

THE AMERICAN SENTINEL.

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

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

THE *Christian Nation* of March 6 says that the Methodist Church has officially declared that license is a sin. Now, we have respect for the Methodist Church as a church; but we seriously doubt its prerogative to officially declare what is or what is not sin.

HERRICK JOHNSON invokes the breath of the Puritan on the Sunday question. The National Reformers take up the strain; and M. A. Gault wishes that "it would rain Puritanism over this land for six months." We sincerely pity the rest of the people, though, when either Herrick Johnson or Mr. Gault shall receive the answer to his wish.

THE *St. Louis Christian Advocate* says that "the Committee of State Legislature at Jefferson City reported a substitute for the bill that has been some time before the house, which is the most stringent in form and far-reaching in effect of any that has yet been presented. It refers to the licensing to sell intoxicating liquors. Under its provisions, license in St. Louis will be \$2,000, and no person can keep a dram-shop who is a gambler, pugilist, or associate of lewd or disreputable persons, or who has ever been convicted of a felony, is of intemperate habits, or has been twice convicted of violating liquor laws."

From this it appears that the business of selling whisky is to be made the most respectable business in the State. If that bill passes, a man will need no other certificate of his right to mingle with the best society, than a liquor license.

THE following item is clipped from the *Detroit Free Press* of April 5:—

"The Trades Council held its regular meeting last evening. The Blair Educational and Sunday bills were discussed in their bearing upon the labor question. Sam Goldwater said that he wanted his children to go to school and learn to love humanity, but that he objected to having them forced to study and believe any particular religious doctrine that might be selected by some one authority. Mr. Miller said that he believed in protesting not only against the Blair bills, but against most of the bills emanating from the United States Senate."

This is another blow to the oft-repeated claim of the Sunday-law agitators, that all the workingmen are clamoring for Sunday laws and religious

legislation in general; yet we have no idea that they will retract a single statement. The fact is that if it were not for the Woman's Christian Temperance Union leaders, and a few ministers, nothing would be heard of the needs of Sunday laws to protect the laboring classes. But the more that the laboring classes protest against such laws the more these people clamor, so that in the midst of the din it may be thought that the workingmen are clamoring too, instead of protesting.

An Open Letter.

To the Rev. J. H. Knowles, Secretary American Sabbath Union—

DEAR SIR: In your *Monthly Document*, edited by yourself, you have chosen to charge me with insincerity; and you have also done your best to make it appear that I "admit all that the friends of the Sunday-Rest law generally claim,—the right of the Government to make Sunday laws for the public good." You have garbled extracts from the report of my speech before the Senate Committee on the Sunday law, and then have italicized certain words and sentences in one passage to make it appear that I admit the right of the Government to make Sunday laws for the public good.

You have quoted from my speech the following words in the following way:—

"Whenever any civil Government attempts to enforce anything in regard to any one of the first four commandments it invades the prerogative of God, and is to be disobeyed (I do not say resisted, but disobeyed). . . . The State in its legislation can never legislate properly in regard to any man's religious faith, or in relation to anything in the first four commandments of the decalogue; but if in the exercise of his religious convictions under the first four commandments he invades the rights of his neighbor, then the civil Government says that is unlawful. Why? because it is irreligious or because it is immoral?—Not at all; but because it is uncivil, and for that reason only. (Italics ours.—ED.)"

It is in the italicizing of these words that your effort is made to make me admit what I continually and consistently denied before the committee, and do deny everywhere else. You have inserted in the above quotation three periods, indicating that a portion has been left out; and you know full well, sir (you must know or you could not have left it out), that in the portion which is there left out there is the following:—

"The Chairman—'You oppose all the Sunday laws of the country, then?'"

"Mr. Jones—'Yes, sir.'"

"The Chairman—'You are against all Sunday laws?'"

"Mr. Jones—'Yes, sir; we are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed.'"

"The Chairman—'State and National alike?'"

"Mr. Jones—'State and National, sir.'"

Not only were these words there, but in that

portion which you have printed, following the italicized words, you yourself have printed my plain denial of the right of any nine hundred and ninety-nine people out of a thousand to compel the thousandth man to rest on the day on which the majority rest, in the following form:—

"Senator Blair—'The majority has a right to rule in what pertains to the regulation of society, and if Cæsar regulates society, then the majority has the right in this country to say what shall be rendered to Cæsar.'"

"Mr. Jones—'If nine hundred and ninety-nine people out of every thousand in the United States kept the seventh day, that is Saturday, and I deemed it my choice and right to keep Sunday, I would insist on it, and they would have no right to compel me to rest on Saturday.'"

"Senator Blair—'In other words, you take the ground that for the good of society, irrespective of the religious aspect of the question, society may not require abstinence from labor on the Sabbath if it disturbs others?'"

"Mr. Jones—'No, sir.'"

"Senator Blair—'You are logical all the way through that there shall be no Sabbath.'"

The last expression of mine, saying, "No, sir," is in accord, and was intended when spoken to be in accord, with Senator Blair's inquiry, whether society may not require abstinence from labor on the Sabbath. My answer there means, and when it was spoken it was intended to mean, that society may not do so. As to its disturbing others, I had just before proved that the common occupations of men who choose to work on Sunday do not disturb, and cannot disturb, the rest of the man who chooses to rest that day.

Again: A little further along you print another passage, in which are the following words:—

"Senator Blair—'You would abolish any Sabbath in human practice which shall be in the form of law, unless the individual here and there sees fit to observe it?'"

"Mr. Jones—'Certainly; that is a matter between man and his God.'"

Now, sir, I should like for you, in a *Monthly Document*, or by some other means, to show how, by any fair means, or by any sincere purpose, you can, even by the use of italics, make me in that speech admit the right of the Government to make Sunday laws for the public good. You know, sir, that in that speech I distinctly stated that any human laws for the enforcement of the Sabbath, instead of being "for the good of society, are for the ruin of society."

Again: You know, for you printed it in your *Monthly Document*, that Senator Blair said to me: "You are logical all the way through that there shall be no Sabbath." You know that in another place he said again to me: "You are entirely logical, because you say there should be no Sunday legislation by State or Nation either." Now, sir, I repeat, You have charged me with in-

sincerity; and the one making such a charge as that ought to be sincere. Will you therefore explain upon what principle it is that you claim to be sincere in this thing, when, in the face of these plain and explicit statements to the contrary, and Senator Blair's confirmation of them to that effect, you can deliberately attempt to force into my words a meaning that was never there, that was never intended to be there, and which never can by any honest means be put there?

More than this: It can hardly be thought that Senator Blair will very highly appreciate the compliment that you have paid to his logical discernment, when, in the face of his repeated statements that I was logical all the way through, you force into my words a meaning that could have no other effect than to make me illogical all the way through.

I have no objection whatever to your printing my words as they were spoken; but I do object to your forcing into them a meaning directly contrary to that which the words themselves convey, and which they were intended to convey; and I further object to your disconnecting my statements so as to make it possible for you to force into them a meaning that they never can honestly be made to bear.

In that space also I said that if an idol worshiper in this country should attempt to offer a human sacrifice, the Government should protect the life of its subject from the exercise of that man's religion; that he has a right to worship any idol that he chooses, but that he has not the right to commit murder in the worship of his idol; and the State forbids murder without any reference at all to the question as to whether that man is religious, or whether he worships or not. I stated also that if anybody, claiming apostolic example, should believe in and practice community of property, and in carrying out that practice should take your property or mine without our consent, the State would forbid the theft without any reference at all to the man's religious opinions. And you know that it was with direct reference to these words that I used the words which you have italicized. I there distinctly denied that the State can ever of right legislate in relation to anything in the first four commandments of the decalogue. But if any man in the exercise of his right under the first four commandments should invade the right of his neighbor, such as I have expressed, by endangering his life, his liberty, or his property, or attack his reputation, the Government has the right to prohibit it, because of the incivility; but with never any question as to whether the man is religious or irreligious.

This is precisely what every State in this Union does already do by statutes which punish the disturbance of religious meetings or peaceful assemblies of any sort. But there is a vast difference between such statutes as these and the ones which you desire shall be enacted. And this is the only thing that I had in view, and is all that I meant, in the words which you have italicized; for immediately following them I proved that one man's work on Sunday cannot disturb another's rest if that man chooses to rest. And I denied then, as I do forever deny, that any man's work at any honest occupation at any time can ever properly or safely be put by civil Government upon a level with murder, theft, or perjury. So much for myself and my position, and your *sincerity*.

Now, I have a few words to say to you about

your position. You say that the "friends of the Sunday-Rest bill deny that the Government should compel a religious observance of the day."

And yet, in your *Monthly Document* for February you print the following question to Dr. Crafts, asked by the Knights of Labor, and his answer:—

"Question—Could not this weekly rest-day be secured without reference to religion by having the workmen of an establishment scheduled in regular order for one day of rest per week, whichever was most convenient—not all resting on any one day?"

"Answer—A weekly day of rest has never been permanently secured in any land *except on the basis of religious obligation*. Take the *religion* out and you take the *rest* out."

You propose to compel all people to take a day of rest; you publish to the world that such a day of rest can be secured only on the basis of religious obligation; the logic of this is that you propose to compel all men to recognize a religious obligation.

Again, it is there definitely stated that to take the religion out of the day is to take the rest out. You propose to compel all men to take the rest, but religion is essential to the rest: without the religion they cannot have the rest. The logic of this is, therefore, that you propose to compel men to take religion.

Joseph Cook is a friend of the Sunday-Rest bill; he says likewise "that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it *as a day of worship*." Accordingly, the object of the American Sabbath Union is declared by its constitution to be "to preserve the Christian Sabbath as a day of rest and *worship*." Mr. Cook likewise says that, "for Sabbath observance to be maintained at a high standard it must be founded upon *religious* reasons." You yourself, sir, have written in the *Pearl of Days* these words:—

"It will become more and more apparent that the real defenders of the day are among those who regard it a divine, not merely a human, institution."

And the president of the association, of which you are secretary, said:—

"We do not put this work on mere human reasoning, for all that can be overthrown by human reasoning; we rest it *directly and only* on the *divine* command."

From first to last, these statements are from fast friends of the Sunday-Rest bill. And similar statements might be quoted almost indefinitely from the friends of the Sunday-Rest bill. Therefore, you with the rest of the friends of the Sunday-Rest bill, may deny till doomsday that the Government should compel a religious observance of the day and it will amount to nothing. The constitution of the association to which you belong, your own words, the words of the president of that association, and of the chiefest leaders in the work in which you are engaged, all show that the denial is simply a contrivance to save appearances, and demonstrate conclusively that the denial amounts to nothing in fact. The enforcement of the observance of a religious institution is the enforcement of a religious observance. The enforcement of the observance of a divine institution is the enforcement of a religious institution, because divine institutions are religious institutions.

You likewise deny that the "friends of the Sunday-Rest bill are in favor of a union of Church and State." But this denial is just like the other one. No man can be in favor of any Sunday-Rest law without being in favor of a union of Church and State. A union of Church and

State is inherent in the thing itself, and it is impossible to have Sunday-Rest laws without having a union of Church and State just that far.

Dr. Phillip Schaff plainly declares Sunday laws to be one of the "connecting links between Church and State." And Dr. Schaff is one of the friends of the Sunday-Rest law. Therefore, in the face of such declarations as these, in the face of such plain statements from yourself and your associates, a simple denial is not sufficient. When proofs so strong and in such abundance as these are presented something more is required, when charged with meaning what you say, than to deny it. In the face of such proofs denial can never pass for disproof.

Please present to the public an *argument* upon these quotations which I have here presented that will show that you do not propose to enforce religious observances. The friends of the Sunday-Rest bill are not *ignoramuses*; the most of them are college graduates, and even doctors of divinity. If it be true that they do not propose nor intend to enforce religious observances, or the observance of religious institutions, it ought not to be difficult for them to construct an argument that would show it. It is true, it would be somewhat difficult, in the face of these statements which I have presented in this article. But let them say that they did not mean what they said; let them repudiate these statements, and leave them all behind, and start new, and from the premises of a Sunday-Rest law, or of the American Sabbath Union, let them construct an argument which shall show by logical course and conclusion that they do not propose to enforce religious observances. Then your denials will amount to something. There is no danger, however, that you will ever get any one of them to do it. Every one who undertakes it and carries out a consistent and logical line of argument will find himself on my side of the question every time.

You say that "California's best people do not like the working of the plan of no Sunday law, and are seeking to be rid of it." California's best people, sir, are the people of California themselves. And in 1882 the people of California declared by a majority of 17,517 votes directly upon this issue that they would not have a Sunday law. By their representatives they have repeated that declaration twice since, and California's best people do like it. And more than this, California's best people appreciate to its whole value the crocodile sympathy of the Eastern Sunday-law crusaders.

Here I will close for this time by merely saying again that you are at liberty to reprint my words, statements, and arguments *as they are*, and spread them abroad as widely as you please; but I insist that you shall refrain from garbling them, and forcing into them a meaning that is contrary to everything in them. Good-bye, sir.

I remain yours sincerely,
ALONZO T. JONES.

WHEN ministers of the gospel preach against Sunday laws and religious legislation in general, they are doing strictly gospel work, as much so as when they preach against any other kind of hypocrisy and formalism. The true gospel of Jesus Christ knows of no other method of reaching men than by preaching, backed by the power of the Holy Spirit. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. And it is "not by

might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6. For the State to enforce religion or any part of religion, is to force men to have a form of godliness without any of the power. Vital godliness results only from the action of the Spirit of God on the heart. Hypocrisy and dead formality result from the use of force. No one can be a true preacher of the gospel unless he cries out against the latter.

Fitly Designated.

THE leading article in *Our Day* for April is an address by Rev. W. F. Crafts, at Mr. Cook's Monday lecture, March 25, and is entitled, "A Strategic Year in Sabbath Reform." This is a most appropriate heading for a summary of the work of the American Sabbath Union during the year 1888. It shows that Mr. Crafts appreciates the situation. A strategem is defined by Webster as "a trick by which some advantage is to be obtained. An artifice." Strategic means, "pertaining to strategy, effected by artifice." Therefore, since, according to Mr. Crafts, the year 1888 has been a strategic year in the Sunday work, it has been a year of trickery and fraud.

That this is indeed so must be evident to anyone who has read the SENTINEL'S exposure of the methods of Mr. Crafts and his associate Sunday reformers. They started out with deceit, and with exhortation to deceive, when they requested all public conventions to indorse the Sunday petition by vote, and then to duplicate the strength of the petition as far as possible by securing the individual signatures of the assembly. Then, by securing a few representative indorsements, they counted in whole denominations, thousands of members of which had never heard of the petition. A letter from Cardinal Gibbons stating simply that he personally favored the movement, was forthwith counted as the signatures of 7,200,000 Catholics. Not content with counting in the entire membership of the various religious organizations as all being twenty-one years of age or more, they went to Sunday-schools, and secured the names of the children to their petition, which stated that each signer is twenty-one years of age or more. Then, in order to swell their list of petitioners, they counted some of the religious denominations twice, then counted the Woman's Christian Temperance Unions as local organizations, as State organizations, and again twice as a national organization, besides already having counted them in with the religious bodies. The same way with the Knights of Labor. They secured the votes of local assemblies, then by a vote of the general assembly they counted in the entire organization, and then by securing a favorable vote from the Counsel of Federated Trades they succeeded in counting the workingmen in again, although thousands of them are opposed to the Blair bills.

Mr. Crafts went in person to the Assemblies of the Knights of Labor and pleaded with them to indorse his petition. Yet he claims that the petition was started to satisfy the clamor of the workingmen! Not content with these methods of making it appear that the great majority of the people of the country are calling for Sunday laws, they now garble the statements of those who are opposing the movement with all their might, and give it out that their opposition is really not opposition, but a plea for the law.

Then again the Rev. Herrick Johnson, in his address on Sunday newspapers at the Washington Conference, in December, said, as quoted in the February number of *Our Day* :—

"If we base the Sabbath on mere human expediency, we base it on sand, just as we would found honesty, if we adopted it simply as a policy. This is no basis for the Sabbath, to put it on the ground of mere expediency. I do not question the propriety of using this argument as a means of influencing a certain class of men. Many will join in this Sunday movement and work heartily in the defense of Sunday as a rest-day, in the interests of health and morals, and good citizenship, who will not come to the higher ground. But we can never permanently keep our Sabbath on the basis of expediency."

Here we find this man, a zealous advocate of Sunday laws, deliberately counseling the use of argument in which he does not believe, in order to catch some who will not accept the argument in which he does believe. Much more to the same intent might be quoted, but this is sufficient to show the aptness of the title which Mr. Crafts gives to his summary of Sunday work,—a year of artifice and fraud. The same course was pursued in the history of the early church, as is shown by the following quotation from Mosheim :—

"By some of the weaker brethren, in their anxiety to assist God with all their might (in the propagation of the Christian faith), such dishonest artifices were occasionally resorted to as could not, under any circumstances, admit of excuse, and were utterly unworthy of that sacred cause which they were unquestionably intended to support."—*Commentaries, cent. 2, sec. 7.*

It was just such work as that which resulted in the establishment of the man of sin—the Papacy. It is just such work in these days that will result in the formation of a living image to that man of sin—an American Papacy. E. J. W.

The Civil Sabbath.

MANY persons make a distinction between the Sabbath as a day of worship and the Sabbath as a day of rest. As a day of worship, they say the Sabbath is religious, but as a day of rest, it is a civil institution. They declare that, while God requires its observance as a day of worship, the civil government should enforce it as a day of rest.

Now, as everyone knows, all Sabbath observance was originally based on the fourth commandment. The first part of this commandment reads: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Notice two facts: First, God requires rest, a cessation of labor. But it is religious observance that God requires, therefore the rest which he requires upon the Sabbath is religious observance. Secondly, cessation of labor is the only thing required by the commandment. No mention whatever is made of any religious worship in addition to, or apart from, the prescribed rest. Therefore if the required rest is not religious worship, then the fourth commandment does not require religious worship. It should be further remarked that, while rest from labor is the only thing required by the fourth commandment, the reason given in the commandment for such rest contrasts very pointedly with that assigned by the majority of writers and speakers on the subject, "Everyone ought to be compelled by law to rest upon the Sabbath; for in six days men get very tired and need a day of rest to recuperate and build up their physical energies." This is man's reason. Now listen to God's: "For in six days the

Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

In this reason assigned by God, no mention whatever is made of any temporal advantage to be derived from keeping the Sabbath; and whoever observes it from such motives tramples upon its sacredness, and offers insult to God. It is no more the purpose of Sabbath rest to build up physical energy than it is of baptism to cleanse the exterior of the body; and to rest upon that day for a temporal object can be no more pleasing to God than it would be to labor with the same end in view.

The Sabbath is a memorial of God, represented in his creative work, and its weekly observance was designed as a constant reminder that the only true God is the one who created the heavens and the earth. Ps. 96:4, 5; Jer. 10:10-12; Ps. 19:1; 33:6-9; Eze. 20:20. Since the Sabbath is a divinely appointed institution, by which men are to remember God through his wonderful works, it follows that when the Sabbath is forgotten or is used for any other purpose than meditation upon the great acts which distinguish the true God from all others, then will all memory of the Creator gradually fade from the mind, growing dimmer and dimmer until the last trace of connection is lost between himself and mankind. See Ex. 31:16, 17; Ps. 78:5-11; 111:2-4; 19:1; Eze. 20:20; 22:25, 26; Jer. 23:25-27; Judges 3:7.

The purpose of the Sabbath, then, is as far above physical benefits as the heavens are above the earth; and to compel its observance by civil law, as a day for temporal rest and recuperation, is to degrade it in the public mind to the level of other profane or common institutions. Such is the spiritual discernment of those who desire to place religious institutions upon a civil basis. They ought to know, if they know anything, that they can only be enforced as civil institutions and from temporal motives. In this way, religion soon loses its sacredness in the minds of the people, who come to regard it as only a cloak designed for the temporal necessities of the body. Instead of appealing to men's faith and love for God, upon which depends their salvation, temporal advantages and civil penalties are the motives presented by these modern chief priests and Pharisees. Outwardly they appear righteous unto men, but within they are full of hypocrisy and iniquity. See Matt. 23.

What is here said of the seventh day must be pertinent in regard to Sunday, with all those who regard it as equally sacred with the original Sabbath.—*A Delos Westcott, in the La Crosse, (Wis.) Co-operator.*

THE *Arkansas Gazette* of March 29 contains the following item, dated Chicago, March 28 :—

"The Rev. Geo. B. Starr, superintendent of the Central Bible School for Home and Foreign Missions, complains to the Associated Press that the Seventh-day Adventists are being horribly treated in the South. He received from Elder M. G. Huffman, of that sect, for transmission to the General Conference at Battle Creek, Michigan, the following letter written at Alapretta, Milton County, Georgia: 'Brother D. Conkling, of Michigan, who, with his family, has lately moved into this neighborhood, has been reported to the grand jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire, just what I have seen many others doing since I came to the State. The penalty for violating any portion of the law in this

State is very severe. They have what is known in this State as a "chain-gang," where those who violate the law are taken, and a ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes. Many have been whipped to death, and, doubtless, if he should be taken there for working on Sunday, he would be compelled to work on the Sabbath, or be whipped. What is your advice? Should we be beaten in the Circuit Court would you take the case to the Supreme Court? And if so, can you help us? We are all poor here."

The *Gazette* makes no comment, but simply heads the item: "Their Lot is a Hard One." We are waiting very anxiously for some of the leading Sunday-law agitators, who claim that they do not want religious legislation, to denounce such persecution. We don't very much expect to see anything of the kind, for not one of them has ever said a word against the Arkansas outrages, although they know all about them. In view of the fact that none but observers of the seventh day have as yet been molested for working on Sunday in States where rigid Sunday laws are enforced, are we not justified in saying that those who have no word of denunciation for such results, but go on the more vigorously to secure universal rigid Sunday laws, do so for the express purpose of inaugurating general persecution for conscience' sake?

The State Incompetent to Enforce Moral Law.

THE Blair Sunday bill and Religious Educational Amendment were smothered in the last Congress, but they will certainly be resuscitated in some form early in the next session. There will be but a short respite, in which the people may acquaint themselves with the religious and constitutional questions at issue.

In the discussion of the subject it is between the moral law, the divine institution, and the civil law, the human institution, that the discrimination should be made, and where the distinction exists. The intent of religious legislation is declared, in the language of its defenders, to be the establishment of law, "for the suppression of immorality." In this they confound the immorality which is sin against God with that immorality which is crime against man.

To rob and to murder is immoral and sinful, but besides being immoral, murder and robbery are crimes which the civil law takes cognizance of for the protection of society. The murderous thought which exists before, and leads to, the taking of human life, is immoral, a breaking of the moral law; the covetousness which impels the thief is immoral, but can the statute law, man's civil law, take notice of these impulses of the heart? When does the infraction of the moral law come within the jurisdiction of the civil law?—Clearly when the sinful impulse has become an overt act, which works injury or injustice to the criminal's neighbor, and then, manifestly, the civil law only steps in for the protection of the neighbor, and by the necessity of the case cannot usurp the place of the eternal Judge and Lawgiver, and mete out and administer to the iniquitous the due and final penalty of his deeds.

The watch-word of the religious legislation party is, "Christ the Ruler of this world," but Christ said, "The man that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." Adultery is punishable by imprisonment. If, then, Christ is the ruler, and there is no distinction between civil and

moral law, who will build penitentiaries to hold the criminals, and from whence shall judge and jury be drawn to decide these cases. "Let him that is without sin cast the first stone." The civil law cannot consider the immorality until by the overt action it becomes a civil crime. Where then does the civil law have concurrent jurisdiction with the Almighty in legislating upon the rules of conduct contained in, "Thou shalt have no other gods before me," "Thou shalt not take the name of the Lord thy God in vain," or, "Remember the Sabbath-day to keep it holy," or, "Honor thy father and thy mother," or, "Thou shalt not covet"? Here is the distinction between the moral and the civil law.

The promoters of this religious legislation are in the habit of declaring that "we need moral laws." Can it be possible that the moral law of the ten commandments has become inadequate for the moral government of this enlightened Christian age? Have the American people become so inflated with self-importance as to believe that they can amend, supplement, and improve the eternal moral law of the omnipotent and omniscient Jehovah, and so, like Constantine the Great, make themselves co-legislators with Him?

Throughout all the thought and literature of the so-called National Reform party, and the promoters of the Sunday movement, there is an inextricable confusion between the religious and the legal, moral, and civil views of the subject; the religious, as to which day is the Sabbath, God's Sabbath or Constantine's Sunday; and the legal and religious question in the supposition that the religious observance of the day is a proper subject of legislation and legal enforcement. The point as to the day or any day is not necessarily within the scope of this discussion at all; and it is an interesting line of thought to the candid thinker to mark the reasons for its continual introduction. The true issue is "religious legislation" in the abstract, without reference to any particular belief, creed, or dogma. All well-informed and thoughtful persons know what the history of such legislation has been, and that human nature is so constant a factor that we cannot expect much different results from similar conditions in whatever land or age they may arise.

Let no one think this matter of light importance. Study it. The injunction of the apostle Paul to Timothy, "Study to show thyself approved unto God, rightly dividing the word of truth," is peculiarly apt in the consideration of this issue, and combines practical, political, and religious sense in a high degree. The question itself is as broad as the principles of religious liberty, and as deep as the foundation of civil government.—*W. H. McKee, in Omaha World.*

Silence Giving Consent.

THE manner of signing the petition for the Sunday law "by endorsement" still goes on. In Iowa, not long since, at a meeting, the minister said there were two ways of taking names; one way was by individual signers, and the other by taking a vote of the congregation; the shortest way was to take a vote, and he would do that. Not more than one-fifth of the people in the house voted for it, and quite a number voted against it; but the preacher secured the unanimous vote by saying that he thought those who voted against it were not members of the church. And although some of them were members of that church, and although quite a number of the membership of the church were not present, yet the whole mem-

bership, those who were not present, and those who were present and voted against it, were all counted in the unanimous vote of the church in favor of Sunday law. This was in the United Presbyterian Church at College Springs, Iowa.

In the Wesleyan Methodist Church at the same place, on Sunday, February 17, the pastor took a vote of the church on the same question. Three of the church-members voted against it, and many of them did not vote at all. Those who voted against it publicly questioned the propriety of such a method of signing the petitions; but the pastor explained that such were his orders, and, although he himself would prefer to take the names individually, he must "obey orders." Then the question was asked if those who did not vote at all and those who were absent from the church, would be counted as signers, and the preacher answered, "Yes, silence gives consent."

According to this rule, it is time that every person were finding out where he stands, and were making his open declaration, because, if nothing is said one way or the other, even though a man has not had an opportunity to say anything, silence giving consent, everyone who is silent may be counted in favor of the Sunday law. It seems to us, though, that at such methods as these carried on by the preachers, Satan must be laughing in his sleeves clear down to the wrist-band. And if they get out of it without greater contributions to his dignity and honor than they now dream of, they may count themselves exceedingly fortunate.

Sunday-Law Robbery.

NATIONAL REFORMERS and those who are in favor of Sunday laws are, according to their own statements, always very fair, very liberal, and very tolerant. Yet they demand a Sunday "law that shall make itself effective by small exceptions and large penalties." So says the "American Sabbath Union," on the Blair Sunday bill. They desire no exemption to any religious class whatever, and in this they are true to the traditions of their fathers,—the Roman hierarchy. The Sunday is a religious institution, and legislation on religious institutions is wrong and only wrong.

But it is not this phase of the question which we wish to discuss at this time. A so-called civil Sunday law, if enforced, not only infringes upon the rights of all who may desire to spend Sunday in a different way than that prescribed by the law, but it works positive hardship and robbery to that class of citizens who observe religiously any other day than Sunday. "Oh, but we grant them the privilege of observing any day they choose," say these tolerant reformers; "we only ask that they shall not desecrate Sunday. We deprive them of no rights; we only compel them to respect ours."

Let us examine this. The only divine law which we have for a Sabbath is that found in Ex. 20:8-11. Laying aside the question as to what day is enjoined, all will agree that permission is given to work six days. The Jew, the Seventh-day Adventist, and the Seventh-day Baptist believe that the law of God demands the observance of the seventh day, or Saturday. They cannot conscientiously do otherwise than observe the day which the commandment enjoins and conscience dictates. Thousands would die rather than labor on the seventh day.

But the members of these religious bodies also

avail themselves of the privilege of working six days. God grants it, the Constitution permits it, justice and equality and necessity demand it. Thousands of them cannot support and educate their families if the privilege of working the six days is taken from them. They hold, and justly, too, that they have the same right to observe the seventh day that others have to observe the first day. Numbers do not and cannot regulate worship to God. If this were so, no Christian would have the right to worship Jehovah in a heathen land. Just as long as the seventh-day man does not work any ill to the life, property, chastity, or reputation of his first-day neighbor, or interfere with his worship, he has as much right to labor on the first day as the first-day man has to labor on the seventh day. This is simple right and justice, and it would be just the same if the large majority were seventh-day keepers.

But how would a Sunday law affect these Sabbatarians? It would take from them one-sixth of their time. In effect, it levies a tax of sixteen and two-thirds per cent. upon the seventh-day man, which it does not upon the first-day man. In all other respects, except that of the day to be observed, both classes sustain the same relation to the Government. But civil laws which designate a day to be kept by all, when there is difference in faith and practice, thereby discriminate between class and class, elevating and favoring one, and correspondingly depressing and oppressing the other. Such laws are in favor of a particular religion and particular dogmas. The State, therefore, and not the Sabbatarians, is responsible for the hardship, unless the Roman Catholic claim is true, that the individual has no right to choose his religion. As a *natural result* of his religion, the Jew would suffer no more hardship than the Sunday-keeping Christian. Each could work six days, each could observe one.

But if Sunday is protected by law, hardship does come to the seventh-day keeper as the *result of such legislation* solely. Therefore we are just in saying that the State in enforcing Sunday laws places a tax upon the seventh-day keeper of sixteen and two-thirds per cent., which it does not place upon the first-day keeper. But what is the trouble with the Sabbatarian, that he should thus be discriminated against? He is God-fearing, conscientious, honest, sober, upright. He only asks what is taught by the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." To this class the Sunday law is a robbery, a robbery that enriches no one, that benefits no one; a robbery the only effect of which is to increase the arrogance of what is rapidly becoming a dominant and proud hierarchy. Can any Christian, or any *man* even, indorse such injustice?

M. C. W.

Too Good to Be True.

In the preface to Miss Frances E. Willard's new book, "Glimpses of Fifty Years," she says:—

"The wise ones tell us that we utterly change once in every seven years, so that from the vantage-ground of life's serene meridian, I have looked back upon the seven persons whom I know most about: the welcome child, the romping girl, the happy student, the roving teacher, the tireless traveler, the temperance organizer, and, lastly, the politician and advocate of woman's rights!"

And then, without a break, without an intervening word, in the very next sentence she says:—

"Since all these are sweetly dead and gone, why should not their biographies and epitaphs, perchance

their eulogies, be written by their best-informed and most indulgent critic?"

What! is Miss Willard as the "politician and advocate of woman's rights" sweetly dead and gone? It seems "too good to be true." We feared from the circumstances of the case that Miss Willard, as the politician and organizer of woman's rights, so far from being sweetly dead and gone, was just in the prime and vigor of her political and woman's rights career.

But since herself has recorded, with her own hand, that she, as the politician and advocate of woman's rights, is indeed sweetly dead and gone, we gratefully accept the statement. Yet, for all this, we cannot avoid a lingering sense of doubt and mystification about it all.

Let not anyone misconstrue anything here said in the slightest degree as the expression of a wish that Miss Willard, her actual, real self, were dead and gone, either sweetly or otherwise. All that we mean is that we are glad to have the statement under her own hand that that part of her which she describes as the "politician and advocate of woman's rights," is sweetly dead and gone. We sincerely hope that it may indeed be true.

The Aims of Rome.

By our form of government all the laws have their source, both theoretically and practically, in the will of the people, and are, therefore, of human origin. The Constitution of the United States was ordained and established by the people, "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Considered collectively, these objects include everything necessary to the happiness, prosperity, and elevation of a Nation; and, with the supreme and sovereign authority of the American people to preserve them for nearly a century, they have, thus far, proved to be much more conducive to these ends than any of the forms of government where kings, or popes, or potentates of any name or rank, have been regarded as the only "fountains of justice." This belief cannot be delusion, in view of the present condition of the world and of the practical results before us. If it is, it is a delusion which the people of the United States have cherished, and will, it is hoped, continue to cherish, with all the fervor of the intensest patriotism. It would be unjust to say that among the number of those who do cherish it, there are not many Roman Catholic laymen, and now and then a priest, who have found shelter under our institutions from European misgovernment and monarchical oppression. There are, undoubtedly, many of this class who do not believe, when told, that the Papacy is now endeavoring, by the most active and persistent efforts, to substitute an ecclesiastical government for this government of the people—a grand "Holy Empire" for this free and popular republic which it has cost so much blood and treasure to establish and maintain. Restrained by the sincerity of their own intentions from suspecting others, they never stop a moment to inquire to what probable or possible point they may be led by the uninquiring obedience to their hierarchy which is demanded of them. And the hierarchy, taking advantage of their silence, and construing it into acquiescence, let no opportunity escape to build up an ecclesiastical power, comprehensive enough to absorb all those powers

of the Government and the people which the Pope shall consider to be in opposition to the law of God!

These foreign-born ecclesiastics have moved forward in their work with great caution and circumspection. Whenever they have been enabled to employ the pen of a native citizen, they have done so, in order that, while secure in their own reticence for the time being, they could observe the effect produced. As early as 1849, Dr. O. A. Brownson—who had abandoned Protestantism under the pretense that it was necessary to human happiness that the whole world should be subjected to ecclesiastical government—did not hesitate to utter, in behalf of the Papacy, such doctrines as would, if established in this country, upheave the Government of the United States, and that of every State in the Union, from their foundations. In an article on "Authority and Liberty," he pointed out the absolute and plenary authority of God over all things spiritual and temporal, and denied that any body or community of men, as men, "has any rightful authority either in spirituals or temporal." As a consequence, he insisted that "all merely human authorities are usurpations, and their acts are without obligation, null and void from the beginning;" in other and more practical words, that the authority of the people of the United States over the Government is usurpation, and that all the constitutions and laws they have ordained and enacted by this authority "are without obligation, null and void from the beginning!" All "right to command," whether of parent, pastor, prince, individuals, or communities, he centers in *the Pope*, as "the vicar of God" on earth, and in him alone. He insists that, through the Pope, and by virtue of his authority, "religion must found the State;" and that the only "absolute and unlimited freedom" consists in "absolute and unconditional subjection to God;" that is, to his vicar, the Pope, who alone is authorized to declare his will. Everything contrary to this—notwithstanding the Constitution of the United States and that of every State in the Union are contrary to it—he pronounces to be "nonsense, or blasphemy."

This author is so much dissatisfied with the structure of the Government under which he was born, and by which he is allowed the liberty of speech and of the press, even to the extent of assailing its most cherished provisions, as to insist that the Papacy alone possesses the only divine authority ever conferred upon an earthly tribunal, to make laws for the government of mankind; and that in submitting to it we submit to God, "and are freed from all human authority;" because whatsoever it teaches and commands, in reference to all spiritual and temporal things, must be, and is, infallibly true. Therefore, "in the temporal order," according to him, the authority of the Papacy "is nothing but the assertion *over the State* of the divine sovereignty," which it represents. And hence, all the authority derived from the people which does not bring the State into this condition of obedience and subserviency to the Papacy "is despotic, because it is authority *without right*, will unregulated by reason, power disjoined from justice." And, further pursuing the same idea in opposition to the fundamental principle of all popular and representative government, he continues thus:—

"Withdraw the supremacy of the church from the temporal order, and you deprive the State of that sanction; by asserting that it does not hold from God, and is not amenable to his law, you give the State simply a *human basis*, and have in it only a *human*

authority, which has no right to govern, and which it is intolerable tyranny to compel me to obey."

He then pursues another method of reasoning, which, under color of a single concession, brings him to the same conclusions, the main object, that is, the absolute and universal power of the Papacy, never being lost sight of. Agreeing that the State has some authority within the limits of the law of nature, he concedes to it the right to act "without ecclesiastical restraint or interference," when, and only so long as, it confines itself within the scope of that law. But he puts such limitations upon even this restricted right as to render it of no avail for any of the purposes of an independent Government, by insisting that as the Papacy holds its authority directly from God, and exercises it under his revealed law, which includes the law of nature, it is, therefore, the only competent judge of infractions upon both the revealed and the natural law. Speaking of the church—and since the decree of Papal infallibility he, of course, means the Pope, who represents and absorbs all the authority of the church—he says:—

"She is, under God, the supreme judge of both laws, which for her are but one law; and hence she takes cognizance, in her tribunals, of the breaches of the natural law as well as of the revealed, and has the right to take cognizance by Nations as well as of its breaches by individuals, by the prince as well as the subject, for it is the supreme law for both. The State is, therefore, only an inferior court, bound to receive the law from the Supreme Court, and liable to have its decrees reversed on appeal."

These sentiments were not uttered from mere impulse, or in the heat of animated discussion; they were carefully formed and elaborated in the closet, and sent forth, with full deliberation and hierarchical sanction, to prepare the minds of the Roman Catholic part of our population for events which have since transpired, and which were then, doubtless, anticipated. They had, undoubtedly, the full approval of the highest authorities of the church in the United States; for so wonderfully perfect is the plan of Papal organization, that their author would not have acquired the distinguished position he has since reached in the church, if he had ventured to commit the Papacy wrongfully upon questions of so much delicacy and importance. Dr. Brownson had prepared himself for the adoption of these views by previous study of the Papal system, and was, therefore, as a native citizen, the most fit person to give them public utterance, it being very naturally supposed, no doubt, that the people of this country would silently submit to harsh criticism upon the principles of their government when made by a native, when the same criticism made by a foreigner would arouse their just indignation. An intelligent and educated mind like his could not fail to see that the principles he enunciated were diametrically opposed to the whole theory of American government, and that the logical consequence of their supremacy in the United States would be the end of popular government, by the substitution for it of one in the ecclesiastical form. He had, but a few years ago, announced that "the Roman Catholic religion assumes, as its point of departure, that it is instituted, not to be taken care of by the people, but to take care of the people; not to be governed by them, but to govern them;" and from this standpoint of deadly hostility to the institutions under which he was born, and which allowed him the liberty he was so unpatriotically abusing, it was but a single step to such bold and audacious avowals as the following:—

"The people need governing, and must be governed. . . . They must have a master. . . . The religion which is to answer our purpose must be above the people, and able to command them. . . . The first lesson to the child is, obey; the first and last lesson to the people, individually and collectively, is, obey; and there is no obedience where there is no authority to enjoin it. . . . The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above and able to command them; and such a religion is the Roman Catholic. . . . In this sense, we wish this country to come under the Pope of Rome. As the visible head of the church, the spiritual authority which Almighty God has instituted to teach and govern the nations, we assert his supremacy, and tell our countrymen that we would have them submit to him. They may flare up at this as much as they please, and write as many alarming and abusive editorials as they choose, or can find time and space to do—they will not move us, or relieve themselves from the obligation Almighty God has placed them under of obeying the authority of the Catholic Church, Pope and all." . . .

These matters are of sufficient import to arrest public attention; and it is time that the people of the United States understood the manner in which a foreign-born priesthood, educated for the purpose, are employing the freedom granted them by our institutions—what they mean when they write and talk about the freedom of their church—and what the end may be if they shall quietly and unresistingly submit to have replanted here the Papal imperialism which has been expelled from every enlightened Nation in Europe. When a Protestant talks of freedom, he means the self-government of the people in all their civil affairs; when the Papal hierarchy talk of it, they mean the freedom of the Papacy to govern the world, through the Pope and themselves, as his agents and auxiliaries. And when, in this country, we speak of the "liberty of conscience," we mean that every man shall be permitted to worship God as his own personal convictions of duty shall dictate. But the Papal hierarchy have no such meaning, and intend nothing of this sort. With them "liberty of conscience" consists merely of "the right to embrace, profess, and practice the Catholic religion," in a Protestant country; not the right to embrace, profess, and practice the Protestant religion in a Roman Catholic country! And why do they not concede this latter right, while demanding the former with such steady persistence? The answer with them is always at hand, when it is expedient to make it; because "infidelity" is "the last logical consequence of Protestantism;" and, therefore, Protestantism, being thus opposed to the law of God, cannot be tolerated, or compromised with, without sin, and must be exterminated!—*The Papacy and the Civil Power.*

THE Pittsburg Gazette of April 5 said: "The Shiras bill repealing the penalty clause of the act relating to the sale of commodities on Sunday was yesterday reported to the House with a negative recommendation. Under the act of 1794 any person guilty of performing worldly employment on Sunday, or engaging in sports or diversions on that day, are liable to a fine of \$4.00 or in default thereof to an imprisonment of six days." The bill in question did not disturb the old act,

but simply proposed the repeal of the supplement passed in 1855, which increased the penalty in Alleghany County to \$25 fine, and imprisonment of not less than ten nor more than thirty days. As the Gazette says, "The negative recommendation of the committee may be taken as indicative of the action of the Legislature when the bill comes before it." Sunday-law makers know nothing of the scripture, "I will have mercy, and not sacrifice." Is it because they know not the one who uttered the words?

In the *Christian Statesman* of March 7, Rev. William Weir, district secretary of the National Reform Association, published an article entitled, "Politics without Christ," in which he made an attack upon the Republican convention held last summer at Chicago. He referred to it as "a profane," "Sabbath-desecrating," "drunken convention," and other such like gentle expressions in Christian, charitable estimates.

In the *Statesman* of March 7, Mr. J. G. Carson, who was "present at the convention and witnessed all the proceedings," replied in a very just and temperate statement of facts in regard to the convention, and closed his article with these words:—

"It only remains to say that if the spirit of uncharitable judging which characterizes the article of Mr. Weir, and which to a large extent is found in the organs (such as the *Voice*), and the leading writers and speakers of that party which Mr. Weir styles 'the star of the morning,' and 'the new force in American politics,'—if these specimens of 'its virus of political affairs and conduct of them' are what is meant by 'politics with Christ' or 'Christ in politics,' then it is to be feared that what he styles 'the cure for politics without Christ,' is worse than the disease."

Our object here is not to express any partisan view or sympathy in regard to that convention because it was a Republican convention, but only to say that Mr. Carson's conclusion is entirely just. That which the National Reform Association proposes as the cure for the corruption of politics as it now is, will be ten thousand times worse than the disease, as bad as it may be. Instead of curing any form of disease that now affects the body politic, it will create an untold number of new diseases from which the body politic has hitherto been entirely free, and must remain entirely free so long as our system of government shall remain as it is,—utterly separated from any connection with religion.

THE Rev. Dr. Harcourt, of San Francisco, says a great many sensible things that his brother ministers of the Methodist Episcopal Church would do well to give heed to. On Sunday, April 14, he preached a sermon from the text, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," in the course of which he said:—

"There is no greater folly than that contained in the cry of many lazy Christians, 'Oh, we can't compete with the saloons!' Such a statement is dishonoring to the cause of Christianity. We can compete with the saloons, and if ever men are drawn from the ways of sin it will be by and through the attractions of religious ways."

This is in line with what we have often said, that if the churches would devote their time and energies to the preaching of the gospel, they would not feel the need of religious legislation by the State. The appeal for Sunday laws, and for the enforced teaching of the principles of the Christian religion, is a humiliating confession on the part of the church people making it, that they have wholly lost the power of the gospel.

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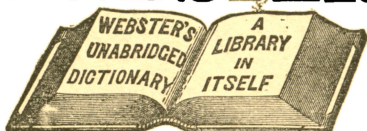
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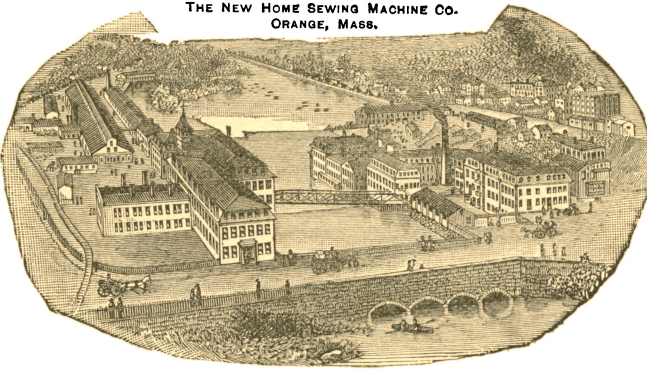
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The American Sentinel.

OAKLAND, CALIFORNIA, MAY 15, 1889.

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THE friends of the AMERICAN SENTINEL will be pained to learn that the founder and first editor of this journal is dead. This sad intelligence was flashed across ocean and continent, announcing, the 17th instant, in the briefest possible form, the sad fact that Elder J. H. Waggoner was no more of this world. He died in his sixty-ninth year, at Basel, Switzerland, where he was engaged in the production of some works of his own and the editing of others. He also continued to contribute to the SENTINEL.

The deceased was a native of Pennsylvania, of Presbyterian parentage. When quite young he was converted and united with the Baptists, where he remained till 1851. He served his apprenticeship as printer, and was a contributor to the press at an early age. He edited and published for several years a political journal in Wisconsin. Of a broad and sympathetic mind, he could not be otherwise than a true American freeman. He believed not only in civil liberty, but religious liberty. He believed not only in liberty of conscience for himself, but he demanded liberty of conscience for others. He loved peace, but not so well as to obtain it by the sacrifice of liberty. These principles of liberty, of which he had a large share naturally, were no doubt strengthened by his connection for many years in the early part of his life, with the Baptists, many of whom had been for years champions of the rights of conscience. But these principles were fully confirmed, broadened, deepened, and purified by the Christianity of the Bible, which he embraced with all his heart. He saw that his neighbors were as much answerable to God alone for the way in which they regarded the divine Being as he was himself, and that they were entitled to the same privileges irrespective of race or religion.

Therefore, when the National Reform movement began in this country, he, seeing in its demands the principles of religious persecution and oppression, raised against it his voice and pen. As the movement progressed, he saw the need of some better means of defense, the need of some journal which would enlighten the masses as to the true aim of the National Reformers and kindred organizations, and also stand in the defense of the Constitution as it is. The result of his conceptions and efforts was the AMERICAN SENTINEL, which has been conducted on the lines he marked out to the present time. The success of the journal and the influence it has exerted demonstrate the wisdom of the mind which conceived it and comprehended the situation which demanded it.

Elder Waggoner was the author of various works, prominent among which are: "Christian Baptism," "The Spirit of God," "The Atonement in the Light of Nature and Revelation" (a comprehensive and masterful work, showing breadth of grasp and an analytical mind), and "From Eden to Eden," a work lately issued in French, at Basel, Switzerland. But the work which will probably have the greatest influence,

which is moulding the minds of thousands to-day, is the AMERICAN SENTINEL, which, under God, is owing to him.

"God buries his workmen but carries on his work." The friends of liberty who knew the deceased will mourn, but with submission and ever-growing faith they will carry forward the work begun by the warrior who has just laid down his life in the beginning of the conflict.

"So let it be. In God's own might
We gird us for the coming fight.
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven."

THE *California Christian Advocate* speaks of "Mr. M. A. Gault, who has been at work for the W. C. T. U. in Missouri." Mr. Gault is actually in the employ of the National Reform Association; but since that association and the Woman's Christian Temperance Union were married some time ago, according to the *Christian Statesman*, they are virtually one society, so that he who works for one works for the other.

A DEBATE is to be held in Chicago, June 12, 13, 14, between W. F. Crafts, Field Secretary of the American Sabbath Union, and A. T. Jones, of the AMERICAN SENTINEL. The proposition is the petition that is being circulated for a National Sunday law, with, "Resolved, That this petition ought to prevail." This discussion will doubtless attract much attention, and the readers of the SENTINEL may expect at least a good synopsis of it, and we shall endeavor to procure the discussion in full to lay before them.

It is absolutely impossible for National Reformers and all other advocates of Sunday laws to take two positions that will not be contradictory. When they wish to clear themselves from a certain charge, they take a position which the more firmly fixes that charge upon them. Thus, they strenuously deny that they have any idea of uniting Church and State, and say that all that they want to have enforced is a "civil Sabbath." But the word "civil" refers to the State, and the word "Sabbath" is religious, and is only a religious term; so that in the expression, "civil Sabbath" the union of Church and State is implied; and the very term which is used to hide their plans only advertises them. They will have to study up some new term and argument in order to make it appear that for the State to enforce strict Sunday laws is not to unite Church and State.

THE New York *Tribune* asks the following very pertinent question:—

"Isn't the American Sabbath Union somewhat inconsistent when it demands the stoppage of all Sunday mails, but is willing that the telegraph offices should be kept open on that day? Is a telegraph operator of less value in the sight of the Sabbath Union than a railway employe or a post-office clerk?"

The so-called American Sabbath Union can never be anything else but inconsistent. It is working, professedly, for a "civil Sabbath" which is itself a contradiction of terms, the word "Sabbath" being purely a religious term. They say, also, that they are working to secure the proper observance of the "Christian Sabbath," yet it is only the "American Sabbath" that they want enforced, implying that none but Americans are Christians. They do not intend to have the

State enforce the observance of the day as holy time, but only in accordance with "the divine law of the fourth commandment." Error cannot possibly be consistent, and so inconsistency will ever mark the course of all who work for State Sunday laws.

THE *Detroit Commercial Advertiser* gives the following appreciative notice of "Civil Government and Religion:—

"This pamphlet, of 176 pages, is an instructive presentation of the arguments for and against Sunday-keeping by the force of legislative enactments. It explains the movement from its first inception years ago to its present form in the Blair Sunday bill, a measure that will be actively pushed in the present Congress when it assembles in regular session next December. It gives information every intelligent American citizen should possess. We heartily commend the book to every one of our readers, no matter which side they espouse."

THE *Christian Union* says that "Sunday labor is no more demoralizing than Sunday loafing." We believe this, and we might add that it is no more wearing physically. Yet the Sunday-law people are determined to prohibit all labor on Sunday, so that thousands of people will be compelled to loaf. They propose to put thousands of people in the way of committing crime; for we believe that no one has yet proved false the old saying that Satan finds mischief for idle hands. When a man is forcibly restrained from legitimate employment, he will do something that is not legitimate. Perhaps our Sunday-law friends think that all the unemployed will go to church if they get a Sunday law. Perhaps they will, but it will only be because another law will be made compelling them to. The enactment of a Sunday-law will not convert anybody. Those who go to church now will do so under a Sunday law; those who do not go to church now will not do so with a Sunday law, unless they are compelled. When the Government starts in on the paternal theory, it will find that it has its hands full keeping its children in the way that becomes Christians. Its police will have to be greatly multiplied, and given the same power that they have in Russia.

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