

THE AMERICAN SENTINEL.

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

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MANY who avow opposition to the Church and State scheme of the National Reformers feel so confident that the measure can never be carried in this country, that they look upon all effort to counteract the movement as superfluous. Herein, to a great extent, lies the strength of the Amendment party; and when the wicked work shall have been carried to a successful end, the people will have an opportunity to look back upon their lost liberties as largely the result of apathy and indifference.

SUNDAY traffic on the New York Central Railroad has been reduced about fifty per cent., and the *Christian Union* says that "the thanks of the religious community are especially due to Mr. Cornelius Vanderbilt, whose persistent urgency in this matter has at length borne fruit."

We fail, however, to see that Mr. Vanderbilt is entitled to the thanks of anybody, for in view of the fact that the change makes a material reduction in the monthly pay-roll, without reducing the business of the road, it seems plain that he was not influenced altogether, if at all, by either religion or philanthropy. We suppose, however, that he is now eligible to become one of the vice-presidents of the National Reform Association.

THE *Christian Union* of May 9 indulges in the somewhat favorite pastime of giving good advice to the Prohibitionists, especially in Massachusetts. It says:—

"One cause of the reaction in Massachusetts has been the endeavor by some very unwise Prohibitionists to coerce temperance men into voting against their convictions, by charging them with being the allies of the liquor sellers if they vote according to their convictions. The American people are not easily bull-dozed, and of all the American people the people of Massachusetts are the least subject to bull-doing."

We do not know how true all this is; but we do know that the tactics which the *Christian Union* charges upon the Massachusetts Prohibitionists are just the tactics which are everywhere adopted to frighten timid people into the support of Sunday laws and other measures of religious legislation. Indeed, it seems to be "just the thing to do" for these zealous "reformers" to charge that all who oppose them are in league with infidels and liquor dealers.

"The Secular Theory of Education."

THURSDAY morning, April 25, Rev. David McAllister, of Pittsburg, delivered an address upon the above subject before the National Reform Convention assembled at that place. In beginning he referred to a paper that had just been read on "The Romish Assault on the Common Schools," stating that his address came in very appropriately after that topic, for the reason, as he said, that "when this assault is understood by multitudes of our citizens, they can see no way of meeting it except by the secular theory of education." He then proceeded as follows:—

"What commands my respect for the Catholics is this, that they maintain that education cannot be complete when that education ignores religion. They are on the right ground there. Man is a religious as well as an intellectual being, and no scheme of education, whether by the family, or the church, or the State, is worthy the name that ignores the higher part of man's nature. The only mistake with Romanists is this, that the religion which they insist upon is the religion of Romanists. No other religion will they have. They won't accept the principles that are common to Romanism with Protestantism, for there are such principles. They won't allow these to be taught, for they maintain that any system of religion that leaves out what they regard as essential is utterly defective, and heresy is to be condemned, and heretics who embrace it are to be persecuted."

There are several points about this paragraph which we wish to notice. We are willing to admit that a man is not perfectly developed whose education does not embrace the moral and the physical as well as the purely intellectual. But that does not prove that it is the duty of the State to educate him in all of these principles. Indeed, it is an open question with leading educators how far the State should go in education on even a secular basis. There are not a few who maintain that the State should teach nothing except the common English branches, leaving all scientific and classical studies to be provided for by the individual himself, or by his guardians. Certainly then the statement that man is a religious as well as an intellectual being,—that no scheme of education is complete that ignores the higher branch of man's nature,—proves nothing whatever as to how or by whom this higher part should be educated. We hold that it is not the province of the State to furnish religious education of any kind whatever; that for the State to get into the business of teaching religion is directly opposed to our Government, in that it involves class legislation. There are so many conflicting views concerning religion, and the public schools cannot by any possibility teach them all, so that if the State should go into the business of religious education it would be obliged to discriminate between a large class of citizens as worthy as those who are favored.

Again, note Mr. McAllister's statement that the only mistake with the Romanist idea of edu-

cation is that the religion upon which they insist is the religion of Romanists. In this they are perfectly consistent, and nobody can justly find any fault with them for it. Protestants who are worthy of the name must take a similar position, and insist that whatever religion is taught their children, whether by the State or otherwise, shall be none but the Protestant religion. But by this token we know that National Reformers are not Protestants, because they are willing to join with Romanists. It is true that Mr. McAllister wishes to compromise, having the State teach such branches as are common to both Protestants and Romanists; but he might as well go right over to the Catholic Church at once; for when he begs the State to teach the principles of the Christian religion, and says that the principles which he desires to have taught are only those which are common to both Protestants and Romanists, he shows that in his mind there are no distinctive features of Protestantism, as compared with Romanism, that are worthy of being held.

Now let us see where this will lead to. The Romanist will not consent to any such fusion. He thinks that the principles of his religion which differ from Protestantism are vital, and he will not consent that they shall be ignored. In this he is consistent. The only reason why he remains a Romanist is because he regards his religion as superior to Protestantism. But Mr. McAllister, speaking for the National Reform Association, is not so strenuous in regard to *his* religion. He is willing to drop every feature that is different from Catholicism. The one point upon which Romanists and National Reformers are agreed is that the State shall support religious teaching. Now since the Romanists are decided in their convictions, and refuse to compromise their religion, while the National Reformers are willing to compromise, it is very evident that the stronger and more decided party will carry the day. That is, when National Reformers see that they cannot have religion taught by the State without joining with Catholics, and that the Catholics will not yield, they will compromise, not simply on those principles that are common to Protestantism and Romanism, but on Romanism pure and simple. That this will be the result is further evident from a statement made in the *Christian Statesman* of August 31, 1881, by the Rev. Sylvester F. Scovel, who, speaking of the desire of the National Reformers to secure the co-operation of Roman Catholics, said:—

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches as such; but the time is come to make repeated advances, and gradually to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

Now no matter how ardently the Roman Catholics might desire religious education by the State, they would be very foolish to yield a single principle in their religion in order to gain it, when they can see clearly by such statements as this, that by remaining firm they can bring professed Protestants to their position. When the National Reformers say that they are willing to make repeated advances, and to endure repeated rebuffs, and will gladly accept co-operation in any form in which the Roman Church exhibits it, all the Roman Church has to do is to wait. She is well assured that the National Reformers will keep up their wooing, and she is sure of gaining all that she may exact from so ardent a suitor. National Reformers may deny that their scheme, if successful, will make Romanism the ruling power in this country; but their denials amount to nothing in the face of such statements as those of Mr. Scovel and Dr. McAllister.

In saying this we would not have anyone think that we objected to the National Reform scheme just because it will result in Roman supremacy. We would just as soon see the State enforce the Catholic religion as the Protestant religion. Not but what we have decided convictions in matters of religion, but we have no choice as to what religion the State shall enforce, if it is to enforce any. The Protestant religion united with the State would be no better than Mohammedism. It is the union of Church and State that we protest against. It was by such protesting that Protestantism originated. He who does not protest against such a union is not a Protestant; and when so-called Protestantism is enforced by the State, it ceases to be Protestantism. The reason why we make so much of the statements of National Reformers, both direct and indirect, that they are willing to join hands with Romanists, and of the fact that Romanism will thereby be supreme in the State, is that we thus show clearly that their scheme does embrace the union of Church and State; because Romanism is avowedly in favor of a Church and State union, with the Church as senior partner.

This one point is sufficient to condemn Mr. McAllister's entire speech. We might well leave the article here for the present, but will call attention to one little absurdity. Dr. McAllister said:—

"I might pursue at considerable length a line of argument that has become very familiar with the National Reformers; but I will only revert to it very briefly. It is this: The great mistake that is made by secularists is in comparing the State itself to any mere business association. Secular education rests upon the social compact theory of government—a theory that has been exploded long ago. The best political papers do not entertain it for a moment. There is something back of the social compact theory. Men come together and make a covenant, and there is a compact. You cannot have a compact without the Nation, and there must be a Nation behind the compact. It is the Nation itself that makes the compact. The duties of government are laid upon it. Here is the being that is to undertake the work of education."

Let us make a parallel. Here is a railroad company. A number of men have come together and made a compact, or agreement. They mutually pledge themselves to work together in this line of business, and thus they form a company. They secure a charter and become a corporation. Now we may say there can be no charter without a corporation, therefore the corporation must be behind the charter; but anyone can see that that is nonsense. The corporation does not exist till they form it by mutual agree-

ment. We would like to get Mr. McAllister to define what a Nation is. He says a Nation is there before the compact, that there must be a Nation behind the compact. But a Nation is not a mere aggregation of individuals, although there can be no Nation without people. Ten million people thrown together promiscuously within a certain territory, each one independent of everybody else, would not be a Nation. They become a Nation only when they unite their interests, and covenant together for mutual protection, and agree upon certain officers to execute their wishes. But according to the National Reform idea there has been a Nation stalking around this American continent from time immemorial, waiting for centuries for people to settle in order that it might make a compact with them, and have people to carry out its designs. Surely, if the National Reform scheme were not inherently wicked, the absurdities into which intelligent men are obliged to run in order to foster it, should consign it to oblivion. But people love to be humbugged.

E. J. W.

Let Moral Government Remain Moral.

THE eighth Wisconsin district of the Woman's Christian Temperance Union passed this resolution:—

"WHEREAS, God would have all men honor the Son even as they honor the Father; and,

"WHEREAS, The civil law which Christ gave from Sinai is the only perfect law, and the only law that will secure the rights of all classes; therefore,

Resolved, That civil government should recognize Christ as the moral Governor, and his law as the standard of legislation."

What does a civil government want with a moral governor? civil governments have only civil governors; moral governors belong only with moral governments; there cannot be a civil governor in a moral government; nor can there be a moral governor of a civil government. But this is not all; that resolution says, "The civil law which Christ gave from Sinai," etc. But the law which Christ gave from Sinai was not a civil law at all; it is the moral law; it is the law of the Government of God. If that law is a civil law, then God is only a civil governor, and there is no such a thing in this universe as moral government, or moral law, and no such thing as morality, no conduct can go deeper than civility, and no obligations can rest upon men beyond the restraint of outward actions.

This is the logic of that resolution; this is precisely the mistake that was made by the Pharisees in the time of Christ. "The moral law was generally applied as the civil law, not to the acts of the spirit, but to the acts of the body. It was applied to the external conduct of men, not to the internal life. If there was conformity to the letter of the law in external manners, there was a fulfillment, in the eyes of the Jew and the Gentile, of the highest claims that God or man held upon the spirit. No matter how dark and damning were the exercises of the soul; if it only kept its sin in its own habitation, and did not develop it in action, the penalty of the law was not laid to its charge. The character of the spirit itself might be criminal, and all its exercises of thought and feeling sensual and selfish, yet if it added hypocrisy to its guilt, and maintained an outward conformity to the law—a conformity itself produced by selfishness—man judged himself, and others adjudged him, guiltless."

But Christ came as the instructor and exemplar in morality; the law which he gave from

Sinai he carried to the thoughts and intents of the heart,—laid bare the soul itself before the great moral eye of the universe; "flashed the light of the divine law upon the awful secrets known only to the soul itself;" and showed that these it is that constitute the transgression of the law of God. In this system of government that is advocated by the Woman's Christian Temperance Union, the National Reform Association, and in principles sustained by the whole Sunday-law movement, there is just such an attempt to reduce the moral law only to the level of outward actions—make it only a standard of civility—as there was by the Pharisees to whom Christ spoke, and to whom he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

This is the only condition to which men ever can be brought by the application of the law from Sinai as a civil law, making it the standard of civil government.

Such ideas as are here embodied in this resolution, and such resolutions as the Woman's Christian Temperance Union adopted, and such work as they do in this line, will never do. The women of the Woman's Christian Temperance Union and all other people, want to understand that civil government is civil, and not moral; that civil government is based only upon civil law, and is governed only by civil governors; that it does not aim at securing morality, but only civility. Such confused ideas of government and law divine and human, moral and civil, clearly show that the women of the Woman's Christian Temperance Union are not in any sense fit to be trusted with the ballot, or with the legislative power in any degree. That these confused views of government and law prevail to such an extent as they do, even amongst men who have the ballot and the legislative power committed to them ought to awaken every American citizen to the most sober consideration of the fundamental principles of American liberties,—which are the true liberties of man.

A. T. J.

Who Are Religious Persecutors?

AMONG Protestants, in the past, such terms as "Papal," "Romish," etc., were synonyms of all that was intolerant. In other words, the Catholic Church has received credit for about all the bitter persecutions that have ever been heaped upon doctrinal opponents. And because of this quite general impression, erroneous as it is, people are wont to rest in utter unconcern as to any danger of religious persecution in this country, where the Catholics are not at liberty to openly manifest their traditional characteristics.

It is, therefore, supposed by many to be safe, yea, even expedient, to trust all civil and religious authority in the hands of Protestant religionists in the United States. And a very extensive and aggressive movement is on foot to carry out such a scheme. Because of this prevalent delusion it is well to note some of the tendencies of re-

ligious individuals and sects outside of the Catholic Church, when clothed with secular power.

All students of history, as well as many merely casual readers, are familiar with the tyrannical and intolerant sway of the Covenanters and Presbyterians in Great Britain, in the sixteenth and seventeenth centuries. It may not be generally understood, but it is a fact, that the Reformed Presbyterians in the United States boast of being the only conservators of the principles of the Scottish Covenanters. Of course they are Protestants, as their religious progenitors, of whom John Knox was a leader, taught that it was right to disfranchise Catholics, and even to put them to death.

This church is leader in the movement to secure a religious amendment to the Constitution of the United States, enforcing by law what it deems the principles of the Christian religion. And representative men, including Conferences, Presbyteries, and other general bodies of the leading denominations, have joined hands with them in the work. Now no man, or set of men, ever earnestly solicit a law which they do not expect to have enforced,—and enforced at all hazards. And it is impossible that they should contend for a law against a strong element of opposition for a quarter of a century without some idea of what would be necessary in order to enforce it. Therefore, persistence in the effort means, in case of success, persistence on the part of the Government in the execution, at whatever cost. In support of this position, I quote the following sentiment from one of the most active leaders in the movement here alluded to. He says:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in the Government without a bloody revolution, will depend entirely upon the strength and resistance of the forces of antichrist."

This National Reform Association, which is a wheel within the Reformed Presbyterian wheel, is well aware, from its experience of twenty-five years in the direct advocacy of its pet scheme, that there will be strong opposition to the measure. Knowing this, they deliberately plan to meet it; and expecting, through any and every means, to eventually succeed in becoming a majority in the land, they openly avow their intentions. The president of this society's Prayer League says to opponents:—

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. . . . If, through prejudice or the enmity of unregenerate hearts, you have determined to oppose the progress of this Nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, you may rightly expect trouble. It will be sure to come to you."

Another apostle of National Reform, as advocated by this religio-political association, says:—

"There ought to be a mighty army ready to pour out treasure and blood, if need be, to vindicate the authority of Christ. The Bible should be adopted as a standard to decide questions of political life, to decide between right and wrong. The idea of a divine law and a divine Christ should be forced into politics."

And still another declaration of intention in-dorsed by that body is thus expressed:—

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."

According to the express acknowledgment, yea, the boast, of those who are endeavoring to have their faith incorporated in the fundamental law of the land, when they shall have attained

their end they will use the utmost power of the Government—if need be, "a mighty army ready to pour out treasure and blood"—in order to compel all to accept their peculiar religious faith. And this is so-called Protestantism. Now we have it plainly set before us, that opening the way for religious legislation in our free country means radical persecution for all dissenters from the established faith. And this notwithstanding the fact that Protestants are the instigators of the scheme, and expect to be the executors of the law. Let no one be deluded by the seductive idea that this is a Protestant move and can bode no danger. Beware of the religious clan that seeks political power. Human nature is the same in all ages, and in all religious sects.

W. N. GLENN.

A True National Reform Government.

IN the *Century* of April, 1888, Mr. George Kennan had an article on "Russian Penal Code," from which in the August SENTINEL we copied what it had to say on the subject of religion. In that it was shown clearly that the Russian Government, with all its tyranny and intolerance, is the very kind of government that the National Reformers are working for. In the April *Century*, this present year, Mr. Kennan gives us a view of the workings of the Russian police department, in which is shown very clearly the working of National Reform principles. The following extract from the article will enable the reader to judge for himself:—

"The police, with the Minister of the Interior at their head, control, by means of passports, the movements of all the inhabitants of the empire; they keep thousands of suspects constantly under surveillance; they ascertain and certify to the courts the liabilities of bankrupts; they conduct pawnbrokers' sales of unredeemed pledges; they give certificates of identity to pensioners and all other persons who need them; they superintend repairs of roads and bridges; they exercise supervision over all theatrical performances, concerts, tableaux, theater programs, posters, and street advertisements; they collect statistics, enforce sanitary regulations, make searches and seizures in private houses, read the correspondence of suspects, take charge of the bodies of persons found dead, 'admonish' church-members who neglect too long to partake of the Holy Communion, and enforce obedience to thousands of multifarious orders and regulations intended to promote the welfare of the people or to insure the safety of the State. The legislation relating to the police fills more than five thousand sections in the *Svod Zakónof*, or collection of Russian laws, and it is hardly an exaggeration to say that in the peasant villages, away from the centers of education and enlightenment, the police are the omnipresent and omnipotent regulators of all human conduct—a sort of incompetent bureaucratic substitute for divine Providence.

"In order to give the readers of the *Century* an idea of the nature and infinite variety of the transactions regulated in Russia by the Government through the police, I will quote, almost at random, the titles or subjects of a few of the circular letters of instructions sent by the Minister of the Interior to the governors of various Russian provinces between 1880 and 1884. They are as follows:—

"1. To regulate religious instruction in secular schools.

"2. Concerning measures to be taken to prevent horse stealing.

"3. Concerning a list of dramas that are unconditionally permitted to be put on the stage.

"4. To prohibit the sale of Shimanski's Pills.

"5. To prohibit peasants from cutting young birch trees with which to decorate churches and houses on holidays.

"6. Prescribing the manner in which the censor shall supervise the reports and accounts of private societies.

"7. Concerning a removal of the restrictions upon the transportation of rendered tallow.

"8. Concerning personal identification marks in the passports of Jews.

"9. To regulate the use of mineral waters by sick or wounded officers of the army.

"10. Concerning an order for the sale of all grain by weight instead of by measure.

"11. Setting forth the circumstances under which, and the times at which, the police and other employes of the Ministry of the Interior can wear white linen covers on their caps.

"12. Concerning the question who has the right to collect subscriptions in the empire for the holy places in Palestine.

"13. To abolish the long chains used for the purpose of chaining together marching criminals in gangs of six.

"14. To regulate printing on the paper of cigarettes.

"15. Concerning the prohibition, at meetings of provincial assemblies and town councils, of the expressions of such opinions or judgments as may, from their nature, lie outside the limits of the jurisdiction of such bodies.

"16. Concerning an order prohibiting the emigration of dissenters to the Trans-Caucasus.

"17. Concerning regulations for the proper construction of houses in peasant villages.

"18. To control and regulate the transportation of animal bones.

"19. To regulate advertisements of medicines.

"20. Forbidding the use of all school-books and appliances of instruction not approved by the Minister of the Interior and the ecclesiastical authorities.

"21. Concerning the proper method of measuring the legs of recruits for the army.

"22. Concerning meetings of school-teachers.

"23. Prescribing the manner in which permission shall be obtained for concerts, readings, theatrical performances, and other public entertainments.

"24. To require printers to send to the Department of Police copies of all newspapers, magazines, and almanacs printed by them.

"25. To prevent the sale of quinine that is not of good quality.

"26. To regulate the censorship of price-lists, printed notes of invitation, and visiting cards.

"27. Concerning the construction of water-closets according to the removal or barrel system.

"28. Providing for the censorship of the seals, rubber stamps, and cards of private individuals and business corporations.

"29. To regulate begging for ecclesiastical institutions and for the holy places in Palestine.

"30. To regulate the sale by apothecaries of certain 'cosmetics'—namely, soap, starch, brilliantine, tooth-brushes, and insect powder.

"These are only a few of the countless thousands of orders, directions, and regulations that come within the jurisdiction of the imperial police. Of course they are not all carried into effect. The enforcement of such a multitude of prohibitions and restrictions, affecting every province of human life, is beyond the power of any one man or any set of men; but whether they are enforced or not, they operate constantly as a bar to individual enterprise, a network to restrain every free impulse, and a clog upon all human activity.

"It is difficult for Americans to realize that such relations can exist between the people of a country and the Government as those shown by these circulars to exist in Russia. Imagine a governor of New York State issuing an order requiring all the citizens of that State to send in their seals, rubber stamps, and visiting cards for censorial supervision. Or imagine a Postmaster-General writing a circular letter to the governors of all the States prescribing rules for the regulation of the sale of soap, starch, brilliantine, tooth-brushes,

and insect powder! Such an extension of the powers of government is to us almost inconceivable, both on account of its tyranny and on account of its preposterous absurdity; and yet such regulations are not regarded in Russia as anything extraordinary, and one sometimes finds the police engaged in work that is even more remarkable than the regulation of the sale of tooth-brushes and insect powder. I have in my possession the original report of a Russian police *pristav*, written upon a printed form, in which the officer notifies his superior that, in compliance with instructions of such and such a date, he has called upon such and such persons, who are named, and has 'admonished' them that they must partake of the Holy Communion, 'upon penalty of an administrative calling to account [pod opaseniem v' protivnom sluchae kazennaho vziskania.]' This document bears in capital letters at the top of the first page the words, 'Ukase [oo-káz] of his Imperial Majesty the Autocrat of all the Russias.' In the newspaper *Sibir* (See-bér) for July 10, 1883, it is stated, as a matter of news, that the police authorities of the city of Irkutsk have just received orders to admonish all persons who have been neglectful of religious duty, and to oblige them to partake of the sacrament. The use of the police power as a means of compelling indifferent or backsliding Christians to partake of the Holy Communion—the sending of an armed man in a blue uniform to drag another man to the table of the Prince of Peace, and to compel him to eat and drink the symbols of the broken body and shed blood of Christ—is something that has not often been seen, I think, outside of Russia, since the Dark Ages."

A few words only are necessary to show that this very state of things must exist in this country, if the National Reform Association, the American Sabbath Union, and the Woman's Christian Temperance Union, succeed in carrying out their (ir)religious designs. All of these associations heartily indorse Mr. Blair's proposed amendment to the Constitution, which requires that the principles of the Christian religion be taught in the public schools. It has already been shown in these columns that the adoption of that amendment would require that text-books on religion be issued, and that both text-books and teachers should be in harmony with the standard of religion that would be recommended by the ecclesiastical authorities. But when that is done it will be necessary that a strict watch should be kept to see that no other text-book is brought in; and to see that no teacher presumes to inculcate any ideas of his own, that may be different from the established religion.

The individuals who will have this matter in charge may not be called police, but their duties will be exactly such as are defined in the articles above numbered one, twenty, and twenty-two. They will have to regulate religious instruction in secular schools. They will have to note if any books and plans of instruction are used that are not approved by the ecclesiastical authorities, and they will have to oversee the meetings of school-teachers to guard against the introduction of anything in their discussions that shall differ in any way from the standard of religion set by those ecclesiastical authorities. In short, they will have to see that religion is not discussed at all; for it must be obvious to any thinking person that when the State, having taken counsel of the elders, prescribes the religion for its citizens, re-

ligious discussion is at an end. School-teachers will have no business to question the text-books, and they will not dare presume to make any alteration. If anything different is to be taught, it will have to be decided upon by the ecclesiastical authorities of the Nation, just as in the days of old in Europe, no new thing can be even mentioned in the school unless a new council has passed upon it. When the council shall have decided upon what shall be taught the people, the school-teachers and ministers of low degree will have simply the duty of handing to the people that which has been given to them by their superiors.

Again, the enactment of a strict national Sunday law will require that the powers of the police be very greatly magnified. Indeed, the Sunday law is often called "a police regulation," showing that the enforcement of the law will rest largely in the hands of the police. Of course the number of police will have to be greatly increased in order that they may keep an oversight over all the people, to see that no one violates the law. It will be their duty, also, as in Russia, to "admonish" people who do not attend divine service at stated intervals. The leaders in the Sunday-law movement openly avow that their desire for a Sunday law is that people may go to church. But as we have before shown, if the mere enactment of a Sunday law does not accomplish their designs, they will necessarily have to amend it so as to require attendance at church. Moreover, Mrs. Bateham has said that what they want is the "ideal sabbath of the Puritans;" the guarantee to rest and to worship. Now we have before us some of the laws by which that ideal sabbath was secured, and we will quote them. In Robert Wodrow's "Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberdeen," we find the following:—

"It is thocht expedient that an baillie with tua of the session passed throw the towne everie Sabbath-day, and nott sic as they find absent fra the sermones ather afor or efter none, and for that effect that they pass and serche sic houss as they think maist meit."

In his collections he says that the session allows the searchers to go into the houses and apprehend absentees from the Kirk. In the records of the governor and company of the Massachusetts Bay in New England we find that in 1629 the first Sunday law in the colony read thus:—

"And to the end the Saboth may bee celebrated in a religious manner we appoint, that all that inhabite the plantacon, both for the gen'all and pticuler employmts, may surcease their labor every Satterday throughout the yeare at 3 of the clock in the afternoone, and that they spend the rest of that day in catichising and pparacon for the Saboth, as the ministers shall direct."

This is very similar to the law now required by the American Sabbath Union. But that law was found insufficient to meet the desires of the ecclesiastics, and so in 1634 they supplemented it by the following:—

"Whereas complainte hath bene made to this Court that dyvers psons within this jurisdiccon doe vsually absent themselves from church meetings vpon the Lord's day, power is therefore given to any two Assistants to heare and sensure, either by ffyne or imprisonment (att their discrecon), all misdemeanrs of that kind committed by any inhabitant within this jurisdiccon, provided they exceed not the ffyne of vs for one offense."

It worked then just as we have said it will work now. First was the strict Sunday law. Then was the law requiring everybody to go to church, and allowing officers to search the town to discover absentees. In 1782 an act was passed enjoining the worship of almighty God, as an essen-

tial part of the due observance of the Lord's day, and imposing a fine of ten shillings upon any able person who shall absent himself for a month from the public worship of God on the Lord's day. This statute provided for wardens to enforce the law, and gave them power to enforce it by stopping travelers, and by entering all places where they may find or think they may find Sabbath-breakers.

That is the "ideal sabbath of the Puritans." That is the condition of things that Mrs. Bateham wishes to see in this country. When it shall be brought about we shall have a despotism fully as bad as that of Russia. Mr. Kennan says that Russian police are "a sort of incompetent, bureaucratic substitute for divine Providence." If the American Sabbath Union and the Woman's Christian Temperance Union shall secure their desired ends, we shall have a police who will not only be a substitute for divine Providence, but a substitute for men's consciences. Is there an American who has any love for freedom? If there is let him protest vigorously against any such usurpation.

E. J. W.

Sunday and Sunday Newspapers.

As referred to elsewhere in these columns, the question of Sunday newspapers is agitating the minds of some of the good people of Sacramento, this State, and the editor of one of the dailies of that city has felt called upon to explain at some length his position in the premises. We quote as follows from the *Record-Union* of May 8:—

"The *Woodland Democrat* quotes in full an editorial note of the *Record-Union*, concerning the manifest antagonism of public sentiment to the Sunday hoodlum picnic, and the growing disposition to secure for the one day in seven more of consideration as a day when boisterous amusements, carousal, and rowdyism ought to cease. In that article we also said that the sentiment referred to was not opposed to rational use of the day, as good taste, the demand for change, and the necessities of rest and recuperation, require, even when these are manifest by indulgence in reasonable amusements. Upon such expression our contemporary thus comments:—

"The above is from the *Record-Union*, and right beside this friendly sympathy with the sentiment against Sabbath desecration is a blazing advertisement stating that the *Record-Union*, in order to be 'abreast with the times,' will issue a regular Sunday edition. This is not a youthful ebullition, but the determination of a respectable, staid, elderly journal. How does it seem as to consistency?"

"We are amazed that so old a journalist as the editor and proprietor of the *Democrat* should have committed himself to the confession of such rank ignorance. The intelligence bounded by a comprehension that cannot distinguish between rowdy picnics, boisterous amusements, and drunken routs, and the sober and educating vocation of issuing a clean newspaper for reading by the people on Sunday, or any other day, is really unworthy of consideration. But since our contemporary asks how the expression quoted from the *Record-Union*, and its announcement of the *Sunday Union*, can be reconciled, we are disposed to reply, since it will reach a few other hide-bound people who strain at a gnat and swallow a camel in disapproving of a newspaper that is compiled, originated, composed and made ready for the press on Saturday, but who do not even entertain the suggestion of gagging over a newspaper that is the product of Sunday work *entirely*,

in order that the editor of the *Democrat*, in common with the rest of the community, may enjoy coffee and the record of the news of the world on Monday morning.

"There is no question of consistency involved in the case of the *Record-Union*; it has published a Monday edition, the product of Sunday labor, for more than a third of a century. That it now proposes to publish a newspaper dated on Sunday, but the product of Saturday labor, in no wise changes its relation to the public or to the Sunday question, and the decent observance of that day. If all the world does no more to offend the Sunday sentiment than this journal, neither clergy nor laymen need entertain any fear of desecration of the day. We recall a time when the *Democrat* was composed, printed, and issued on Sunday—it being an evening paper—and its proprietor and editor held that he was serving God and man thereby. The Woodland community will bear us out that his religious convictions and profound regard for things holy were as deep and sincere as those of his successor, who now takes the *Record-Union* to task, but, unlike his predecessor, holds the *first* instead of the *seventh* day holy. We have no patience with the bigotry and shortsightedness that exclaims against the clean, helpful, and knowledge-disseminating newspaper dated on Sunday, but that has a stomach for the all-around newspaper that is wholly worked up on Sunday and simply dated on Monday.

"The *Record-Union* yields to none in its regard for the sentiments of the Christian world, and in sincerity has labored diligently through the medium of these columns to afford its priest and apostles a wider hearing than their pulpit insures, and has labored on Sunday to that end. It has not come to our knowledge that any of these worthy people, whose profession, like that of the journalist, is the betterment of mankind, have ever objected to the industry of the press that makes the newspaper a vehicle for carrying to the world the voice of the pulpit, even though that industry involves labor on Sunday."

What the *Record-Union* says about the work on a Sunday paper is true, as every newspaper man can testify, as is also what is said of the work on a Monday-morning paper; if either ought to be discontinued because of Sunday work, certainly it should be the Monday paper. But that is not where the shoe pinches; the trouble is, as many ministers have been candid enough to state, that people read the newspapers instead of going to church; the papers are, in short, the competitors of the preachers, and the latter want a monopoly of instructing the people on that day. Were it not for this fact, the outcry, if there were any, would be against the Monday paper.

A Timely Utterance.

THE following letter, dated Burlington, Vermont, May 1, speaks for itself:—

EDITORS AMERICAN SENTINEL: Yesterday I had the privilege of listening to an eloquent address delivered in this city by M. H. Buckham, D. D., president of the State University at Burlington. His address clearly showed that there are still great and true hearts in old Vermont, that beat in unison with the noble principles of our fathers who framed our National Constitution.

The Burlington Daily *Free Press* favors us with a copy of the address, from which I have taken the liberty to clip a paragraph to send to

you, thinking that you might wish to insert it in the SENTINEL.

It is as follows:—

"We recognize also God's good hand upon us in the Constitution which for the century past has been the law of our national life. The world may be challenged to point to a public document which gives better evidence that its framers were inspired and guided by a wisdom beyond their own. It would have better suited a few literalists if the divine name had been inserted somewhere, anywhere, if so be that in some conventional and perfunctory way the divine being might have had due recognition. But as God is in nature in its abounding vitality, in its exquisite beauty and perfect harmony, a thousand times more impressively than if his name had been spelled out in the rock and bellowed out in the thunder, so God is in the Constitution in that reticent reverence which does not parade his titles in set phrase, but does put his love of justice and of mercy, his care for the rights of the weak and the duties of the strong, into every article and section and clause of it. Most significant to us in the retrospect of it is the fact that slavery in those days of its power could get no direct recognition in the Constitution, but that in this august presence it stands a marked and guilty thing, ashamed of its own nature. Significant also in face of the history of State religions is the provision that 'there shall be no law respecting an establishment of religion or prohibiting the free exercise thereof,' and that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' Thus did our fathers render unto Cæsar the things that are Cæsar's and to God the things that are God's. Thus has religion in America escaped the 'fatal donation of Constantine,' and thus has the word of God had free course and been glorified."

In this State there is much interest in National Reform questions. Mr. Buckham is one of the first men in this State.

EDWIN R. PALMER.

That Petition Again.

SINCE the AMERICAN SENTINEL has shown up so fully the crooked methods by which the Woman's Christian Temperance and American Sabbath Unions have added signatures to their Sunday petitions, the leaders of these organizations have found it necessary to do something to divert public attention from their course, and, not being able to offer any excuse for the dishonest methods, they have had no alternative but to try to make it appear that the signatures to the protest were not obtained in a legitimate manner. Of course this does not help their cause any, for even if all the signatures to the protest were fraudulent, that would not make their duplicity any the less; but the charge which they bring serves in a measure to divert attention from themselves.

Their charge is: First, that the petition was signed only by Adventists. Second, that those who signed it who were not Adventists did so because they did not understand what they were doing. Third, that all besides Adventists who signed it were saloon keepers, who naturally disliked the idea of a Sunday law.

It needs nothing more than this statement of the charges which they make, to show to what straits they are driven to make it appear that they alone are not guilty of fraud; for one part of their charge contradicts every other part.

That the petition was not signed by Adventists exclusively is shown by the fact that, according to the Seventh-day Adventist Year Book, there are only 26,000 members of that denomination in the United States; whereas, there were 230,000 signatures to the petition that was presented in the Senate last winter, and as many more have been obtained since. These are not "representative" signatures either. Anyone who

wishes to do so can verify the fact that there are 230,000 distinct signatures in the petition that was presented to Congress.

We have, however, just received a letter from a gentleman in Woodbury, N. J., a stranger to us, which covers every point of the charge which the Sunday-law people bring against those who circulated the protest. It is so concise a statement that we present it in full. It was entirely unsolicited by us, and was called out by the statements of the *Western Christian Union*, which were quoted in the article, "Is This the Breath of the Puritan?" in the SENTINEL of April 10. Referring to the statement that the canvassers for signatures to the protest had adopted the practice of "button-holing unsuspecting citizens in railroad waiting-rooms and street corners, not a few of whom were unfamiliar with the question," the writer says:—

"Gentlemen, I am not an Adventist; neither am I ignorant of this great question now claiming the attention of so many people of this Union. I was one of several who signed this petition against the Blair bill. I was not asked to sign this until the gentleman who circulated it was fully satisfied that I knew just what I was signing. This paper was headed by the pastor of the M. E. Church of this city; next came that of my own pastor, of the Baptist Church, followed by the signatures of several of the prominent men of our city, whose signatures I recognized. I have in my possession a petition upon which I expect to receive a number of names of Christians. All of them will know why they sign it. I do not wish to weary you, but I want to say to you that I am sorry to see those of my own faith persecuting those Christians against whom they can bring no greater charge than that they insist upon having the liberty which God has given every man, and which our National Constitution guarantees. God speed you in this work. I remain, etc."

This simple statement meets every point of the charge which they bring against us; and coupled with the fact that every point of their charge contradicts every other point, it certainly ought to put a stop to their attempt at misrepresentation; but it will not. Having started on a career of misrepresentation, and being determined to have a Sunday law, which cannot be secured by fair means, they must necessarily pursue their course to the end. Our desire is to save as many as possible from coming to that end, which will not be simply the securing of a national Sunday law.

E. J. W.

Exemption Clauses in Sunday Laws.

THE *Christian Oracle* of April 25 contains an article from a fair-minded correspondent, upon "License and Sunday Laws." In it he makes the following reference to one who had previously written to the same paper:—

"He says that if the Blair bill should pass, and a strict Sunday law be passed, Adventists could obey the law without any violation of their religious principles. True; but if you forbid them doing any manual labor on that day you rob them of one-sixth of their power to earn a living for their families—or at \$2.00 per day it would amount to \$104 annually. Without their consent, is that American liberty? Suppose you rest on Sunday, and we pass a law to prohibit you from working Mondays; how would that suit you? Brethren, we don't want a Sunday law unless it has a proviso that those who conscientiously keep the Sabbath shall not be prohibited from performing their usual occupation on Sunday, The Constitution is good enough as it is."

The writer of the above evidently believes in equal and exact justice to all; but he has not given the Sunday question sufficient thought, or he would know that there can never be any justice in connection with a Sunday law. In the

first place, a seventh-day Christian could not obey a Sunday law without violating his conscience. It is not necessary, however, to dwell upon this, since the writer would not have such compelled to rest on Sunday, because, as he rightly says, such compulsion would be robbery.

But those who have given much thought to the subject, whether friends or foes of Sunday legislation, know that no law can long be enforced with exceptions. We say that it is utterly impossible to enforce a Sunday law that makes an exemption in favor of those who observe the seventh day. Such a thing never has been done, and never will be done. True, there are Sunday laws which exempt observers of the seventh day; but those laws are never enforced. They remain upon the statute books as dead letters. When the time comes that enough people get in earnest to have them enforced, they secure the repeal of the exemption clause. Then they can enforce the law, and not before.

Take the case of Arkansas as an example. It had for a long time a Sunday law which made an exemption in favor of seventh-day people. But that law was not enforced. No attempt was made to enforce it. Finally some *unco*guid* people concluded that the law ought to be enforced. But they could not enforce it as it was. Why?—Because there was really nothing to enforce. The exemption in favor of seventh-day observers deprived the law of all its force. So they pleaded for the repeal of that exemption section, so that no non-religious person could evade the law by professing to be an observer of the seventh day. There is no evidence that any person had ever done so; but the Sunday-law people saw plainly that that could easily be done, and that to attempt to enforce a Sunday law with an exemption section, would be like trying to trap a fox with two holes to his den. So they stopped up all chance of escape, by securing the repeal of that obnoxious section. Then the law was enforced for the first time in its existence. And right vigorously was it enforced too. Then the saloon keepers had to suffer, didn't they? Not much. They sold whisky as openly as ever, and were not even indicted therefor. It was enforced against those who had rested on Saturday, and against no others. The National Reformers of Arkansas seemed to feel a special interest in the physical welfare of the Seventh-day Adventists and the Seventh-day Baptists, for they sought to compel them to rest after they had already rested, while others were left free not to rest at all.

This prosecution went on until public indignation demanded that simple toleration, if not justice, should be granted to those observers of the seventh day, all of whom were good citizens. So a bill was introduced and passed, which granted to conscientious observers of the seventh day immunity from the pains and penalties of the Sunday law. The result was that the prosecution ceased. No attempt has been made since to enforce the law. Surely this is far more than merely suggestive.

Now a National Sunday law is desired. Its advocates make a great show of liberality, and say that they are going to see that it exempts those who observe the seventh day. The Blair bill, however, made no such exemption. Nevertheless, many fair-minded persons are caught by the pretension to liberality on the part of the National Reformers and the American Sabbath Union. But let it not be forgotten that the object of this proposed National Sunday law is to make efficient existing State Sunday laws. But

it cannot give efficiency to them unless it is itself "efficient;" and it may be accepted as a fact that it will be no exception to previous laws, and cannot be enforced so long as it makes any exemption of those who observe another day. So the exemption will be allowed to remain only till the law is secured, and when the time comes to enforce it, the exemption will be repealed. That is the way it is done. Exemption clauses in Sunday laws are frauds. They are designed only to delude fair-minded persons into favoring the enactment of the law, and they never serve any other purpose. Let all lovers of justice pay no heed to the voice of the National Reform charmer, charm he never so wisely. E. J. W.

Please Explain.

FROM figures based on the census of 1880, the American Sabbath Union, so called, estimates that there are in the United States, out of a total of 17,392,000 workers, 3,145,572 persons deprived of their Sunday rest, of whom 1,555,404 are "regularly engaged in needless work for gain on Sunday." This may all be true; and it may also be true that many of these men would lose their situations if they should refuse to do Sunday work, but does it follow that laws should be enacted which would enable them to keep the day just as well as not? Said the Saviour, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me;" and if a man's convictions are not strong enough to move him to do that which he believes to be a sacred duty, even if it does entail pecuniary loss, it is scarcely worth while to strengthen them by legislative enactment. The man who will not serve God unless it is *convenient* to do so, does not serve him acceptably at all.

But there is another feature of this question which is worth considering. The advocates of a law which guarantees to these Sunday workers a day of rest, whether they desire it or not, demand that *all* shall rest upon Sunday. They know that a small minority of their fellow-citizens conscientiously keep the seventh day at not a little sacrifice, and that they ask no law to enable them to do it without such sacrifice, yet Sunday-law advocates propose to secure a law which will compel them to keep another day also, thus depriving them of one-sixth of their means of support for conscience' sake. Will someone please explain why the State should make it so easy for some of its citizens to outwardly observe the forms of their religion, and at the same time so difficult for others?—*Signs of the Times.*

Is It Ignorance?

UNDER the heading, "Ignorance That Is Inexcusable in This Progressive Age," the Sacramento *Record-Union* of May 8 publishes the following. We are inclined to the belief that the letter to the *Record-Union* was the result, not of ignorance, but of something which is even more inexcusable.

"The following letter was received by the managing editor of the *Record-Union* yesterday:—

731 N STREET, SACRAMENTO, May 7, 1889.

DEAR SIR: Please instruct your carrier *not to leave the Sunday issue* of your paper at my house.

I am opposed to Sunday papers on principle, and am sorry for this change in policy in the management of the *Record-Union*.

A Monday paper may be published without Sunday work, but seven papers a week cannot. I am, yours respectfully,
ARNOLD T. NEEDHAM,
Pastor Sixth Street M. E. Church.

"Why, certainly, we will so instruct the carrier, but at the same time we would suggest to the reverend gentleman that it ought to be a greater salve to his tender conscience to have the same instructions given in regard to the Monday issue, as the work on the latter is all done on Sunday, while the work on the Sunday edition is necessarily done on Saturday and Saturday night. Mr. Needham ought to know this as well as any man, for reporters of this paper have often worked on Sunday in the preparation of his sermons for the hands of the compositors, who have had to set them up on Sunday night. Frequently the reporters are assisted in this work by the ministers themselves—and on Sunday, too.

"We had believed that there were none so ignorant of the work of publishing a daily newspaper as this letter seems to indicate. We thought that everyone knew that the publication of a paper on Monday morning involved the working of the entire force on Sunday, while the work of publishing a Sunday edition must be done on Saturday night. We have never heard Mr. Needham complain when he saw his sermon published in the *Record-Union* on Monday morning, that the reporter and compositors had been compelled to work on Sunday in order that he might have that satisfaction, thereby enabling him to place his arguments before an immense audience, which he could never have reached in any other way."

Christianity Does Not Need It.

A CORRESPONDENT of *Reason* has struck the right chord in opposition to the proposed Sunday law, as will be seen from the following, which we clip from that paper:—

"On grounds of public policy there are grave objections to the proposed legislation, but the objections from the standpoint of those who have the best interests of religion at heart are equally weighty. The Christian Church in America occupies a position different from that in those countries where it has been in league with the State. While there may be much indifference and unbelief, there is but little active hostility. Secularism in the European sense of bitter hatred of all that savors of the church, has little power among our native-born population. It is because here the church has not been identified with ecclesiastical annoyance and intolerant legislation.

"Our Protestant churches cannot afford to enter the arena of politics, and transform what had been mere unbelief into active enmity. Religious legislation in a country like this has no power to convince nor to coerce, it can only irritate.

"Christianity must be true to itself before it can perform its work; and Christian charity 'vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own.' Christianity 'vaunting itself' in legislative enactments and 'seeking its own' in the Constitution is true neither to its highest mission nor faithful to its best spirit. Dogmatic and sectarian Christianity is, even in the proposed amendment, refused the recognition of the Government; spiritual Christianity does not need it nor ask for it."

It is not enough to say that Christianity does not need such legislation; it cannot stand it. Christianity will not ask for legislation in its favor, even as Christ did not, and if men secure legislation in favor of Christianity, they will succeed only in driving Christianity out of the Church as well as out of the State.

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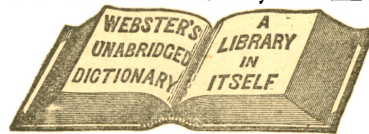
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The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 5, 1889.

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THE Southern Baptist Convention, recently in session at Memphis, Tenn., adopted the following resolution:—

“Resolved, That we fully sympathize with the American Sabbath Union in laboring to secure such national legislation as will allow to all employes of the National Government one day in seven as a day of rest, and request our brethren to promote its work so far as may be practicable.”

That is a rather misleading way of putting it; for that for which the American Sabbath Union is laboring is not to secure to Government employes the *right* to rest, but to *compel* everybody to rest whether they wish to or not. If anybody doubts this, let him read the Blair Sunday-Rest bill, which the Union indorsed. We very much fear that the Southern Baptists are proving recreant to true Baptist principles.

WE are informed by a letter from our brother editor, A. T. Jones, now in the East, that the debate between Dr. Crafts and himself announced to take place in Chicago, June 12, 13, 14, has been declared off by Mr. Crafts, the challenging party, and that for no better ostensible reason than that the Chicago ministers refuse to interest themselves in the matter as fully as he feels that they should. This is quite a disappointment to us, and we doubt not that it will be also to the readers of the AMERICAN SENTINEL, as we proposed to give a verbatim report of the debate. Mr. Jones has written to Mr. Crafts protesting against his arbitrary action in the matter, and offering to meet him at some other time. We trust he will yet be able to make satisfactory arrangements with this champion of National Reform, and if so we promise our readers the full benefit of all that is said on both sides of the question.

GEORGIA ought to be a paradise for National Reformers, for the law of that State provides that a fine for working on Sunday may be as high as \$1,000, and that “all moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath-day, shall be paid to the Ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county.” In addition to the fine the convicted person may be imprisoned for six months and worked in the chain-gang. No exemption is made in favor of those who observe a day other than Sunday. It should be remembered in this connection that it is urged in behalf of a National Sunday law that all that is wanted is simply to make State laws effective. But in the case of Georgia that would be a good deal more than any Christian would ask. Such a law is a disgrace to any State. And to seek to make it effective stamps any association, we care not how high its professions may be, as antichristian. Men who would seek to make such a law “effective” would use the rack and thumb-screws if they had the power.

AN association has been organized in Japan, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, “carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity.” This is simply National Reform in the interest of Buddhism. But there is hope for Christianity in the fact that many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics. And it ought to be condemned not only in Japan but in the United States. If it is right that the majority should rule in matters of religion in one country it cannot be wrong in another, and Japan would have the same right to exclude or boycott Christianity that the United States would have to discriminate in religious matters.

THE following from the *Churchman* is interesting as showing the real ground of opposition to Sunday newspapers; it is not the labor that is performed on Sunday, but it is because the Sunday paper is a too successful rival of the churches:—

“The outcry in England against the appearance in London of a Sunday edition of the New York *Herald* appears to be a little paradoxical. Everyone knows that in the principal centers of population in England there always have been Sunday papers of more or less respectability. The *Observer* is really a high-class Sunday paper. The projectors of the *Herald* evidently consider both Paris and London as mere suburbs of New York, but the opposition to their Sunday edition suggests a question as to the violation of Sunday rest involved in the Monday edition of a paper. It is the Monday paper that requires editors, compositors, and printers to work on Sunday. Only the publishing and distribution of the Sunday paper demands Sunday labor. It seems a more rational demand that proprietors of newspapers do as Italian papers in this city do, *i. e.*, omit a Monday edition, or else publish it only at noon or after noon. But of course we must not lose sight of what is, after all, the strongest argument against the Sunday paper, namely, that its piquant attractions, its utter worldliness and secularity, distract the minds of the people from the religious observance of the week’s one hallowed day.”

THE National Reformers assume prerogatives and vested rights in the matter of Sunday legislation on the ground that first-day observers are largely in the majority as compared with those who adhere to the seventh day. Now we have always maintained that the issue is not between the claims of certain days to special consideration. It is a question as to whether the civil and religious liberty of all classes now guaranteed by the Constitution shall be maintained. Equal and exact justice to all men is the principle for which we contend, no matter what day they choose to keep, or whether they keep any day. Justice is not determined by majorities, but even if it were, that would nullify the assumed rights of the Reformers. Although Sunday-keepers are more numerous than the observers of the seventh day, both together—if we reckon by church member-

ship—are but a small minority of the people of the United States. So, to be consistent with their own arguments, they should stop their clamor for religious legislation. They know very well the majority is against it. But, as we have before stated and often demonstrated, consistency is no part of National Reform.

THE *Frontier* is a journal published at Spokane Falls, Washington Territory. A copy of its issue of February has been sent us which contains a marked editorial against the work of obtaining signatures to the remonstrances against religious legislation and what the editor calls liberty. He refused to sign a remonstrance against religious legislation, or allow the petition to be circulated in his rooms. His ability to judge of what is liberty can be estimated from the opening sentence, as follows:—

“A man came to our rooms recently with a petition to the Legislature, asking that the section in the Constitution of the United States in reference to the strict observance of the Sabbath be not inserted in the new charter for the State of Washington.”

First, there is no section in the Constitution of the United States in reference to the strict observance or any observance of the Sabbath; and secondly, no such petition was ever circulated in Washington Territory. The petitions were that the Constitution of the United States should remain as it is. The *Frontier* had better get into the civilization of the district school.

“DOES prohibition prohibit?” is a question in which all are more or less interested because of the rapid growth of temperance sentiment during the past few years, and it is candidly and fearlessly answered in a recent pamphlet by S. B. Bradford, ex-attorney-general of Kansas. Mr. Bradford has had unexampled facilities for informing himself relative to the practical workings of prohibition, and no one, whether friend or foe of prohibition, can read his statement of facts without deep interest. The friends of constitutional and statutory prohibition should not only read but should study Attorney Bradford’s pamphlet, as it will fill their mouths with arguments in favor of prohibition; and the liquor dealers should read it, as it will show them what they will shortly have to meet in other States. The price of the pamphlet is 25 cents. For sale by The George W. Crane Publishing Company, Topeka, Kansas.

THE “Report of the Missionary Conference” held in London in 1888 is upon our table. It is in two volumes, of some 650 pages each. These volumes are full of live, interesting matter, and should be in the hands of all who are in any way interested in the spread of gospel truth in foreign lands. Every Christian should be intelligent in regard to what is being done for the evangelization of the world, and we know of no better source of information than these books, which can be had by sending \$2.00 to the publisher, Fleming H. Revell, 12 Bible House, New York, or 148 and 150 Madison Street, Chicago.

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