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"Corrupted freemen are the worst of slaves."

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A Dangerous Combination.

IN 1829 the United States Senate said:—

"Extensive religious combinations for political purposes are always dangerous."

Now it is the literal truth that there has never before been such an extensive religious combination for any purpose, in this country, as there is now for the purpose of securing the enactment and enforcement of stringent Sunday laws. The National Reform Association, the Woman's Christian Temperance Union, all the leading Protestant churches, and the Roman Catholic Church, are all actively in favor of it, and the combination is daily growing more solid, and all these are doing their utmost to draw every other power into the combination. Here then there is fast drawing together the most extensive religious combination that there could possibly be in this Nation.

Now is it for a political purpose? Let one of their most active representatives answer. Dr. Wilbur F. Crafts, in his address to the United States Senate Committee on Education and Labor, said:—

"Whatever is going to be law must first be *politics*. Therefore petitions to the National Conventions of all political parties asking that in their platforms National Sabbath Reform, as well as other reforms, may be favored, are in order. Do you say, 'Keep the Sabbath out of politics'? It is already in. Its enemies have attacked it on the field of politics. If we do not defend it *on the same field*, our Sabbath laws will be destroyed. . . . This issue is a good one with which to settle these two supreme questions of *party politics*."

By their own statements, then, this extensive religious combination is for a political purpose. Therefore, as extensive religious combinations for a political purpose are always dangerous; this most extensive religious combination for the political purpose of securing the enactment and enforcement of Sunday-laws is most dangerous.

Will the people see the danger in time to escape it? We give the warning, and shall continue to give it. Will the people heed the warning?

The Plea for National Sunday Legislation.

APRIL 6, the United States Senate Committee on Education and Labor, Senator Blair chairman, gave a hearing to arguments in support of the petitions of the W. C. T. U., for National Sunday Legislation. Rev. Wilbur F. Crafts, D. D., delivered what seems to have been the principal production on the question. He has since presented the same argument in the Philadelphia National Reform Convention. The paper is entitled, "National Sabbath Reform." We propose to reproduce here some of his arguments, not only that we may examine them for their own sake, but also that they may be examined by our readers in the light of the principles stated in the report of the United States Senate, given on another page.

The petitions in support of which the argument was made, ask Congress to prohibit Sunday railroad trains, Sunday mails, and Sunday parades in the army and navy. The Doctor instances the railroad strikes, riots, and wrecks, as proof that the Sunday train is a national evil, and says:—

"There is abundance of evidence in the testimony of railroad men themselves of the fact that their Sabbath-breaking is closely related to their train-wrecking. They feel that, having broken one commandment of God, they might as well go through the whole list. . . . It is a perilous thing to allow men to be started in law-breaking."

So, then, Doctor Crafts and his fellow-petitioners, want Congress to set itself up as the guardian of the law of God, to define what is the law of God and what is its transgression—to define and to punish *sin*—for Mr. Crafts said also in this very connection that "most of the railroad work" "is a sin against God's law." He demands that railroad trains shall be compelled to stop over Sunday wherever they may be when Sunday overtakes them, and then inquires:—

"Why may not a few railway passengers be detained for one day, even at some slight inconvenience or loss, on the same ground that steamboat passengers are detained in quarantine for a fortnight, namely, to protect the public health?"!!

Does the Rev. Wilbur F. Crafts, D. D., mean seriously to assert that all steamboat passengers are detained in quarantine for a fortnight? He knows better. He knows that it is only the passengers of steamboats infected with cholera, or yellow fever, or small-pox, or some such deadly disease, that are detained in quarantine at all. Well, then, does he mean seriously to assert that a railroad train running

on Sunday is as dangerous to the public health as is a cholera-infected steamboat? and that the train must therefore be quarantined on Sunday "to protect the public health"? If he does *not* mean this, then his argument is an utter *non sequitur*. And if he *does* mean this, then to what absurd lengths will men not run in their wild endeavors to find a basis for Sunday legislation? The lightning express on Sunday is as a streak of cholera, says the Rev. Wilbur F. Crafts, D. D.; so it must be quarantined.

His next proposition is of the same piece. Here it is:—

"An inter-State commerce bill to protect the health of cattle is now before the Senate. Why not add another to protect the health of railroad men?"

Well, dear Doctor, there are several reasons for this. As you seem not to have discovered any, let us endeavor to enlighten you. There are several points of distinction between railroad men and cattle. You seem not to have discovered this. Allow us to point them out.

First, there has always been recognized, by everybody, unless, perhaps, certain Doctors of Divinity, a distinction between railroad men and cattle in this, that railroad men have more sense than cattle have; that they are capable of taking care of their own health, and that they have all the facilities for it.

Secondly, a distinction between railroad men and cattle appears in this, that railroad men are not bought and sold, nor are they crowded into cars and shipped, as cattle are.

Thirdly, an important distinction between railroad men and cattle appears in this, Doctor, that railroad men are not killed and eaten as cattle are. You see, Doctor, cattle are eaten by the public. Therefore you will see, perhaps, that if the cattle be diseased, the public will be eating disease, and the public health will be endangered. Therefore an inter-State commerce bill to protect the health of cattle is a necessity to protect the public health. Now, Doctor, if the American public was killing and eating railroad men as it is cattle, then it would be the most proper thing to "add another" inter-State commerce bill to protect the health of railroad men. But, Doctor, we are happy to inform you that the American public does not do that thing yet. Therefore there is no necessity whatever for any inter-State commerce bill to protect the health of railroad men—by declaring a quarantine on all Sunday trains.

Next the Doctor discusses Sunday mails, and it is in this that there appears the "true inwardness" of his whole Sunday-law argu-

ment, and, in fact, of the whole Sunday-law movement. He says:—

"The law allows the local postmaster, if he chooses (and some of them do choose), to open the mails at the very hour of church, and to make the post-office the competitor of the churches."

There is the secret of the whole Sunday-law agitation. The churches cannot bear competition. They must have a monopoly. The Sunday trains must be stopped, because they are competitors of the churches. The Elgin Sunday-law Convention, which Doctor Crafts indorses, said so. The Sunday papers must be abolished, because they are competitors of the churches. The Elgin Sunday-law Convention said so. The post-offices must be closed on Sunday, because they are competitors of the churches. Doctor Crafts says so. Now by the side of these statements read this:—

"The Sunday train, the Sunday newspaper, and the Sunday mail are a combine against public health."

That is to say, the Sunday train is a competitor of the churches; therefore it must be quarantined—"to protect the public health." The Sunday newspaper is a competitor of the churches; therefore it must be abolished—"to protect the public health." The post-office open on Sunday is a competitor of the churches; therefore it must be shut—"to protect the public health." The nation must secure to the churches a complete monopoly of Sunday, and all "to protect the public health." How very considerate of the public health these dear Doctors of Divinity are, to be sure! No, they are not. The public health is not in all their thoughts. They don't care a continental for the public health more than does anybody else. It is national power to enforce religious observances that they want. That is what they are determined to have. They know that if they should work in the name of that which they really want, they could get no hearing at all before any legislative body in this Nation. Therefore they trump up the hypocritical plea of "protection of the public health," or "protection of the workman from the oppression of monopolies," or anything else under which they can hide their real intentions.

This is further shown by the fact that although Doctor Crafts repeatedly stated that this Sunday legislation is to protect the public health, he declared that:—

"A National Sabbath Committee, representing the religious organizations of the Nation, will be necessary to secure clear convictions on the subject among Christians, and also the enactment and enforcement of wholesome Sunday laws. . . . This National Sabbath Committee should be appointed by the churches."

Now if this legislation is in the interest of the public health, why is it that the National Committee must be appointed by the churches instead of by the public? And why should this National Committee represent the religious organizations instead of the public? If all this legislation is in the interests of the public health, then why must the National Committee be chosen by the churches from the relig-

ious organizations, instead of by the public, from the Boards of Public Health of the different States? Ah! the truth is that the interests of the public health do not enter into the question at all. The whole thing is in the interest of the churches, and in behalf of the religious organizations; and the public health is nothing but a hypocritical plea swung in to hide the real motive. But they can't hide it all.

Next Mr. Crafts tells what they want. In regard to closing the post-offices on Sunday during church hours, to stop this competition with the churches, he says:—

"A law forbidding the opening between ten and twelve would accomplish this, and would be better than nothing; *but we want more.*"

Again:—

"A law forbidding any handling of Sunday mail at such hours as would interfere with church attendance on the part of employes would be better than nothing; *but we want more than this.*"

Again:—

"Local option in deciding whether a local post-office shall be open at all on Sunday, we should welcome as better than nothing,—a wholesome incentive to local agitation; *but we desire more than this.*"

And again:—

"A law forbidding all carrier delivery of mail on Sunday would be better than nothing; *but we want more than this.*"

Well, then, what do they want?

"What we ask is a law instructing the Postmaster-General to make no further contracts which shall include the carriage of mails on the Sabbath, and to provide that hereafter no mail matter shall be collected or distributed on that day."

And THEY WANT MORE THAN THIS. This is sufficient for them to begin with, but they will never stop here. Just as soon as these men get what they here ask, and find by that that the religious power can influence the civil in its own behalf, then they will push that power to the utmost extent that their influence can carry it. If they get what they here ask, in the very words of Doctor Crafts, there will be no stopping-place short of the fullest claims of the Papacy. If they get what they here ask, the first thing to be done will be for the national power, by some tribunal, either the legislative or judicial, to declare what day is the Sabbath. To do this will demand the interpretation of Scripture, and the decision of a religious question. Therefore, by this one act, by this single step, the Nation will be plunged at once into a whirl of religious controversy, of judicial interpretations of Scripture and judicial decisions of religious questions; and where shall the thing stop? This is precisely what the National Reformers are trying to do—and Doctor Crafts is one of them. They intend, in their own words, that "the whole frame-work of Bible legislation" shall be "thoroughly canvassed by Congress and State Legislatures, by the Supreme Courts of the United States and of the several States, and by lawyers and citizens;" and then, again in their own words, "the churches and the pulpits [will] have much to do with shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral and civil, as well as on theological and eccle-

siastical, points;" "and the final decisions will be developed there." And that will be the times of the Papacy over again. And the one single step that will plunge the nation into this maelstrom is this Sunday-law action which Congress is now petitioned to take, and in behalf of which the *Union Signal* has promised that Senator Blair is to frame and present a bill.

When this question came before the United States Senate before, the Senate replied: "Let the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World." We are anxiously waiting to see what reply the United States Senate now will make upon the same question. We are anxious to see whether Senator Blair will indeed frame and present a bill, and thus show himself ready to carry the National Legislature beyond its legitimate bounds. And if he does that thing, then we are anxious to see whether the National Legislature will allow itself to be carried beyond its legitimate bounds. We are anxious to see whether the National Legislature will establish the precedent, and lay the foundation, for the usurpation of the divine prerogative in this country. We are intensely anxious to know whether the National Legislature is ready to inflict this desolating scourge upon this fair land.

Besides all this, we are really anxious to know whether or not the Senate Committee on Education and Labor, Senator Blair chairman, is so blind as not to be able to see the fallacy, the sophistry, and the hypocrisy, of the address of the Rev. Wilbur F. Crafts, D. D. If it is so, then we must confess that our estimate of the degree of intelligence that ought to be found in a United States Senator is greatly lowered.

A. T. J.

National Reform and Christianity.

NATIONAL REFORMERS talk of enforcing their religious belief upon all that come among them. But how does that compare with Christianity? If they force a man to practice religious duties against his will, they so far destroy his liberty; but if they destroy liberty in an intelligent being, they to that extent destroy his moral responsibility, that is, they destroy his free moral agency. Consequently they would destroy the doctrine of grace, which is the infusion of divine aid to help man do that which he is convinced is right. But the doctrine of grace is the very foundation of Christianity, and if they destroy that, every other doctrine goes with it. Thus National Reform is subversive of Christianity.

God leaves man perfectly at liberty to serve him or not. Says he, "Choose you this day whom ye will serve," and even when a man chooses not to serve him, but to make his whole life a life of sin and iniquity, God does not take from him the power necessary to do that. But these Reformers would compel a

man to serve God in spite of God's witness against it. Love is the link that binds God to man. Can love be forced? Can men be brought to Christ by threatening them with the rack or the stake? Compulsion would make man hate God even worse, and only those who were impelled by fear or by policy would obey, and all such obedience is an abomination to God. The Spirit of Christ is, "Come unto me." The spirit of the National Reformers is, "If you don't we'll make you." The contrast is rather striking. Had Noah undertaken to drive those timid birds into the ark he would have made sorry work, but these Reformers will even do worse when they try to enforce the laws of their idea of Christian morality upon all who come among them.

FRANK HOPE.

Catholic Schools.

Two men in West Chester, Pa., William S. Bowen and Philip Maguire, members of the Catholic Church, withdrew their children from the parochial school, and sent them to the public school. On Sunday, April 27, they were publicly excommunicated by the priest, he "announcing from the altar that William S. Bowen, Assistant Manager of the West Chester Gas Company, and Philip Maguire, one of the editors of the *Daily News*, would hereafter be forbidden a seat in the church, and that they would be refused the sacraments, living or dead."

The priest gave his reasons for this, as follows:—

"These gentlemen were excommunicated on my own authority and the authority of the archbishop, with whom I had consulted in the matter. I took their pews from them because I do not propose that anyone shall hold a pew in this church who is in open rebellion against its laws, when there are faithful and obedient members who are willing to occupy them. Mr. Bowen had the audacity to apply for communion on last Easter morning, and was publicly refused. I had consulted with the archbishop months before in reference to this matter, and it was on the strength of this, and of a letter from his grace, that the refusal was made."

Mr. Maguire gave his reasons for taking his child from the Catholic school, and sending him to the public school, as follows:—

"The reverend gentleman saw fit to use my name in connection with my refusal to send my child to the parochial school, and also notified those of his congregation present that I was formally excommunicated for this refusal, but he wisely took good care not to state the reason for my refusal to have the boy longer educated at the parish school. I took the boy away because, in my judgment, the school was far inferior to the public schools of West Chester, and because the penalty for missing a lesson in catechism was a severe whipping. When I inquired, through a letter, about the severity of the lesson and the punishment inflicted, I received, in reply, a letter from his reverence telling me to mind my own business, and that he would not tolerate interference from me. I replied in a letter, which was answered with a notice that my boy was turned out of the Sunday-school because I would not send him to the parish school, and, later on, the priest met me on the street, and in the most overbearing way threat-

ened that he would deny the child the sacraments of the church. Nine-tenths of the parents sending their children to the parish school do so rather from a sense of fear than an understanding that it is good for them to do so. Many of them have told me of their troubles, and of the bad discipline in the school, and of the poor progress that their children make. There is a great deal of smothered dissatisfaction here, and Rev. Samuel B. Spaulding knows it, deny it as he will."

This is a fair specimen of the foul dealing of the Roman Catholic Church in the matter of schools and schooling. And this is the sort of instruction which the National Reform Association proposes to establish in the public schools wherever the Roman Catholics are in the majority. This is the church to which the National Reform Association proposes to give the control of the public schools wherever the Catholics are in the majority. We seriously think that if there is in this world an organization more iniquitous than the Roman Catholic Church, it must be the National Reform Association.

An Alarming Proposition.

AND still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or, rather, the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record. In the *Christian at Work* of April 12, Prof. Charles A. Briggs, D. D., of Union Theological Seminary, New York, had an article which was continued in the *Christian at Work* of April 19. The article was entitled, "Is Rome an Ally, an Enemy, or Both?" Starting out with the assertion that "the Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity," Doctor Briggs makes some statements concerning the Reformation, and then says:—

"We are agreed as to the essentials of Christianity. Our common faith is based on the so-called Apostles' Creed, and worship on the Lord's prayer, our morals upon the ten commandments and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants? Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our co-operation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results if our contest should be based upon concord

and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

"Taking our stand upon the Lord's prayer, we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's Supper. All this is common. Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic Churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant Churches in Berlin, London, and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that. Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the holy Trinity. Roman Catholic observance of the Lord's Supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord, but who can deny that pious souls by faith really partake of the body and blood of Christ in this holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the reformed churches, and would not deny to the participants real communion with Christ, why should we deny such communion to pious Roman Catholics?"

"In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshipping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Saviour by Christian worship, the study of the Scripture, and the observance of the Lord's Supper. With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excrescences they have heaped upon the simple worship in the spirit and in truth which seems to us more in accordance with the Scripture and the wishes of our Saviour.

"We should also note that in the great constituent parts of prayer,—invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration, Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine. In Christian song the differences are still less. If our hymn-books were stripped of hymns from the ancient and medieval church, and from modern Roman Catholics, they would be bare indeed. Looking now at the sphere of morals we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of

more or less, and to say the least, Protestantism has little to boast of. On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public it is sheer folly for us to waste our energies in antagonism when cooperation and alliance would be productive of vast good.

"We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the preparation of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common."

We think that no apology is needed for this long quotation. The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for an alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality, and elsewhere in the same article he says:—

"Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other."

Now all that we can say about this is, "Pity 'tis, 'tis true." It is, no doubt, a valid reason why Protestantism and Roman Catholicism should join, for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence. For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's Supper as celebrated according to the divine command, and the Roman Catholic mass, and when he indorses "all the doctrinal work of the [Catholic] Church for fifteen centuries," the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism,—Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism? Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant Doctors of Divinity propose? Most certainly it would be, but the movement must all be made by the Protestants. The Catholic Church will gladly receive the Protestant churches to her bosom,—she will accept their aid in the furtherance of her peculiar schemes,—but she can afford to wait till they come of their own accord, for if they make the proposals, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is—not that Catholicism is as good as Protestantism—but, that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome's peculiarities, do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that anyone who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare.

E. J. W.

Congress and Sunday Legislation.

WE have before referred to the petitions to Congress which were being circulated by the Woman's Christian Temperance Union, asking the National Legislature to pass laws stopping Sunday trains, Sunday mails, and Sunday parades in the army and navy. The following from the *Union Signal*, of May 3, is the latest information that we have on this subject:—

"The Senate Committee on Education and Labor, Senator Blair chairman, gave a hearing to the friends of the Sabbath, on April 6, from ten to twelve. Mrs. J. C. Bateham, our national superintendent of this department, presented the opening paper—a statement of the legislation asked for by the million and more petitioners, with the reasons thereof, basing these on humanitarian grounds, in behalf of the half million laborers deprived of Sabbath rest directly or indirectly by Government work, and because the observance of a rest-day is for the best good of the Government, the people, and our free institutions. Rev. W. F. Crafts then gave a forcible and exhaustive argument for the Sabbath, which will soon appear in *Our Day*. Able addresses followed: by Dr. T. A. Fernley, secretary of the Philadelphia Sabbath Association; Rev. M. P. Nice, secretary of the Maryland Sabbath Association; Rev. Yates Hickey, secretary of the International Sabbath Association, and Rev. Dr. Elliott, author of "The Abiding Sabbath." The attendance was large, and the attention most courteous. Senator Blair will now draft and present a bill for us."

This same question was, in the same way, brought before the United States Senate in 1828-29, and the Senate Committee to whom the subject was referred, made a report, which we herewith reproduce entire. It is of double importance just now, first, because of the soundness of the principles which it enunciates, and secondly, as a standard by which to try the position of the United States Senate as now composed. The report will amply repay careful study. We have italicized certain portions, not only as worthy of special note, but also to render them easier for future reference; because we shall yet have abundant occasion to refer to the report. It is as follows:—

CONGRESSIONAL REPORT—TRANSPORTATION OF THE MAIL ON THE SABBATH.

"The Senate proceeded to the consideration of the following report and resolution, presented by Mr. Johnson, with which the Senate concurred:—

"The committee to whom were referred the several petitions, on the subject of mails on the Sabbath, or first day of the week, report,—

"That some respite is required from the ordinary vocations of life is an established principle, sanctioned by the usages of all nations, whether Christian or pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of a great majority of the citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the National Legislature, so far as to admit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind that *the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.*

"We are aware that a variety of sentiment exists among the good citizens of this Nation, on the subject of the Sabbath day; and our Government is designed for the protection of one as much as another. The Jews, who in this country are as free as Christians, and entitled to the same protection from the laws, derive their obligation to keep the Sabbath day from the fourth commandment of their decalogue, and in conformity with that injunction pay religious homage to the seventh day of the week, which we call Saturday. One denomination of Christians among us, justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. There are, also, many Christians among us who derive not their obligation to observe the Sabbath from the decalogue, but regard the Jewish Sabbath as abrogated. From the example of the apostles of Christ, they have chosen the first day of the week instead of that day set apart in the decalogue, for their religious devotions. These have generally regarded the observance of the day as a devotional exercise, and would not more readily enforce it upon others than they would enforce secret prayer or devout meditations.

"Urging the fact that neither their Lord nor his disciples, though often censured by their accusers for a violation of the Sabbath, ever enjoined its observance, they regard it as a subject on which every person should be fully persuaded in his own mind, and not coerce others to act upon his persuasion. Many Christians, again, differ from these, professing to derive their obligation to observe the Sabbath from the fourth commandment of the Jewish decalogue, and bring the example of the apostles, who appear to have held their public meetings for worship on the first day of the week, as authority for so far changing the decalogue as to substitute that day for the seventh. The Jewish Government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish

us to watch carefully against its earliest indication. With these different religious views, the committee are of opinion that Congress cannot interfere. *It is not the legitimate province of the Legislature to determine what religion is true, or what false.*

"Our Government is a civil, and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others. The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. *The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution.* They appear in many instances to lay it down as an axiom, that the practice is a violation of the law of God. Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. *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 citizens. *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 despotism commences 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 consequence.*

"Under the present regulations of the Post-office Department, the rights of conscience are not invaded. Every agent enters voluntarily, and it is presumed conscientiously, into the discharge of his duties, without intermeddling with the conscience of another. Post-offices are so regulated that but a small proportion of the first day of the week is required to be occupied in official business. In the transportation of the mail on that day, no one agent is employed many hours. Religious persons enter into the business without violating their own consciences or imposing any restraints upon others. Passengers in the mail stages are free to rest during the first day of the week, or to pursue their journeys at their own pleasure. While the mail is transported on Saturday, the Jew and the Sabbatarian may abstain from any agency in carrying it, on conscientious scruples. While it is transported on the first day of the week, another class may abstain, from the same re-

ligious scruples. The obligation of Government is the same on both these classes; and the committee can discover no principle on which the claims of one should be more respected than those of the other; unless it be admitted that the consciences of the minority are less sacred than those of the majority.

"It is the opinion of the committee that the subject should be regarded simply as a question of expediency, irrespective of its religious bearing. In this light it has hitherto been considered. Congress has never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster-General, under the repeated refusals of Congress to discontinue the Sabbath mails. His knowledge and judgment in all the concerns of that department, will not be questioned. His intense labors and assiduity have resulted in the highest improvement of every branch of his department. It is practiced only on the great leading mail routes, and such others as are necessary to maintain their connections. To prevent this, would, in the opinion of the committee, be productive of immense injury, both in its commercial and political, and also its moral bearings. The various departments of government require, frequently in peace, always in war, the speediest intercourse with the remotest parts of the country; and one important object of the mail establishment is to furnish the greatest and most economical facilities for such intercourse. The delay of the mails one whole day in seven would require the employment of special expresses, at great expense, and sometimes with great uncertainty.

"The commercial, manufacturing, and agricultural interests of the country are so intimately connected as to require a constant and most expeditious correspondence betwixt all our seaports, and betwixt them and the most interior settlements. The delay of the mails during the Sunday would give occasion for the employment of private expresses, to such an amount that probably ten riders would be employed where one mail stage would be running on that day, thus diverting the revenue of that department into another channel, and sinking the establishment into a state of pusillanimity incompatible with the dignity of the Government of which it is a department.

"Passengers in the mail stages, if the mails are not permitted to proceed on Sunday, will be expected to spend that day at a tavern upon the road, generally under circumstances not friendly to devotion, and at an expense which many are but poorly able to encounter. To obviate these difficulties, many will employ extra carriages for their conveyance, and become the bearers of correspondence, as more expeditious than the mail. The stage proprietors will themselves often furnish the travelers with those means of conveyance; so that the effect will ultimately be only to stop the mail, while the vehicle which conveys it will continue, and its passengers become the special messengers for conveying a considerable portion of what otherwise constitutes the contents of the mail. Nor can the committee discover where the system could consistently end. If the observance of a holiday becomes incorporated in our institutions, shall we not forbid the movement of an army; prohibit an assault in time of war; and lay an injunction upon our naval officers to lie in the wind while upon the ocean on that day? Consistency would seem to require it. Nor is it certain that we should stop here. *If the principle is once established, that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum.* We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe

such measures will promote the interests of Christianity. It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general Government in no other light than that of a civil institution, wholly destitute of religious authority. *What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.*

"Let the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World.

"Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances. Let the professors of Christianity recommend their religion by deeds of benevolence, by Christian meekness, by lives of temperance and holiness. Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; Government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. *Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact.* The petitioners do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hands of any Government—protection from all molestation in the exercise of their religious sentiments.

"Resolved, That the committee be discharged from any further consideration of the subject."

The Annual Convention of the National Reform Association.

THE largest, and in many respects the most important, convention of representative National Reformers ever held in this country, was the recent annual meeting, in "Association Hall," Fifteenth and Chestnut Streets, Philadelphia, on the 24th, 25th, and 26th days of April last, the result of what was denominated the "Call for a National Conference on the Christian Principles of Civil Government." All those present seemed to so regard it, although it was represented as being designed only as a prelude to a much larger and far more important assembly, to be convened in some more central city of the Union at no distant day.

The program appeared to have been gotten up for the purpose of discussing from their point of view the entire range of subjects embraced in National Reform. In fact, fears were expressed in the response to the address of welcome, that the audience might be bewildered by the "wonderful scope of the program." In their various phases, were discussed the School Question, Religion or Christianity as Related to Politics and Politicians, Christ's Kingship, Woman's Work for Christ, the Temperance Question, the Chinese

Question, the Indian Question, the Sabbath (Sunday) Question, the Proposed Christian Amendment, Marriage and Divorce, and the Press as Related to Christian Civilization, all of which they are wont to include in the phrase, "The Christian Principles of Civil Government."

With a peculiar zest and an apparently unbounded confidence, they quote their watchword, "The world for the world's Redeemer," just as though the whole world, now so full of iniquity, were to be converted fully to Christ through the principles which they advocate. Really, they seem to be able to perceive few but good omens for the future; and they are laying more extensive plans for enlarging their work. In the words of the report presented by the Executive Committee: "There are some clouds in the air, but the sky is full of stars, and above all sits the reigning Lord. Let us with accumulated faith plan the work for the coming year." And again: "The field is white to the harvest, and the laborers are anxious to enter in. It is the hour of the world's need. Thoughtful men are everywhere forecasting the future with anxious fears. . . . The kingdoms of the earth will not know peace until they find it under the scepter of him who is the Prince of peace. The principles of this association are world-wide in their application."

The sentiment of the South in regard to this movement was represented as being very favorable, although the fact has been but little known until recently; and they think that this will form the link of union between the two sections of the country. Mr. Alexander, the first vice-president of the National Reform Association, and the presiding officer of this convention, represented a Baptist minister of Atlanta, Georgia, as answering his expression of astonishment at there being no necessity for the discussion of these questions there, by saying, "My dear sir, these are the principles that I have been preaching for twenty years." Mr. Alexander continued: "There is no particular opposition with them; . . . and I am confident, brethren, from what I have seen in the South, that we shall have less controversy upon these great subjects, much less discussion, in the South than in the North." On Wednesday afternoon of the convention, after an address on "The Kingly Office of Christ," by W. R. Terrett, of Saratoga Springs, and another on "American Politics and Christianity," by W. M. Grier, of South Carolina, O. P. Fitzgerald, of Tennessee, speaking of the two addresses, said: "The two sections have met and kissed each other. They have clasped hands upon the platform of the Bible. I hereby announce the bans. And we are hereby going to stand on this platform of Christian citizenship,—and stand together, and pray together, and fight this battle together, and vote together, and preserve the institutions of Christian civilization as long as the winter snows lie white on your Northern hills, or the mellow breezes of the tropics stir the magnolia blooms of the South." The same speaker, in his address on "The Nation as a Sabbath Breaker," said: "I think the

South will lead in this reform. It would be a shame to the South if it did not."

On the subject of Sunday legislation, these leaders are simply uncompromising in their statements. The idea of exempting dissenters from the penalties of the law is to them simply ridiculous, and entirely out of the question. One speaker, after referring to the fact that some conscientiously observed the seventh day of the week, asked, "Shall the State governments and the general Government modify these laws to satisfy the consciences of individuals, however honest or earnest they may be?" And answered in these words, "Why, it would be considered the supremest folly, and criminality as well." He illustrated by reference to the Quakers, saying that they could not be exempted from paying taxes for the support of the War Department, simply because they do not believe in war. Another person, referring to the same subject, said that observers of the seventh day ought to consider it a great blessing that they could have two days in the week in which to rest, and to worship God. There is only one consistent explanation of this statement, and that is that such ought to consider it a great favor on the part of the Government to grant them the privilege of resting on the seventh day of the week. Otherwise the National Reformers ought to advocate the observance of two consecutive days in the week instead of only one for all Christian people. In this connection it should be borne in mind that these are the expressions of representative National Reformers, and to an audience of sympathizing representative listeners.

A casual notice is sufficient to discover that one of the main objects is to enlist in their ranks all the talent and influence which can be secured for the advancement of their cause. This was made strikingly apparent by the way in which they increased their already long list of vice-presidents. The motion was made and supported that all those citizens of Philadelphia whose names were attached to the call for the convention, should be made vice-presidents of the association, when, without discussion, it was put and unanimously carried. By this simple act, and without the consent of the persons concerned, seventy-eight new officers were elected. One cannot but be impressed, too, by the titles of dignity and honor showered upon those who came upon the platform; impressed, too, by the contrast between this spirit and the spirit manifested by the meek and lowly Jesus; and this of itself, in my mind, is sufficient to show that the Spirit of God is not leading them in their work. Their desire is for the praise of men, and surely they have their reward. Their introductions, I imagine, are not such as the apostle Paul would have given of Barnabas, or Barnabas of Paul. Notwithstanding all this, one can hardly breathe in the atmosphere of only a few days' convention without feeling that this movement will finally succeed—not, surely, in the achievement of their object of bringing the Nation to Christ, but in plunging it into the evils of a religious despotism.

JOSEPH H. HAUGHEY.

Another "Open Letter."

It will be remembered that in the February SENTINEL we replied to an "open letter" to us from Rev. W. T. McConnell, of Youngstown, Ohio. In the *Christian Nation*, of February 29, Mr. McConnell wrote to us another open letter, which we have not till now had the opportunity to notice. As in his first "open letter" he started out with the stock argument of the National Reformers—that of classing with infidels, atheists, liquor leagues, liberal leagues, etc., etc., every opponent, whoever he may be or whatever may be the grounds of his opposition—so in this "open letter" the first thing he does is to enter upon a long defense of it. But he need not have done that at all; we did not mention it with the object of having it enter as an element into the controversy between us and the National Reformers. As Mr. McConnell was a new champion in the lists, we simply called his attention to this point to see whether we might not be able to get from him some sort of an argument upon the merits of the controversy between us. But our effort was in vain. Mr. McConnell proves to be as destitute of argument on the merits of the controversy as are all the rest of the National Reformers.

From the beginning we have invited the National Reformers, both as individuals and by their organs, to show wherein our opposition to the National Reform movement is not based upon sound principles. We have asked them repeatedly to show wherein our arguments against it are faulty, or wherein our conclusions are illogical. We have offered them our own columns in which to show this. But with a single exception—Rev. Robert White, of Steubenville—the principal, the first, the leading reply, has always been to call us names and to class us with all the elements of wickedness that they can think of. But we do not care for that. We know that "it is only in the absence of argument that recourse is had to ridicule; and that the chair of the scoffer is never filled until that of the logician is vacated." Therefore, as the National Reformers are destitute of arguments against us, we couldn't have the heart to deprive them of their only recourse—that of calling us names. We are not what they call us; and we know that their calling us bad names does not make us what they call us.

In his first "open letter" it will be remembered that Mr. McConnell likened the National Reform movement to an express train which is fairly to knock into flinders everybody who does not get off the track. In reply we freely confessed that "the National Reform movement is nothing but a Satanic car of Juggernaut that proposes relentlessly to crush every person who chooses to think for himself." This sets Mr. McConnell's imagination all aglow, and he says:—

"Now, neighbor, let us step one side and take a look at this 'Satanic car.' . . . There is the venerable Mr. Brunot holding the lines [yes, he is], while Doctors Stevenson, Barr, and McAllister urge on the high-spirited district secretaries, who are straining every nerve to increase its speed [yes, they are]. Then notice

the material of which the 'car' is composed. Its wheels and axles, its panels and arches, its furniture and adornments, are the names of men."

The "names of men!" Yes, that is true, and a goodly number of those names are the names of dead men; others are the names of men who are decidedly opposed to the whole National Reform movement; others are the names of men who are not in the United States at all, and do not belong to the United States; others are names of men as living in certain places, while those men are not only not in those places but are not known there at all. Yes, sir, Mr. McConnell, that is a happy hit that you make, in saying that these were the names of men. We personally know that what we have here said is true. We know that the National Reform Association's Executive Committee in its very latest published list of vice-presidents has printed the names of men who have been dead for years.

Then Mr. McConnell makes great ado, because we confessed his destructive express to be a Satanic car.

To this we have just a word to say. Doctor Philip Schaff says:—

"Secular power has proved a Satanic gift to the church."—*Church and State in the United States, page 11.*

Now secular power is precisely what the National Reform Association proposes to give to the church; therefore the National Reform Association proposes to make a Satanic gift to the church. And as Mr. McConnell proposes that this Satanic gift shall be in the form of an express car upon which the church shall ride in her course of tyranny and destruction, then it is demonstrated by Doctor Schaff's sound principle, and by Mr. McConnell's sounding proposition, that that car is a Satanic car. A. T. J.

National Reform in the Public Schools.

It will be remembered that last summer the Saratoga National Reform Convention announced its willingness to put the Catholic Bible, Catholic instruction, and Catholic worship, into the public schools wherever the Catholics are in the majority, if the Catholics would help the Protestants to put the Bible and religious instruction and worship in the public schools. It will also be remembered that the convention commissioned Secretary T. P. Stevenson to secure if possible the co-operation of the Roman Catholic authorities upon this basis. We showed at the time that if the Romish Church should accept this proposition, and the scheme should carry, it would at once place the public schools of ten States and four Territories bodily in the hands of the Catholic Church. We showed that two of these States are Minnesota and Wisconsin. The following from a late number of the New York *Evening Post* shows that in those States Rome is pushing the matter on her own account:—

"The Roman Catholics of the Northwest appear to be making a carefully planned war

upon the public-school system, and they are meeting with enough success in isolated cases to arouse general interest in the question. In one district in the town of Barton, Wis., the Catholics rallied in force at the annual meeting last year, and carried a resolution that no public school should be maintained during the year; and none was held. This year the contest was renewed, but the Catholics took advantage of the new law giving women the right to vote at school elections, to bring out all their women, and carried the same resolution again. At Melrose, Minn., the Catholic priests engineered a movement to shorten the school year of the public schools, in order to compel children to attend a parochial school. Throughout Sterans County, Minn., the Roman Catechism is said to be taught openly in the public schools, and either the opening or the closing hours of the session are devoted to religious instruction given by the priest, all this being in direct violation of the State constitution, and especially of an amendment adopted in 1877, to meet this very condition. Most of this work has been done so quietly as not to attract wide attention, but the evidences of a determined assault upon the public-school system are now so clear that its friends are becoming aroused to the necessity of action."

This piece of news will doubtless greatly encourage Mr. Stevenson and his constituents. And, at the same time, it ought to arouse every lover of American institutions—every lover of civil and religious liberty—to the most vigilant watchfulness in every State in the Union. But will it?

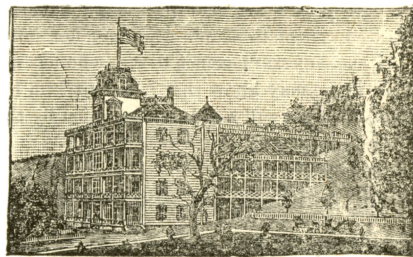
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DOCTOR CRAFTS says of the Sunday in politics:—

"Its enemies have already attacked it on the field of politics."

But "its enemies" never attacked it on the field of politics until its friends attempted to sustain it on the field of politics. The first advances into the field of politics were by the Sunday-law forces, the gauntlet was by them first thrown down upon the political field, and if "its enemies" accepted the challenge, its friends have but themselves to blame.

In the matter between England and Ireland the Pope has spoken, and has spoken in favor of England, as was the foregone conclusion, because on the side of England is power, and it is official recognition by the power of England which just now the Pope wants more than any other imaginable thing. Besides this, the Pope knows that Catholic Ireland is forever secure to the Papacy whatever he may do, and therefore he can afford to traffic with England at Ireland's expense to any extent that the necessities of the case may demand. If consistency were an attribute of the Papacy, then consistency would demand that the Pope should have decided this question just as he did, because it was the Pope who first gave Ireland to England. But the question of consistency never enters into any action of the Papacy; the sole question always is, What will advance the interests of the Papacy? And as now the supreme consideration is to secure the recognition of the Pope as a sovereign, England must be favored.

In his argument before the Senate Committee in behalf of National Sunday legislation, Dr. Crafts started out with the statement that,—

"A national evil requires a national remedy."

Well, that depends. If it be meant by this that any evil that is as widespread as is the Nation, must be met by a remedy that is as widespread as is the Nation; or if it be meant that an evil done by the national power, should be remedied by the national power—then, very good, that is only to say that the plaster must cover the sore, and is self-evident. But if it be meant that any evil that is as widespread as is the Nation must be met by a remedy *applied by national power*, then no proposition can be more fallacious. It might very properly be said that covetousness and selfish greed is a national evil, but no remedy that could ever be applied by national power could effect anything at all toward curing the evil. Sin might be said to be a national evil—it is

as much so as many of the things which Mr. Crafts mentions—but no remedy that can ever be applied by national power can affect sin in any way but to increase it. From Mr. Crafts's whole argument, it is evident that it is in this latter sense that his proposition is to be understood. But a moment's thought shows that the proposition as meant is to be taken with decided limitations. National evils require national remedies only when those evils are such as to be within the just province of civil government; and such the Sunday question *is not* in any of its forms.

PASSING by a cigar stand the other day, we saw in bold letters the following free advice: "Smoke Sanitary Cigars!" and straightway we began to wonder what kind of cigars sanitary cigars could be. We could not think of anything that could make cigars healthful except the absence of tobacco, and that evidently was not what the enterprising cigar vender meant to suggest. Finally we concluded that sanitary cigars are just the ordinary vile compounds that we meet on the cars and the ferry-boats, and that their sanitary property is the same as that of certain "disinfectants,"—they smell so bad that people are forced to open the windows, and so they get a little fresh air. Even with that view, we think that "sanitary cigars" are a failure, for they usually smell bad enough to vitiate all the air in the neighborhood. Ordinary air stands no show in the presence of a dozen men with cigars.

THE *Christian Union's* Chicago correspondent, commenting on the fact that Dr. Fulton was not allowed by the city authorities to fill his appointment to lecture on the topic, "Is Popery in the Way?" because they feared a riot, thinks that refusal was unnecessary, and adds: "It surely is a dishonor to the Catholic Church if it is supposed that bloodshed would result if ever so violent addresses were made against it." Indeed it is a dishonor to that church, and a dishonor which it has brought upon itself many times. The Catholic Church has had about fourteen centuries of such dishonor, for everybody who knows anything about that church knows that when it has had the power it has never hesitated to shed the blood of those who spoke against it. No man's life would be safe if he should go into any community in the United States, where the Catholics are numerous, and should openly tell the truth concerning that church. A false religion has no other argument at its command but violence.

The following item from the *Michigan Christian Advocate*, which came to our notice just after the above was written, is a very good comment on the *Christian Union's* statement that the Catholic Church is too good to cause blood to flow in consequence of addresses made against it:—

"Michael Welch was telling a Gladwin audience why he left the Catholic Church, when a party of men entered the room, and informing him that they were after blood, began throwing bottles at his head."

An apparently specious argument in favor of Sunday legislation, and one eminently satisfactory to those who make it, is this:—

"The liberty of rest for each demands a law of rest for all."

Here are some kindred propositions: The liberty of worship for each demands a law of worship for all. The liberty of prayer for each demands a law of prayer for all. The liberty of singing psalms for each demands a law of singing psalms for all. The liberty of going to church for each demands a law of going to church for all. And thus we might extend such propositions to an infinite length, every one of them being just as sound as is the one set forth by those Sunday-law advocates. The truth is that the liberty of rest for each demands nothing at all, unless it be that each shall be allowed to exercise his liberty or not, just as he in his liberty chooses. The proposition that "the liberty of rest for each demands a law of rest for all," is a palpable absurdity. What these Sunday-law advocates mean to say is about as follows: We, in the exercise of our liberty of rest, demand a law that shall compel everybody else to rest just as we do. They will probably get their law in the end, but they will never accomplish their purpose with it, even though they do get it.

NOT long since in the town of Livermore, California, a Catholic boy named Michael Hartigan went to a base-ball game instead of going to Catholic Church one Sunday. In the afternoon of the same day the boy met the Catholic priest in the road, when the priest took him severely to task in the way of a tongue-lashing, and finished it off by beating him with a cane. It is into the hands of such religious worthies as this, that the Sunday-law advocates want to put the power to prosecute everybody who does not choose to keep Sunday as they shall dictate. We are happy to announce that the priest was convicted of battery. But when everybody's actions on Sunday shall, by law, be made subject to the officious surveillance of such religious meddlers as this, then what protection, what security, will there be for anybody?

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