the Papacy as regards its attitude toward the secular power. It would seem that Protestant aspirants for ecclesiastical domination in secular affairs, seeing their cause is so palpably papal in its nature, feel constrained to indorse almost anything coming from Rome in order to make a show of consistency.

When a married Protestant minister will hold

up before his congregation, and before the public, the idea that "effecting the celibacy of the clergy" was "a great reformation," it certainly appears as though there was some pressing necessity for presenting papal dogmas in a favorable light. And is not the same conclusion doubly assured when the same estimate is placed upon the act of "taking away the benefice of the kings by elevating the spiritual above the temporal power?" And what shall we say when in the same strain he parades these extreme assumptions of the Papacy as "the mighty basic principles of the Redeemer's kingdom"?

Yet this man, only a few weeks ago, when advocating a Sunday law, utterly disclaimed being in favor of a union of Church and State. Can anyone read the extract from his lecture here quoted without the conviction that the Doctor has certainly changed his mind? Well, if he does not favor the union of Church and State, it is because he believes in "elevating the spiritual above the temporal power" so high that the latter will have nothing to say whatever, and the church will have "universal dominion."

A CORRESPONDENT of the *Jewish Voice*, St. Louis, Mo., writes as follows to that paper:—

"Not long ago your correspondent saw in one of the daily newspapers an account of the arrest of several Jews for not keeping their stores closed on Sunday. These same men had rested the day preceding. What shall we say to this? There is no one more devoted to his country, no one who has less prejudice and more regard for the opinions of his fellow-men, than the writer. Yet this deed approaches his sense of the unjust, and arouses as much of a feeling of resentment as dare be found in the heart of a Jew, and he still be called a Jew in the sight of God. Is there any nation which has representatives in the United States who are more peaceable than the Jews? Is there any nation that causes less annoyance to the government?—None! If you ask why, we answer, Because the turbulent spirit has been conquered by years of cruel persecution. They love the Constitution of the United States. Why?—Because it is founded on the one which their great Lawgiver framed for them. Still, in this very country, that has the statue of liberty at the entrance of the harbor of its most densely populated city, freedom of thought, of action, is forbidden; aye, more than that, punished by law; it is true, not by the rack or the stocks, but by a refined mode suitable to the age."

THE President's Thanksgiving proclamation is peculiar in that it says "that the people of our country, ceasing from the cares and labor of their working-days, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way," etc. This reminds us of the idea which has been expressed—we cannot now recall the words—that that which is at first given only as advice comes in time to have the force of positive command. Of course it was not the purpose of the President to command anybody to observe Thanksgiving, but the language which he has used is suggestive of the tendency toward official supervision of religious matters. We know of no greater farce, however, than our American Thanksgiving, and they who suppose that God is honored by a day set apart to gormandizing have a very low conception of Deity.

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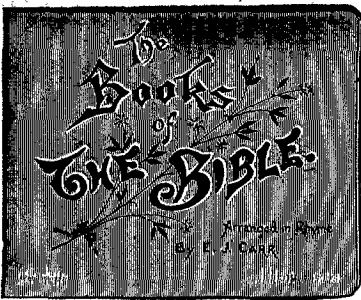


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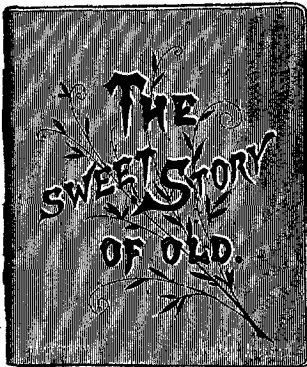


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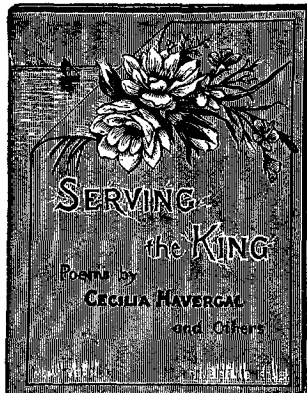
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OAKLAND, CALIFORNIA, NOVEMBER 20, 1889.

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THE *Pacific Coast Eight-Hour Herald*, Vol. 1, No. 1, is upon our table. It is the organ of the Pacific Coast Eight-hour League. It is a bright paper, ably edited, and will, no doubt, exert a powerful influence in favor of shorter hours of labor. The *Herald* is a four-page monthly, published at 834 Howard Street, San Francisco. Subscription price, 50 cents per year.

CONSPICUOUS among the many excellent educational institutions of the Pacific Coast, is the San Francisco Business College. The president, Niel S. Phelps, is one of the finest educators in the State, and indeed the names of the Faculty are a sufficient guarantee of the excellence of the instruction given. The college paper, *San Francisco Business College Journal*, is one of the brightest and best we have ever seen, and any of our readers contemplating a business course should send for a specimen copy, and thus learn more about the college which it represents.

IN Peru the only church recognized by the government is the "Holy Catholic Church." There is a Protestant church at Lima and another at Callao; but no building for Protestant worship is allowed to be in sight from the street; it must be within such walls as will give no public indication of a place of worship. This is the same sort of toleration which the American Sabbath Union proposes to grant to those who do not agree with them as to the obligation to keep Sunday religiously; they will kindly permit them to do private work on Sunday in out-of-the-way places, behind walls and shutters.

REV. N. R. JOHNSTON, a correspondent of the *Christian Statesman*, thinks "a Christian people [should] scatter away all iniquity by constitutional or statute law." Iniquity is sin; therefore he must think that sin can be scattered away by civil law! We would like to know of a single instance where it has been done. The Scriptures teach that only the power of God can take away sin, that only the grace of God can forgive sin, and that only the Spirit of God can so renew the human mind that it will not love sin. Had Mr. Johnston only lived before Christ, possibly the Son of God need not have died, and sin might have been abolished by civil law!

THE National Reformers do not want a union of Church and State. Oh, no, they are bitterly opposed to anything of that sort! What they do want may be inferred, however, from the following from an article by Rev. J. M. Foster, one of the district secretaries, in the *Christian Cynosure* of October 17. Mr. Foster says:—

"According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the church. The true State will have a wise reference to the church's interests in all its legislative, executive, and judicial proceedings. . . . The expenses of the church, in carrying on her public aggressive work, it (the State) meets in whole, or in

part, out of the public treasury. Thus the church is protected and exalted by the State."

This makes it clear that it is not union but vassalage which National Reformers want; the State to be the vassal. No wonder they wish to change that feature of our fundamental law which accords with the idea that governments derive their just powers from the consent of the governed. They know that the "governed" in this country will never willingly submit to their wicked schemes.

THE *Statesman* (Chicago), more bold than its fellows, in an editorial in its September number says:—

"The open sale of liquors on Sunday is doubtless a serious evil, as is its sale on all days; but the question at issue is not the sale of an injurious article, nor the presence in the market of a pernicious traffic. The question which has been before the Chicago public for some years is the Sunday slavery, resulting to many thousands of her citizens through an utter disregard of all Sunday laws by some of her citizens. The fight is not specifically against the saloon, but against unlawful Sunday toil and traffic of every sort."

Thus it appears, as we have often said, that the real object of Sunday closing is the exaltation of Sunday rather than the promotion of temperance and the restriction of the liquor traffic. Now let us hear no more of this hypocritical cant about Sunday prohibition of rum-selling when the saloons are allowed free course on the other six days and till midnight on Saturday.

THE Presbyterian Synod of Minnesota, at its recent meeting in Minneapolis, adopted the following report of the committee on better Sabbath observance:—

"1. That the synod of Minnesota gives the American Sabbath Union, national, State, district, and local, most hearty indorsement and support.

"2. That our pastors, stated supplies, and elders representing vacant churches, be requested to urge the immediate organization of local unions in their respective communities, and that they hold themselves in readiness to superintend the local interests of Sabbath reform, including the formation of a citizens' committee on Sabbath closing, and the circulating of petitions requesting the enactment and enforcement of Sunday-Rest laws.

"3. That the members of our churches be urged to co-operate in all proper measures for the furtherance of the cause of Sabbath observance, and that they be particularly urged to give official indorsement to petitions presented by pastors, stated supplies, or elders."

This shows the drift of sentiment among the majority of popular religionists; it is not toward more consistent living on their own part, but toward laws compelling those who are out of the church to observe church institutions.

THE *Christian Cynosure* says:—

"However Protestants may voice their fears of Jesuit aggression and intrigue, they are unlikely to use too vigorous language when the leading Romanist papers, like the *Catholic Review*, can speak of the patrons of the American public school and of the school fund in such terms as these: 'Catholics will not make war on the public school, because they believe in admitting the State to a limited share in educating the children; because they know that half the millions of America are pagans who desire a pagan training for their children; and because they are certain that the public schools, in their present state, are suitable for these people. Believing that the State should take an interest in education, but knowing that the State school, admirably suited for pagans, is not the school for Catholic or Protestant children, they are bound to build up a Catholic branch of the public-school system, where children will be educated as Catholics at the expense of the State.'"

And, pray, why not, we would like to ask, if it is the province of the State to teach religion at

all? So far as the matter of teaching religion in the schools is concerned, Catholics and Protestants of the *Cynosure* type are at one: they both want religion taught in the public schools and at public expense, the only difference being that each party demands that their religion shall be that which shall be taught.

THE American Sabbath Union is an extensive religious combination to effect a political object, and is, therefore, according to the words of Hon. Richard M. Johnson, dangerous. In 1828–29, Congress was asked to suspend the carrying of the mails upon Sunday. The matter was referred to the committee on post-offices and post-roads, of which Mr. Johnson was chairman, who reported adversely. One of their reasons was as follows:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizen. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotisms commence by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

These words were true sixty years ago, and they are just as true to-day. Therefore, let all who love liberty beware of the American Sabbath Union and its work.

THE following is from Dr. Barrows' thanksgiving service in the October number of the *Treasury*. It does not well accord with some of the ideas advanced by that school of religionists who think that our nation's Constitution is infidel because it is secular. Dr. Barrows says:—

"The eloquent voice of the Honorable William C. P. Breckinridge, of Kentucky, has shown us that liberty is the child of that interpretation of the Bible which became general with the Protestant Reformation. We may say with truth that 'free America was born of the Bible.' From the Bible came the simpler forms of self-government, in town and church, that have gone with our civilization in its westward march. . . . Hence came also the separation of Church and State, and the soul liberty which Roger Williams learned from Him who said, 'My kingdom is not of this world.' From the Bible came, as Edward Everett declared, 'the better elements of our national institutions.' It was an echo from the Scriptures which Jefferson sounded in the great Declaration. From the Bible came the moral forces that carried through our first Revolution, and which have withstood the wastings of corruption in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. 'The American republic is of heavenly birth.'"

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DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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