

THE AMERICAN SENTINEL

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

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THE framers of the Federal Constitution, remembering the persecution of dissenters and non-conformists in the mother country and in several American colonies, cut the poisonous tree of persecution by the root, and substituted for specific religious tests a simple oath or solemn affirmation.—*Church and State in the United States.*

THE Friday edition of the *New York Mail and Express* will henceforth contain the matter that was formerly issued in the monthly magazine, the *Pearl of Days*, the official organ of the American Sabbath Union. The heading, "The Pearl of Days," is used over the department containing the Sunday matter, and we shall often use it in giving credit for quotations from it.

THE National Reform Association will celebrate its quarter centennial with a National Conference in connection with its annual meeting in Pittsburg, April 23-25. Eight sessions will be held. All Woman's Christian Temperance Unions, Sabbath Associations and Committees, Young Men's Christian Associations, etc., are invited to send delegates.

UNDER the heading, "The Way of the World," the *Voice* says that petitions said to represent 14,000,000 persons have been presented to the Senate, praying that Congress shall forbid all needless work in the mail and military service, and in interstate commerce." This item comes very fittingly under the heading of "The Way of the World," for if there ever was a transaction that was marked by worldly policy and scheming it is that matter of the Sunday-law petitions.

THE Rev. H. Grattan Guinness is a believer in the doctrine commonly known as the "Age to Come." In a recent discourse in Boston, he said: "All prophecy of the Scriptures, in the next age, will be taught in the common schools, and will be as well understood by the children as geography and astronomy." But Senator Blair is just an age ahead of Mr. Guinness. He proposes to have these things taught in the present age, the same as arithmetic and geography. Without doubt the Age-to-Come advocates will gladly unite with Senator Blair, in hastening the time.

THE chairman of the Executive Committee on the centennial celebration of Washington's inauguration, has sent out addresses to all the clergymen of the country, asking them to hold a service of prayer and thanksgiving in their churches at 9:30 A. M., April 30, and have also sent an address to the President, asking him to make a proclamation calling upon all citizens of the United States to observe April 30 as a day of National thanksgiving. The most noticeable thing is that the addresses are "signed by a committee of clergymen representing the clergy of New York and Brooklyn," and that of the eleven representative clergymen whose names are signed, that of Martin J. Brophy, "representing Archbishop Corrigan," heads the list, and that of William Hayes Ward, editor of the *Independent*, is at the bottom. Does anybody suppose that that address could by any means have been sent out with the order of names reversed? If he does, he doesn't know the Roman Catholic Church. Protestants must give her representatives the first place if they would secure her co-operation.

The Blair Educational Amendment Bill.

WE promised some time ago to comment on Senator Blair's remarks on this bill, but since then other matter which seemed more important has crowded it out. Now, although the bill has been twice printed in the AMERICAN SENTINEL, we propose to print it again in connection with Mr. Blair's remarks in the Senate, and to make such comments on both as will enable all to see just what is involved in the proposed amendment. The largely increased circulation of the SENTINEL, since the bill was last printed, warrants and even makes necessary this repetition.

Before proceeding to the consideration of the bill, it may be well to read what some of the most prominent men in the United States think of the Constitution as it is. The *New York Independent*, without any reference to the Blair amendment, sent out letters asking the following question: "Has there been such advance in political science, and such development of this Nation, during the past hundred years, as to demand any considerable modification in our Constitution? If so, in what lines should it be made?" To this the following answers, which appeared in the *Independent*, January 10, 1889, were received from men who certainly need no instruction in the United States Constitution. We first quote the closing paragraph of a long reply by Francis Wharton, LL.D.:—

"The Constitution itself requires no amendment; but what is required is the removal from it of the patches impairing its symmetry, its comprehensiveness, its elasticity, its durability, which have been imposed on it by the judiciary."

Hon. George Bancroft, the historian, who is as

familiar with the Constitution as ordinary people are with the alphabet, said:—

"I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed, it is in ourselves, that we may more and more respect that body of primal law."

This is to the point, and we commend it to the careful consideration of National Reformers. It is they that need amendment; not the Constitution of the United States. The remaining answers are from judges of the United States Supreme Court, whose special business it is to be familiar with the Constitution. Justice Bradley wrote, "I would have no change," and then added:—

"I think it is a most happy arrangement that sudden whiffs and gusts of popular feeling are not always able to execute and carry out the rash purposes with which they are inspired."

To the same intent is the following from Justice Gray:—

"I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our Government by proposing constitutional amendments as often as there is supposed to be a disturbance in its practical working."

If the so-called Educational Amendment should be adopted, the flood-gates of religious legislation would be opened, and the Constitution of the United States would in time become little more than a church creed. This is not empty assertion, as will presently appear.

Justice Blatchford's letter to the *Independent*, which we quote in full, is as follows:—

"I am satisfied with the Constitution as it is. It cannot be bettered. Constitution tinkers are in a poor business. If there are ills, it is better to bear them than fly to others that we know not of."

There you have the opinion of men whose business it is to make a special study of the Constitution of the United States. Surely it should be entitled to some weight. Reason should teach men that there cannot be any serious defect in a Constitution under which this Government has grown to an extent and with a rapidity unprecedented in the history of Nations. But we come now to the proposed amendment, which reads as follows:—

"Resolved by the Senate and House of Representatives of the United States of America (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the States, as provided in the Constitution:—

ARTICLE.—

"SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

"SEC. 2. Each State in this Union shall establish and maintain a system of free public schools, adequate for the instruction of all the children

living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character, or such peculiar doctrines, tenets, belief, ceremonial, or observances be taught or inculcated in the free public schools.

"SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve Governments republican in form, and in substance, the United States shall guarantee to every State, and to the people of every State, and of the United States, the support and maintenance of such a system of free public schools as is herein provided.

"SEC. 4. That Congress shall enforce this article by legislation when necessary."

This joint resolution was introduced into the Senate on the 25th of May, 1888, and after being read twice, was ordered to lie on the table. It remained there until December 22, 1888, when Mr. Blair, having obtained the consent of the Senate, called it up, and had it referred to the Committee on Education and Labor.

The *Charleston News and Courier* has printed quite a number of letters from Southern college presidents and professors, concerning this bill, most of them favoring it on the ground that it would be a help to the Southern States. None of them look at the religious features of the bill, but only to the material help which it promises. It is this which will lead many to overlook the very objectionable clause in it; yet even this is condemned by some who are in the South, where the greatest benefit would be received in this line. Thus, Prof. C. F. Smith, of Vanderbilt University, Nashville, Tennessee, says:—

"At first I was favorably inclined to the bill, as I feared that most of the Southern States would not be able to bear the burden of illiteracy thrust upon them by the Civil War. . . . I am now opposed to the bill on general principles. I do not believe that many of the Southern States really need this help. . . . Granted, however, that in many, or even most of the Southern States, the immediate result would be good,—that is, that more men would, in the next few years, be able to read and write with this help than without it,—in the long run I fear we should be more injured than benefited. Unless States are different from individuals, the policy of helping them to do what, even with great effort, they might do for themselves, could only end in making them dependent."

President J. F. Crowell, of Trinity College, North Carolina, is in favor of the bill because of the material help which will be afforded to the States, although he acknowledges that it is defective as a measure of financial administration, and on constitutional grounds, admitting that it will "stretch the Constitution till it cracks."

Prof. E. C. Woodward, of South Carolina College, Columbia, says: "The South needs additional educational facilities, but this bill does not offer the educational aid most needed by our people."

President W. S. Candler, of Emory College, Oxford, Georgia, says:—

"In view of the sore need for more and better educational facilities in the South, I am strongly tempted to indorse the bill, but my judgment, unbiased by such considerations, is that the bill is not to be approved. I do not believe that the general Government is authorized to make any such appropriation to the cause of education. As to its possible effect on the South I cannot speak so confidently,

but I fear it would be disappointing as a method of popular education, and, besides, would teach our people a parental view of this Government which would be vicious in its results. We need something more than money to educate the people, and there are many evils we can endure with less danger than we can invite a revolutionary departure from the constitutional functions of the National Government."

From the quotations already made, all of which have been copied from *Public Opinion*, January 26, 1889, it appears that the amendment is not to be commended even aside from its religious features, to which we shall now give attention. The second section is the one which contains the real point at issue. That requires each State to "establish and maintain a system of free public schools, adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion."

It would seem that the most superficial observer could see that this section is in direct opposition to the first, which says that "no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof;" for it does provide for the establishment of a State religion. Some apologists for the bill have sought to evade this, by saying that the amendment does not require the States to maintain an establishment of religion, but only to maintain schools adequate for the education of children in the principles of the Christian religion.

This is the thinnest kind of an evasion; for what would be the sense of maintaining schools adequate for the education of children in the principles of the Christian religion, if those principles were not taught? What is meant by "schools adequate for the education" of children in the principles of the Christian religion? Evidently, schools equipped with suitable text-books, and provided with teachers competent to give instruction in those principles. That would involve quite a change from our present school system, for our schools are not now capable of imparting such instruction. Now it is the height of folly to say that the Government would be at the expense of providing extra text-books and teachers, so as to make the schools adequate for the education of the children in the principles of religion, and yet not require any such instruction to be given. The very fact that the State is required to establish and maintain a system of schools adequate for the education of children in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion," shows that they would be expected to teach those principles, just as much as the common branches of knowledge. E. J. W.

(To be continued.)

WE are informed that there are some people who keep the seventh day of the week, who object to the Blair Sunday Bill, on the ground that they would be oppressed if it should become a law; and that they would not object to the bill if it made an exemption in their favor. With all respect for the good people who take such a position, we must say that it is purely a selfish one, and selfishness, as they will find, never gains for its possessor any permanent good. Those who labor for exemption clauses in Sunday laws, thereby give their influence in favor of such laws, and when the laws are enacted they may be counted as having contributed to that end. But upon trial, it will be found that exemption clauses are inconsistent with the successful enforcement of

Sunday laws, and will not long be retained; and then when those people are oppressed, they will have the comfort of knowing that they themselves are in part the cause of their own suffering. No, friends, base your opposition on the broad ground of true Christian charity, which has equal regard for the rights of all men.

The Blair Sunday Bill Unconstitutional.

THE Blair Sunday Bill proposed to "promote" the observance of the first day of the week "as a day of religious worship." It is a religious bill wholly.

The title of the bill not only says that its object is "to promote its [the Sunday] observance as a day of religious worship," but the first section defines the Lord's day; the second section refers to it as a day of worship and rest; section three refers to it as a day of "religious worship;" section four refers to it as a day of "religious worship;" and section six declares that the provisions of the bill shall be construed so as to secure to the whole people rest "and the religious observance of the Sabbath-day." The word "civil" is not in the bill. It is religious legislation, and that only. But any sort of religious legislation by Congress is unconstitutional. Therefore the Blair Sunday Bill is unconstitutional. This we shall now prove.

All the powers of Congress are delegated powers. It has no other power; it cannot exercise any other. Article 10 of amendments to the Constitution expressly declares that,—

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

In all the powers thus delegated to Congress, there is no hint of any power to legislate upon any religious question, or in regard to the observance of any religious institution or rite. Therefore, Senator Blair's Sunday Bill, being a religious bill, is unconstitutional; and any legislation with regard to it will be unconstitutional. More than this, Sunday being a religious institution, any legislation by Congress in regard to its observance will be unconstitutional as long as the United States Constitution shall remain as it now is.

Nor is this all. This would be true if the first amendment to the Constitution were not there as it is. But the Nation has not been left in doubt as to whether the failure to delegate this power was or was not intentional. The first amendment to the Constitution, in declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," shows that the failure to delegate such power was intentional, and makes the intention emphatic by absolutely prohibiting Congress from exercising any power with regard to religion. It would be impossible to frame a law on the subject of religion that would not in some way prohibit the free exercise of religion. Therefore the first amendment to the Constitution absolutely prohibits Congress from ever making any law with regard to any religious subject, or the observance of any religious rite or institution. Senator Blair's bill, being a religious bill, is shown by this second count to be unconstitutional.

The National Reformers know, and have been contending for twenty-five years, that for Congress to make any Sunday laws would be unconstitutional. Yet the National Reform Association is one of the most prominent agencies in urging for-

ward Senator Blair's National Sunday bill. And this only shows that they are willing to resort to unconstitutional means to secure their coveted power, and to accomplish their purposes. But, when they will knowingly resort to unconstitutional means to accomplish their purposes, what will they not do when they have attained their object. As for Dr. Crafts and his fellow-workers, the W. C. T. U., etc., whether or not they know it to be unconstitutional, we do not know. Whether they would care, even though they did know, was very much doubtful; because, when they can make, at a single stroke, seven millions two hundred thousand and one people out of one Roman Catholic cardinal, and can make all the Roman Catholics in the United States "twenty-one years of age or more," it would not be a matter of great surprise to find that they would knowingly attempt to secure an unconstitutional enactment.

A. T. J.

Sunday Legislation in California.

THE following bill was introduced into the California Senate January 16, and into the Assembly February 8, and has been referred in both instances to the Committee on Public Morals:—

AN ACT.

TO ADD THREE NEW SECTIONS TO THE PENAL CODE, TO BE KNOWN AS SECTIONS 299, 300, AND 301, RESPECTIVELY, RELATIVE TO SUNDAY AMUSEMENTS WHERE LIQUORS ARE SOLD, AND KEEPING OPEN PLACES OF BUSINESS ON SUNDAY.

The People of the State of California, represented in Senate and Assembly, do enact as follows:

SECTION 1. A new section is hereby added to the Penal Code, to be known and numbered as section two hundred and ninety-nine, as follows:

299. Every person who on Sunday gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining any bull, bear, cock, or prize fight, horse-race, circus, gambling-house, or saloon, or any barbarous and noisy amusement, or who keeps, conducts, or exhibits any theater, melodeon, dance-cellar, or other place of musical, theatrical, or operatic performance, spectacle, or representation, where any wines, liquors, or intoxicating drinks are bought, sold, used, drunk, or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to or for the purpose of witnessing or attending any such place, amusement, spectacle, performance or representation, is guilty of a misdemeanor.

SEC. 2. A new section is hereby added to the Penal Code, to be known and numbered as section three hundred, as follows:

300. Every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than twenty nor more than one hundred dollars.

SEC. 3. A new section is hereby added to the Penal Code, to be known and numbered as section three hundred and one, as follows:

301. The provisions of section three hundred do not apply to persons who on Sunday keep open hotels, boarding-houses, barber shops, baths, markets, restaurants, taverns, livery stables, or retail drug stores, for the legitimate business of each, or such manufacturing establishments as are usually kept in continued operation.

It does not need many words, after all that has appeared in the SENTINEL, to show up the character of such a bill as this. In prohibiting bull, bear, cock, and prize fights, gambling, and barbarous amusements, on Sunday, it virtually says to those who indulge in such things, "You are all right, so long as you don't do it on Sunday." It is strange that people cannot see this. Let us illus-

trate. A mother sees her little boy playing with his ball on Sunday, and says, "Johnnie, you ought not to play ball to-day, it is Sunday." Johnnie puts his ball away, and the next day goes to playing with it, as though nothing had been said about it. He could not imagine, from what his mother said, that she thought it wrong to play ball, but only that she thought it wrong to play ball on Sunday. No one will question this.

Now suppose Johnnie, after a few years, should take to playing cards. If his mother, seeing him playing cards with a boon companion on Sunday, should say, "John, don't you know you ought not to play cards on Sunday," would John think that his mother had any objection to his playing cards provided he didn't do it on Sunday? He could not. If she should lay upon him an express prohibition never to play cards, he would know that she looked with displeasure on that amusement; but if she specified a certain time when he should not play cards, then he would know that in her mind the time when the thing was done determined its character.

So it is with this Sunday law. It virtually says that all these fights and barbarous amusements are all right on any day except Sunday. The Sunday-law zealots may call what they please for our opposition to Sunday laws; we have got used to being classed by them with the rabble, for it is the only argument they have to use against us; but nothing shall make us give our assent to any law that classes saloon keeping, cock and prize fighting, and such things as that, on a level with banking and manufacturing. We don't know what stronger indictment than this need be brought against the bill.

The Society of Friends and National Reform.

HAVING noticed that some of the Friends of Indiana and Iowa have indorsed the petitions for the passage of the Blair bills, our friend G. S. Honeywell has taken the pains to ascertain the exact facts as to the relation of this people to the National Reform movement, and submits the results of his investigation to us as follows, which we are sure will be read with great interest:—

This people may be considered as three distinct bodies, as follows: The Wilberites, Guernites and Hicksites. The first-named body represents the orthodox Friends, numbering about 15,000, and located east of the Alleghany Mountains. This society stands almost unanimously opposed to the Blair movement. Then there are the Guernites, numbering about 50,000, representing the so-called orthodox Friends west. This body I am sorry to say are largely, the majority perhaps, in favor of the union of Church and State, on the basis of the National Reform Association. The third branch, or Hicksite Society, located both east and west, numbering about 40,000, are solidly opposed to religious legislation, as shown by the following correspondence between their leader in this city (Richmond, Ind.), and our representative from this district in Congress, the Hon. Thomas M. Brown:—

"RICHMOND, Ind., Dec. 22, 1888.

"FRIEND THOMAS M. BROWN, Washington, D. C.: I inclose to-day a copy of the AMERICAN SENTINEL, containing the proposed Sunday law and amendment to the United States Constitution. Doubtless thou art well acquainted with the provisions of both. Let this, then, serve only as a reminder that the Society of Friends view with alarm any step in the direction of Church and State union

"Believing as we do that this is only a forerunner of persecution for opinion's sake, that it means, when stripped of its sophistry, *religious opinions prescribed by Statute*; believing further that all interference by the power, in matters of religious thought or the expression of it, is the beginning of despotism, we enter our solemn protest against the passage of the bill and resolution. While I am not authorized to speak for the Society of Friends at large, I know their opinions are in harmony with those I have expressed. At a meeting of the Philanthropic Committee of our Society, W. C. Starr and myself were requested to write to our Senators and Representatives in Congress and learn from them the probabilities of the passage of the bill and resolution, that the society in its official capacity may take proper action relative thereto.

"With true regard I remain, thy friend,
"W. W. FOULKE."

The following is the reply:—

"HOUSE OF REPRESENTATIVES, U. S., }
WASHINGTON, D. C., Dec. 27, 1888. }

"W. W. FOULKE, Richmond, Ind.—*My Dear Friend*: I have your favor calling my attention to the proposed Sunday law and amendment to the Constitution of the United States; I have had my attention called to this subject frequently of late, and have made myself acquainted with the details of the proposed legislation. I have also tried to ascertain the view taken of the matter by the representatives of the people in Congress. I think it safe to say that there is not the slightest danger of the passage of either of these measures. They have never been reported by the committee to which they are committed, and probably never will be. If they were submitted to a vote, I am sure they would be defeated by a decisive majority. But I do not apprehend that they will even reach a vote. I need not say to you that I am opposed to them for the reasons you have so well stated in your letter. Religious opinion cannot be fashioned by statute.

Legislation looking in that direction can only result in making slaves and hypocrites.

"Yours truly, THOMAS M. BROWN."

The following interesting article published in the *Friends' Intelligencer and Journal*, of Philadelphia, under date of December 22, 1888, is a true picture showing how the better class of Friends regard the recent efforts of certain religious elements to recover by civil enactments what they have lost by apostasy and union with the world.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY."

"Realizing the full force of this statement, and feeling that there is great need for the guardians of that priceless boon to mankind, 'liberty of conscience,' to be on the alert, we desire in as few words as possible to call the attention of Friends to a threatened danger.

"A bill to regulate the strict observance of the first day of the week as the Sabbath-day, has been introduced into the United States Senate, by Senator Blair, and an effort is also being made to make it compulsory to teach 'the principles of the Christian religion' in the public schools.

"This is to be accomplished by an amendment to the Constitution of the United States, the object being to make our Nation 'a Christian Nation,' by a union of the Church with the State.

"A petition signed by a million and a half of names, urging the passage of the bill, has also been presented, and we are informed that the friends of this legislation are exceedingly active in its behalf. It is warmly advocated by men and women of high position and great influence, who, undoubtedly, have the welfare of the human race at heart, but, as is so often the case, their zeal has outrun their judgment, and one might almost say, their Christianity; for where the spirit of intolerance is, there the Spirit of Christ cannot dwell, neither is it with those who arrogate to themselves infallibility.

"There are several religious sects who honestly believe, and who would uphold their belief with

their lives, that it is required of them to observe the seventh day as the Sabbath-day. Now, shall these Christians, professing the name of Christ, obey the mandates of self-righteous men who presume to say, 'This day shalt thou keep'? or shall they obey the 'voice' within their own souls?

"The advocates of this bill say, 'Obey this law which we have made,' and think by this means to build up a Christian Nation. Will any forced observance of moral law be accepted of God, or accounted unto the doer for righteousness? The temple was built of free-will offerings only. Can we raise up a Nation of Christians by simply compelling an outward semblance of religion?"

"We might say there is nothing to prevent anyone from keeping the seventh day if they want to do so, but we must remember that their pecuniary circumstances may not be such as to permit them to observe *both* days as days of rest.

"Again, one might suppose that the clause, 'to the disturbance of others,' so limited the operation of the law as to render it less harmful; but when we remember the bitter persecutions of Friends for acts in themselves quiet and peaceable, we cannot doubt that very many religious fanatics will be very easily disturbed by any observance of a day not strictly in accord with their views.

"In regard to the other point, it would at first seem as though we would all unite on a willingness to have the *principles* of the Christian religion taught in the public schools; but who is to decide precisely what constitutes the essentials of the Christian religion or its principles?"

"The highest civil tribunal is the Supreme Court. Can that body decide the question so as to satisfy the Catholic and Protestant, or even the various sects among the latter? An attempt to unite the Church and State has always proved disastrous. Turn back the pages of history, and we shall find that the bloodiest wars that have stained our annals were waged in support of religious belief. Recall what the early Friends suffered, comparatively a short time ago, in order to maintain 'liberty of conscience.' The spirit of intolerance is only sleeping. Would we, as Friends, be satisfied to have any body of men decide what our children should be taught as 'the Christian religion'? Many of the warmest advocates of these measures utter the most severe denunciations of all religions not in harmony with their own, showing a spirit that would crucify the Christ within their brother's soul; while professing to follow his voice, speaking in their own. 'Woe unto you, hypocrites!'

"It was through the influence of a Friend that liberty of conscience was secured by our Constitution, and they have always stood foremost in the fight when it has been assailed, and we take this means of calling everyone to the duty of the hour, reminding one and all that 'eternal vigilance is the price of liberty.'

"While using every effort to prevent the taking of this step in the wrong direction, we would not be understood as denouncing, personally, the author of the measure, or the signers of the petitions, or their motives; but even great and good men make very grave mistakes, and it is the duty of each one of us to guard with exceeding care this priceless gift of God unto the children of men, both from the attack of enemies and the harmful abuse of overzealous friends.

"No one could be more desirous than we to see the day when Christ shall rule the world, but this proposed step is a retrograde movement, and when one of its supporters would say, 'The Government has the right to command the consciences of men,' it is full time to call a halt.

"This is the first step. The second would be to secure the erasure of the word 'principles;' and the next, the insertion of the name of that religion holding the balance of power.

"Ah, friends, it would be impossible to fully comprehend the danger until we are caught within its toils.

"May our Father in Heaven guide and protect us." F. M. R.

Pennsylvania Sunday Law.

THE following petition to the Pennsylvania Legislature has been widely circulated by the Philadelphia "Sabbath Association," and kindred organizations:—

"The undersigned, citizens of Pennsylvania, respectfully represent that great advantages have accrued to the public and private interests of the people of this State, from the operation of the laws upon our statute-books in relation to the observance of the first day of the week, commonly called Sunday, and they therefore pray your honorable body that no act be passed that will in any way impair the efficiency of the laws which now secure to the toiler his needed weekly rest."

In order that all may know the "efficiency" of the Pennsylvania Sunday law, we give it herewith. It was enacted April 22, 1794, and is as follows:—

"If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever, on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods or chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county:

"Provided always, That nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake-houses, lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers, or strangers, or to hinder watermen from landing their passengers, or ferrymen from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor the delivery of milk, or the necessities of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon of the same day.

"Provided always, That every such prosecution shall be commenced within seventy-two hours after the offense shall be committed."

That is the law entire. The following, from "Sergeant and Rawle's Reports," vol. 3, page 47, states the bearing which the law has upon those who observe the seventh day as the Sabbath. Let the reader reconcile it, if he can, with the statement so commonly made that Sunday laws are solely in the interest of public health, that the workingman may obtain needed physical rest:—

"A conviction for doing worldly business on the Sabbath under the act of the 22d of April, 1794, is good if it follows the form prescribed in the law, though it does not state the time when or the place where the work was done, or the nature of it.

"The proper mode of proceeding for this offense is by conviction, not by *qui tam* action. Persons professing the Jewish religion, and others who keep the seventh day as their Sabbath, are liable to the penalty imposed by the law for this offense."

Accepting the statement that Sunday laws are solely for the benefit of the workingman, that he may recruit his wasted physical energies, can anybody tell us why the workingman who observes the seventh day as the Sabbath should require twice as much rest as his fellow-laborers who do not observe the seventh day?

But read the following, on the same subject, from "Pennsylvania State Reports," by Barr, pp. 312, 313:—

"The first section of the act of the 22d of April, 1794, prohibiting the performance of any worldly employment or business on the *Lord's day*, commonly called *Sunday*, works of necessity or charity only excepted, is not in conflict with the 3d section of the 9th article of the constitution of Pennsylvania, and is constitutional.

"Members of a society or sect, who conscientiously observe and keep the seventh day of the week as the Christian Sabbath, are, upon conviction for violating the first day of the week, or Sunday, by working or performing any worldly em-

ployment, amenable to the penalties inflicted by the act of the Assembly."

"The first section of the act of the 22d of April, 1794, only selects and sets apart *the first day of the week, or Sunday*, as a day of legalized rest, and enforces the observance thereof by legal sanctions, and is, essentially, but a civil regulation made for the government of a man as a member of society."

It no doubt satisfies the consciences of National Reformers and their allies, to call the law only a civil regulation made for the government of man as a member of society. By that form of words they can persuade themselves, if they care to, that it is not religious legislation, and then they can drive ahead, and indulge in all the persecution for conscience's sake that they please. It is worthy of note that the *Christian Statesman* some time ago warned the people that efforts would be made this winter to repeal or modify this law, and urged them to resist any such attempt. This it did with the full knowledge that cruel persecution had already been carried on under it. People who think, and who care to look closely, can see beneath the mask of National Reform the features of the Papacy.

Who Is Sufficient for These Things?

It appears to be a popular thing in some quarters to demand that Christianity be taught in public schools. It seems that the Christian ministry, Sunday-schools, and home training, and theological seminaries, have all made more or less of a failure in their work,—have to a certain extent missed their calling, or something of the sort,—and some other kind of machinery must be rigged up, so that the great work of the gospel will not be a failure all around. That was a brilliant thought of Senator Blair's. It is hardly original, however, with him; somebody else, it is likely, furnished the raw material, so to speak, and the Senator spent his genius upon it, and the result was the Educational Amendment Bill.

It has occurred to the writer that the instructors in the "free public schools" sought to be "established," will have to possess certain qualifications which the average public school-master or school-mistress does not now have. If a person sets up to teach anatomy, and physiology, and geology, and other branches, he must have some knowledge of them. The more practical the knowledge, the better the instruction. Will the coming public teacher be a graduate in theology? If so, where will he earn his diploma?

"The principles of the Christian religion" are the principal doctrines of Christianity,—faith, repentance, baptism, resurrection, etc. See Heb. 6: 1, 2. The churches and theological schools differ, some of them essentially, on all these great themes of the gospel, and there would be danger of spreading theological confusion all through our schools; the poor children would hardly know what to believe, and until some understanding could be had, would probably believe nothing. This would, under the circumstances, be a wise decision. One teaching the five points of Calvinism, and another free grace and conditional salvation, and another adult baptism, and another infant sprinkling, and still another telling that no water at all is necessary—one teaching the tenets of the infallible church, and that divine honors are due to the Virgin Mary, and another teaching that such instruction is all superstition—would make bad work. The various churches would have to get together and agree to teach those things only which are common to all. This might be done,

and probably will be. Then the teachers will have doled out to them, in text-books specially prepared, what they shall teach.

It may make no difference to the theological board whether the teacher believes what he is set to teach or not, just so he teaches it, and it may make no difference to the teacher. Some of the teachers may be as indifferent as was the one in Texas, or somewhere else it may be; when asked by the school board whether he would teach that the world is round or flat, he replied it made no odds to him, he would teach round or flat, just as they wished!

This whole educational scheme is a piece of fanatical folly, to say the least. We cannot think just now of better words to express our thought about it. The truth is, no one but a Christian can teach the principles of the Christian religion. One who loves Christ and his truth, and has his Spirit, and such only, can teach the principles of his holy religion. Christ never commissioned civil government to teach his gospel, and Mr. Blair and his friends ought to know it.

N. J. BOWERS.

The Kind of Law Wanted.

IN the *California Prohibitionist*, of December 6, 1888, there appeared an article entitled, "The Sabbath Question," by our friend Rev. N. R. Johnston, in which he discusses the necessity for a Sunday law in California, and tells what kind of a law is wanted. A brief notice of some of his points is eminently in place in the AMERICAN SENTINEL, both because the matter of a Sunday law is now being agitated in this State, and others also, and because Mr. Johnston is one of the original National Reformers, having been one of the secretaries at the first two National conventions held by that association, and so he speaks by the book when he discourses about Sunday laws.

After bewailing the fact that "California has no law in reference to the Christian Sabbath," Mr. Johnston says:—

"And now it is for the people to say whether we shall have such a law or not. The friends of religion, the friends of Christian morality, the friends of temperance, have the power. Will they exercise it? That is the question. To aid in its proper solution, I submit the following fundamental statements, in the hope that they will help to prepare the way for proper action in due time; for truth is a strong and safe foundation, on which if we build we are wise:—

"The divine law should be supreme in the State. The people should act on this hypothesis, and instruct their representatives to frame laws agreeable to the divine law, and so for the highest good of the whole.

"As the Christian Sabbath is a divine institution, and inseparably connected with the Christian religion, and as a State destitute of religion is in danger of dissolution or ruin, if California should continue to have no Sabbath law, the State and people would be exposed to the greatest peril."

We have copied enough so that we cannot be accused of misrepresentation. Now who can read the above, and then deny that what the agitators for a Sunday law desire is a law establishing religion? They wish to establish an institution that they say is "inseparably connected with the Christian religion;" and since the Christian church and Christian religion are inseparably connected, it certainly follows that to enact Sunday laws is only to unite Church and State. Even in the face of this, they will probably feebly assert that they don't want a union of Church and State, but what does such an assertion amount to? We don't care what they call it; the name doesn't

amount to anything; but the reality will be there just as soon as they get what they want.

But Mr. Johnston speaks still more plainly. He quotes with approval the declaration of the National Woman's Christian Temperance Union in favor of a Sunday law, in which they say:—

"We recommend most strenuous and prayerful efforts in all the States and Territories to secure legislation in harmony with the fourth commandment."

We will not at this time do more than mention the incongruity of asking for a Sunday law "in harmony with the fourth commandment," when that commandment declares that "the seventh day is the Sabbath." It is about as sensible as it would be for the Mormons to ask for a law legalizing polygamy, "in harmony with the seventh commandment." But, inconsistency aside, take notice that what they want is legislation in harmony with the fourth commandment—as interpreted by them. In short, they want the State to make and enforce a purely religious law.

But says Mr. Johnston:—

"Our aim is not to compel men to keep the Sabbath holy; but we do ask a law that will be in accordance with the divine law of the fourth commandment."

Did the gentleman ever read the fourth commandment? If he ever did, he ought to know that the very first clause of that commandment is this: "Remember the Sabbath-day, to keep it holy." A Sabbath that is not kept holy is not in the least in accordance with the fourth commandment, even though it be the very day that the commandment enjoins—the seventh day. "A law that will be in accordance with the fourth commandment," would be a law (taking their assumption that Sunday is the day enjoined) compelling people to keep that day holy, so far as outward action is concerned.

And that is just what they do want. They may say that they don't want to compel men to be religious. Of course they don't, for they know very well that that cannot be done. But they do want to compel men to act as though they were religious; and more than that, they want men to act in harmony with *their* religion. Mrs. Foster said, in the Convention at Washington, that they wanted a law to compel everybody to observe the first day of the week; and another speaker said that the law which they desired would make "Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship."

We warn the people against this scheme. When they tell you that all they want is a "sanitary arrangement," tell them that you will trust all sanitary arrangements with the board of health. Don't be deceived by their pretensions that they don't want to force religion upon the people. They do want just that thing, and they want to enforce a religion of their own manufacture. They want, in short, to unite Church and State.

The "Breath of the Puritan."

THE British colonies in North America were originated by the scandalous intolerance of a Protestant Government. That oppression must have been truly insupportable, which induced a number of sober-minded men, total strangers to that enthusiasm which is imparted by the spirit of adventure, to turn their eyes from the land of their nativity, from the homes which had descended to them from their fathers, to a transatlantic settlement, in a region unknown and inhabited by savages. As our non-conformist emigrants braved

the mighty winds and waves of the western ocean, to get beyond the reach of spiritual courts and penal laws, it naturally occurs to us that religious liberty would be the animating principle of their civil institutions. How is this expectation supported by matter of fact? The following are some of the laws made in the dominion of New Haven, one of the general divisions of Connecticut, at its first settlement:—

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion."

"No man shall hold any office who is not sound in the faith, and faithful to this dominion; and whoever gives a vote to such a person, shall pay a fine of one pound. For a second offense he shall be disfranchised."

"Each freeman shall swear by the blessed God, to bear true allegiance to this dominion, and that Jesus is the only king."

"No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates, or any officer."

"No food or lodging shall be afforded to a Quaker, Adamite, or other heretic."

"If any person turns Quaker, he shall be banished, and not suffered to return, but upon pain of death."

"No priest shall abide in the dominion. He shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant."

Similar laws were made in several of the American States; and they were not made merely to be suspended *in terrorem* over the heads of the guilty; they actually came down in all their vengeance, on many hapless victims.—*History of Intolerance*, by Thomas Clarke.

They Know Not.

NATIONAL REFORMERS and the Woman's Christian Temperance Union are determined to make this Nation a Christian Nation, with Christian rulers, who will *compel* obedience to Christian laws and ordinances.

But this is absolutely impossible for two reasons: First, a Nation can become Christian only by all the individuals composing it becoming Christians. Christianity is an affair of the heart. It is inwrought into the individual life by repentance of sin, and faith toward our Lord Jesus Christ. But the Nation is not an individual; it cannot repent or believe. Christianity, being an affair of the heart and conscience, cannot be compelled; it is wholly voluntary. Men may be forced to become hypocrites, but not Christians. But legislation is designed to restrain, enforce, compel. Therefore National Reformers cannot, in the very nature of the case, nor can any number with them, make of this Nation a Christian Nation.

Secondly, To attempt this in the way they are doing, is unchristian. We read: "But Jesus called them [his disciples] unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But *it shall not be so among you*; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister." Matt. 20:25-28. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John 2:6. "If any man will come after Me, let him *deny himself*, and take up his cross, and follow Me." Matt. 16:24. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

We might quote many more passages of the

same import, which teach Christianity—the way of Christ. It is the way of humility, self-denial, cross-bearing, and long-suffering. But certainly these principles are the very opposite of the principles of those who are engaged in the religious-political crusade of to-day.

Christianity can never be reached in an unchristian way; for it is the way that makes it what it is. The way of National Reformers is arrogant, ambitious, tyrannical, usurping, and is, therefore, unchristian. Whatever, then, their object may be, the end will never justify the unchristian means; nor will the end be more Christian than the means are. Such Reformers (?) are like two rash ones of old, who were desirous of using similar means,—they know not what manner of spirit they are of. Luke 9:55. M. C. W.

"Intolerant and Illiberal."

THE *Bradford* (Penn.) *Era*, of January 24, has the following temperate and sensible words concerning the Blair Sunday-Rest bill:—

"It is claimed that 14,000,000 names have been secured to the petition asking for the passage of this law. If this be true, it is only another illustration of the ease with which Americans place their signatures to documents without giving the subject matter of them any careful thought. Such a law could not be enforced without doing injustice to a large portion of our population. Hebrews, Adventists, Seventh-day Baptists, and Sabbatarians generally, would be greatly wronged by the passage of such a law. The law itself smacks of an intolerant and illiberal spirit, which it was once hoped had long since passed away."

"While Mr. Crafts is undoubtedly correct in his observations [as to the amount of work done on Sunday], the remedy is not to be sought in legislation. A morality that is enforced by statutory limitations is never secure. You cannot make men either religious, temperate, or moral by act of the Legislature. There are two good and sufficient reasons why manhood in general should observe one day out of seven as a day of rest and surcease from toil. The first is a sacred and religious one; the second, purely physiological. Most men can be induced to the observance from one reason or the other. But all will not agree upon which day of the seven shall be set apart for this purpose. The day will be better and more faithfully observed when mankind is thus induced to do voluntarily than when compelled by act of Legislature.

"Aside from its religious aspect, the subject is purely intellectual and educational. Another point to be borne in mind is the exceeding difficulty of enforcing such an act after it has become a law. Some communities would be very lax in their observance of the law, while others would be equally strict. The very fact of making the observance compulsory would tend to create a disrespect for the day on the part of many who are now disposed to recognize its sacred character. Religious observance of all kind in a free country must continue free and voluntary. Our day of rest, call it by what name you will, should be left to the individual citizen as free as it is at present. We may educate our citizens to observe the first or the seventh day of the week as a holy day, by appeals to their religious and moral nature, but no such observance should be made compulsory. The influences that now hallow the Christian Sabbath-day would in a large degree be dissipated when the day became set

apart and its observance forced, under penalty of fine or imprisonment. There is no need of any such legislation in this country."

"A National Religion."

THE above was the subject of a discourse by the Rev. E. H. Sawyer, pastor of the Calvary Baptist Church, Denver, Colorado, which was preached in that city on Sunday, January 13. The discourse was mainly in opposition to the Blair Educational Amendment bill, especially the clause which provides for the education of children in the public schools, "in the common branches of education, and in virtue, morality, and the principles of the Christian religion." The portion of the sermon which follows, we clip from the *Rocky Mountain News* of January 15. We think our readers will join us in commending the editorial statement in the *News*, that the sermon was thoughtful and logical:—

"This bill is now pending before Congress, and we are told that Senator Blair is supported in his advocacy of his amendment by petitions already aggregating about one-quarter of our entire population. I challenge the churchman and the statesman to beware of the danger to which he exposes the institutions bequeathed us by our fathers. I exhort you, my people, 'Take heed that no man deceive you!' To provide liberally and intelligently for the education and culture of our children is the constitutional prerogative and duty of our Government, but to 'educate our children in the principles of the Christian religion,' is the right and duty reserved by the divine Law-giver, and assigned solely to the church of Jesus Christ.

"It was while pursuing the great object of his ambition through the dark and bloody paths of war and policy, that Constantine is said to have beheld the sign of a cross in the heavens—inscribed, 'By this conquer'—and henceforth he assumed the relation of terrestrial father to Christianity, that 'daughter of the skies.' Having acquired political dominion over the States of Europe, he conceived the idea of forming an alliance between the civil and the religious organizations in the empire. From this unholy alliance, consummated in the fourth century, has issued a progeny of evil which during many centuries have afflicted both Church and State.

"A National religion often becomes to the State, in times of special awakening, burdensome and even revolutionary; be the zeal of a religionist the ambition of a Becket, a Hildebrand, or a Wolsey, or be it the flaming love for souls that burned in a Whitefield, a Wesley, or a Bunyan, or be it the heroic attachment for truth which actuated a Wycliffe, a Luther, or a Calvin. A fervid state of the church causes more or less uneasiness to the worldly ruler who must deal with it. To the church, on the other hand, such alliance becomes an influence to secularize, to pervert, and to cripple, while nominally subsidizing, assuming, and patronizing her. Persecution becomes almost an inevitable sequent.

"State-craft and priestcraft, each evil when alone, become more vicious by their mutual aid and emulation, and plague together the country which in common they drain of its resources, and in common they circumscribe and fetter in its development. Revenue and rank and wealth tempt evil men into high places of the church. Simon Maguses are more easily fostered than Simon Peters, and when, if ever, God withdraws his hand of restraint, the National church sees rising within her nominal bounds, men like Dunstan and Wolsey and Richelieu and Mazarin and Dubois, trampling on truth and right, and aiming at power won by the worst means and used for the basest purposes. Our own favored land has for many years enjoyed the distinction and blessedness of seeing the Christian churches left alike unendowed and unfettered by the State, and yet largely influential, widely enterprising, and greatly prospered.

"The 'danger clause' in the proposed amendment to our National Constitution would require for its appropriate execution the assembling by executive authority of a council similar to the Council of Nice, ordered by Constantine, of the most learned and distinguished divines and statesmen, to frame a creed embracing 'the principles of the Christian religion,' contemplated in the bill. The diversity of belief, hitherto allowed and fostered by our free Constitution, would necessarily require the adoption of the vaguest and laxest type of Christian doctrine, and the loosest and most secular type of Christian practice consistent with the retention of the Christian name. Thus would we repeat the folly and crime of the Old World. In the name of religion, and appealing to the Bible for our support, we would confiscate Christ's own golden crown of Godhead, to beat it into the thin and flexible gold-leaf bands of a perilous and unwarranted brotherhood. The pulpit in a National church would reflect the will of the cabinet, and be the mouth-piece of the court. Such has been the experience in Europe. In the wars of the league in France it trumpeted sedition and revolt; in the days of the Stuarts of England it sought to graft passive obedience in the interests of despotism on the gospel of Paul and of Paul's master. . . .

"If this scheme was practicable we should admire their wisdom; if it was possible we should applaud their zeal; if it was patriotic we should emulate their devotion; if it was Biblical we should memorialize their achievement. But, alas! they would have the State by a strange impartiality widen its establishment, varying its motley creeds and rituals to suit its complex subjects. By what talisman would the statesman select and establish the true religion for us? Great Britain, confessedly one of the most enlightened and religious Governments of earth, has subsidized Episcopacy in England, Presbyterianism in Scotland, and threatened by more than one of her statesmen to add to the staff of her ecclesiastical pensioners by endowing Romanism in Ireland. By some of her Indian placemen she has contributed to the festivals of Juggernaut, foul and bloody as they are.

"France pays salaries to the Romish priest, the Protestant pastor, and the Jewish rabbi. Now a faith thus elastic, indiscriminate, and all-devouring, cannot honor God or rightly develop conscience. Parity of reasoning would require the State to extend salaries and subsidies to the impurities and defilements of Mohammedanism and Mormonism, should votaries of either delusion in sufficient number colonize our soil. The God of the Bible would be compelled to share his throne with mammon, and the system sweeping on into the dim and misty realms of pantheism would ultimate in the prince of this world branding all truth as lies, and approving all lies as truth."

IN commenting upon the late address of the Pope before the Sacred College, *America*, a Chicago paper, remarks that "this address of Leo XIII. possesses the deepest interest for Americans. It is a notification to the 7,200,000 Roman Catholics in the United States that their supreme allegiance is due, not to the republic, but to the pontificate. If this claim were merely the garrulous utterance of an old man jealous of the authority and the prestige that has departed from his office, Americans could afford to dismiss it with a smile. But it is the expression of the pivotal dogma upon which revolves the mighty system of Roman supremacy over its children among the children of the earth. It is the doctrine subscribed to by over eight thousand priests, and preached by them to over ten thousand congregations, to over seven million American citizens. Worse than this, it is the un-American theory inculcated by alien teachers in two thousand seven hundred parochial schools, to over five hundred and thirty-seven thousand American children."

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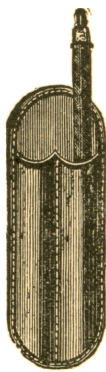
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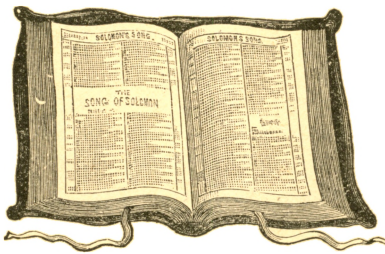
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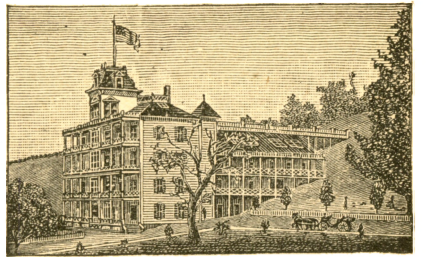
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AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

Devoted to the defense of American institutions,

the preservation of the United States Constitution as it is, so far as regards re-

ligion or religious tests, and the

maintenance of CIVIL and

RELIGIOUS Rights.

The SENTINEL will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact. It is well known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a *Religious Amendment* to the Constitution of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be. The object of the AMERICAN SENTINEL will be to *Vindicate the Rights of American Citizens*, which we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

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The American Sentinel.

OAKLAND, CALIFORNIA, MARCH 6, 1889.

NOTE.—No papers are sent by the publishers of the AMERICAN SENTINEL to people who have not subscribed for it. If the SENTINEL comes to one who has not subscribed for it, he may know that it is sent him by some friend, and that he will not be called upon by the publishers to pay for the same.

Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the Church and State forever separate.—General Grant, in Des Moines Speech.

ALTHOUGH all the churches and all the temperance societies, and all the labor organizations in the country, have been represented twice as petitioning Congress for the passage of the Sunday-Rest bill, petitions from the same parties still come in. It is strange how the members of these organizations multiply.

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

THE *Catholic Mirror* announces that "His Eminence Cardinal Gibbons has been invited to address the convention of the National Teachers' Association, at Nashville, Tenn." How fitting that the representatives of the public schools of America should be addressed by the representative of that power which is doing its utmost to overthrow them!

WILL our friends, when they send us clippings from local papers, always be careful to give the name of the paper, the place where it is published, and the exact date of the issue containing the item? Without these facts, an item that is really valuable often becomes of no use to us. We must be able to give our authority for every statement that we publish. The best way would be to send the entire paper, and then there can be no mistake.

IN his famous Gettysburg speech, Lincoln gave in one pithy sentence the genius of American Government, describing it as a Government "of the people, by the people, and for the people." This sums up the whole matter. Government is for the protection of the people, not for the protection of days. Here is the fatal sophistry of National Reformers; they say that the Government must protect the people in their right to rest on Sunday, and then they assume that this can be done only by Sunday laws; but in that they dodge the point. Government must indeed protect the people in their right to rest on Sunday; but since the Government is for the people, and not for any special class of the people, it must equally protect the people in their right not to rest on Sunday. To say that the State must enforce Sunday observance, because a portion of the citizens observe that day, is either to assume that that portion constitutes the people, or else to deny that government is properly for the people.

ON Friday, the 8th of February, Senator Turpie presented in the Senate the petition of Norman Beckley, of Elkhart, Indiana, general manager of the Cincinnati, Wabash, and Michigan Railway Company, praying for the passage of a Sunday-Rest bill. Mr. Beckley is no doubt a conscientious Sunday keeper, and so he wants Congress to pass a law compelling him to stop his work on Sunday, "in accordance with the dictates of his conscience," as the good women of the California W. C. T. U. put it.

WE are constantly in receipt of letters from friends in different parts of the country, some of whom are personally known to us, and others not, expressing their appreciation of the work of the AMERICAN SENTINEL, and giving us words of encouragement. Often these letters contain items from local papers, in relation to the great issue now before the people. It is impossible for us to send a personal answer to all these letters, but we desire to say to our friends that their words of encouragement are highly appreciated, and that they give us strength for the work. It probably took but a few minutes of your time to write those words, but they are long remembered at this end of the line.

THE following memorial was introduced into the Colorado Assembly on the last day of January, and was referred to a committee which is said to favor it:—

To the Honorable, The Senate and House of Representatives of the United States, in Congress assembled:

Your memorialists, the General Assembly of the State of Colorado, would respectfully represent;

WHEREAS, We heartily indorse the total separation of Religion and State, established by our fathers and guaranteed by our National Constitution as it now is; and,

WHEREAS, In our estimation, the Blair Sunday-Rest bill and the Blair Educational Amendment are subversive of religious liberty and tend toward a union of Religion and State,

Therefore, Your memorialists respectfully pray your honorable bodies not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between Religion and the State, assured by our Constitution as it now is, may forever remain as our fathers established it.

Protecting Society.

THE idea which Sunday-law zealots have of protecting society, may be learned from the following, which appears in the *Pearl of Days*, under the heading, "The Arm of Law:—"

"It is the habit in some places to depreciate Sunday law. But so long as the spirit of lawlessness exists society will need this shield. There is a commendable vigor in the recent action of the civil authorities in Philadelphia, which may well be adopted elsewhere. James Higgins and Charles Beig were convicted in Judge Gordon's court of selling liquor at No. 606 South Fourth Street, without a license, and selling liquor on Sunday. Higgins will have to serve two years and ninety days' imprisonment and pay \$1,500 fine, and Beig will give one year and ninety days' service to the city and pay \$1,000 fine. According to the evidence of the police, No. 606 South Fourth Street has for a long time been known as 'Higgins's Dive,' and has been a resort for thieves and people of the worst

character. During the trial the fact was disclosed that one of the prisoners had made his place the rendezvous for political bummers, and that fourteen illegal voters were registered from the three rooms that comprised his headquarters."

And this is called protection to society! We are amazed beyond measure at the blindness of men who can deliberately write such stuff, and congratulate themselves that society is being elevated by such things. Just think of it! Here is a place long known as "Higgins's Dive," which has been a resort for thieves and people of the worst sort, but no effort is made towards closing up the vile den until it is found that the disreputable owners have committed the unpardonable double offense of selling liquor without a license, and on Sunday, too! And then society must be protected.

We have no patience with such shallow pretensions of reform. These sham reformers who work so zealously for a Sunday law can sit calmly by and see thieves and prostitutes congregate night after night in the lowest dives, but as soon as the same thing is done on Sunday their indignation is aroused. The above from the *Pearl of Days* is only another instance of the premium which Sunday laws put upon crime. The *Pearl of Days*, let it be remembered, is the official organ of the so-called "American Sabbath Union."

January Sentinels.

THERE have been so many calls for Nos. 1 and 2, January, 1889, AMERICAN SENTINELS that we have reprinted those numbers and can now fill orders for the same. Price, \$1.50 per 100, or \$12 per 1,000 copies.

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