

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,

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"I do not believe that Governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law." So said Rev. W. D. Gray, secretary of the Missouri National Reform Convention. And he was afterward elected secretary of the permanent State organization—the Missouri Sabbath Association.

THE *Pearl of Days*, the official organ of the American Sabbath Union, says:—

"It is worthy of note that in the discussion of the Sunday question by the secular press the divine principles underlying that question are often incidentally conceded. This may be unintentional; nevertheless, the lesson taught us is most suggestive. We see from this fact that the Sunday question, considered only in its economic relations, can never be wholly divested of its moral basis."

It is also worthy of note, that, notwithstanding all of Field Secretary Crafts's twaddle about the civil Sabbath, that for which he and his co-laborers are working is the passage of a law which Mr. Crafts himself has declared "makes Sunday the ideal Sabbath of the Puritans; which day shall be occupied only by worship."

America notices the fact that the bill in the New York Assembly to repeal all laws giving school money to religious or sectarian institutions in that State, was defeated by a majority of only one, and says that the "fact that the opponents of the un-American system of denominational appropriations mustered half the Assembly, should be an encouragement to continue agitations until every sectarian tub in the United States is compelled to stand on its own faith and not upon the pockets of the tax-payers at large."

This is, indeed, a consummation to be devoutly desired by all good citizens, but whether there are good grounds to hope for it or not is to be doubted. True, considerable feeling has been manifested during the past year against granting aid to Roman Catholic schools, but, on the other hand, there is quite a sentiment springing up among many so-called Protestants in favor of religious education in the public schools. And should this ever be realized, it can only be made effective by a division of the school funds, such as has long been asked for by the Catholics. So that while

the action of the New York State Legislature may be good ground for hope in one direction, the growth of the sentiment referred to gives reason to fear that in this matter of giving public aid to sectarian institutions the Papists will soon have powerful allies in the several Protestant denominations which are advocating religious instruction in the public schools.

Who Shall Be the Pope.

In his argument before the Senate Committee in favor of the Blair Amendment to the Constitution, putting the principles of the Christian religion in the public schools, T. P. Stevenson, of the National Reform Association, argued, of course, in favor of it. In his speech he referred to the demand of the Catholic Church that the public school fund shall be divided, and denied the justice of the claim by arguing that,—

"The Roman Catholic Church . . . teaches . . . that the Roman pontiff . . . and the church of which he is the head, are the only authoritative interpreters of the Scriptures; and that since Nations are moral persons, and the questions they deal with are largely moral questions, the authority of the Pope extends over all Nations and Governments."

With the exception of teaching the authority of that particular pope, this is precisely the teaching of the National Reformers, and of Mr. T. P. Stevenson himself. The fundamental principle of the whole National Reform scheme is that Nations are moral persons, and that they deal with moral questions. Now it is a fact that the Scriptures are the standard of morality. Whatever person or power, therefore, that has to deal with moral questions, has necessarily to do with the interpretation of Scripture; and whatever person or power that undertakes *authoritatively* to deal with moral questions, necessarily has to be the authoritative interpreter of Scripture. The National Reform Association declares that the Nation is a moral person, and proposes by an amendment to the Constitution of the United States to declare the right of the Nation authoritatively to deal with moral questions. When the time comes, the Nation by some means will just as certainly have to be the authoritative interpreter of the Scripture. And whether that authority of interpretation be lodged in the Supreme Court, or in a board of ecclesiastics, or in one single ecclesiastic, it is all the same, that authoritative interpreter is, to all intents and purposes, a pope. And that that authority should be seated in the Capitol of the United States, at Washington City, instead of in the Vatican, at the city of Rome, does not relieve the teaching of its essential iniquity, and should not commend it any the more to the American people. A pope is the inevitable logic of the proposition, whether it be taught by the Catholic Church or by the National Re-

form Association; and it is no use for that Association, or for the Protestants of this country generally, to deny the claims of the Catholic Church so long as they assert the principles upon which alone those claims are based. The only difference between the teaching of the Catholic Church and the National Reform Association on these questions is that the Catholic Church openly asserts, not only the principles, but the logic of the principles; while the National Reform Association asserts the principles, and pretends to deny the logic of them. In other words, the Roman Catholic Church is consistent, while the National Reform Association is wholly inconsistent.

A. T. J.

Bad Tactics.

In his argument before the Senate Committee in behalf of the amendment establishing religion in the public schools, February 15, 1889, Doctor Morris drew the line between "the evangelical church bodies on one side, and the Roman Catholics on the other." Then he said: "Now the fact that the public sentiment of the United States stands divided along the lines suggested, gives importance to the question as to the relative strength of the two bodies."

Then, in comparing the relative strength of the two bodies, he said: "According to the latest statistics, in the year 1886 the Roman Catholic population was 7,200,000. That estimate included every man, woman, and child of the Catholic faith in the United States of America at that time. . . . All their children are baptized into the church, and every person of the Roman Catholic faith is a member of the Roman Catholic Church, and is so enumerated and reported. . . . Along that line the Roman Catholics in 1886 were represented to be 7,200,000 citizens, including children. The evangelical population at that time—not the church-membership simply, but the population—numbered 42,646,279."

Senator George—"Those figures, I suppose, are assuring to us politicians that in getting after the Catholics and all that sort of thing, we are not getting in a minority."

Doctor Morris—"Well, sir, you are at liberty to make a very wise inference from the facts which are before you, without comment so far. And now that brings us to a consideration of the peril arising to the country from the method adopted by this minority, this acute, adroit, determined, and united minority, to accomplish their purposes. They seek to secure them not so much by the American method of intelligent agitation before the great jury of the public, presenting the facts and discussing the principles in the open light of broad day, but by political methods, at the handling of which they are adepts."

Senator George—"Let me ask you a question there. Is not this proposed amendment, and are not these proceedings here, rather an imitation of what is charged against the Catholics, of attaining their ends by political methods?"

Doctor Morris—"It would be very strange, sir, if we would not follow an enemy into any battle-field to which he might resort to accomplish his purposes."

This is a new sort of military tactics. That a general should leave a field in which he has every advantage, and follow an enemy into a field where he confesses that that enemy has every advantage, is certainly a novel method of conducting a campaign. He condemns the Catholics for not seeking to accomplish their purposes by the American method of intelligent agitation before the great jury of the public. He knows, and so do we all, that the Roman Catholic claim on the question of religion in the public schools cannot for a moment stand in the field of public discussion against the principles of the American Constitution. Therefore, the proper thing to do for those who oppose the Roman Catholic scheme is to make the public discussion as wide, as public, and as determined as possible. If Mr. Morris's forty-two million of "evangelicals" will take the true American position and stand upon the position of the American Constitution, they need not fear for one moment any peril that might arise from Roman Catholicism; but instead of doing this, these men abandon that field where they have every advantage, and in their own words follow their enemy into the battle-field to which he resorts to accomplish his purposes and not only that, but in that field they undertake to meet the enemy with the very weapons at the handling of which they confess that the enemy are adepts. It is impossible in such a case that there can be any other result than that the evangelicals will be ingloriously defeated.

This, however, is not the first instance in which the "evangelicals" have done the same thing. They first went into the enemy's field by demanding the teaching of religion in the public schools; they now find that they are getting worsted in the contest, and instead of honorably retreating to firm ground in a field in which they could have every possible advantage, they blindly follow the enemy yet further into the field of his own choosing, there to use weapons in the use of which they know the enemy are adepts. Was there ever another instance of such folly?

Senator George probed to the heart the scheme that underlies this whole movement, when he asked Doctor Morris whether these proceedings were not "rather an imitation of what is charged against the Catholics, of obtaining their ends by political methods." That is precisely what it is, and that is all that it is. And as the Protestants, taken as a whole, are so overwhelmingly in the majority in this country, the probabilities are altogether in favor of their winning in the race, and the result can be nothing else than the establishment of a Protestant religious despotism after the model of the Catholic one of the Middle Ages. Will the American people be wise in time?

A. T. J.

AMONG all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*Senate Report, 1829.*

Our Authority for That Statement.

A CORRESPONDENT at Gold Hill, Oregon, writes to ask our authority for the statement that the American Sabbath Union "declare the basis of their movement to be the fourth commandment." We are surprised that any reader of the AMERICAN SENTINEL (for such we suppose our correspondent to be) should ask such a question, because our authority has been repeatedly stated; but for the benefit of new readers and of those who may have overlooked the matter, we will restate a few points:—

1. Colonel Elliott F. Shepard is president of the American Sabbath Union, so called, as well as editor of the *New York Mail and Express*, which paper, in its issue of January 25, 1889, published in full Mr. Shepard's address delivered upon the occasion of his election as president of the Union. In that address Mr. Shepard used the following language: "Choose ye this day whom ye will serve; if the Lord be God, serve him; and if the world be god, serve that. You have to say yes or no—whether you will stand by the decalogue, whether you will stand by the Lord God Almighty, or whether you will turn your back upon him. The work, therefore, of this society has just begun. We do not put this work on mere human reasoning, for all that can be overthrown by human reason. We rest it directly and only on the divine commandment."

2. On the occasion of the hearing on the Blair Sunday-rest bill before the Senate Committee on Education and Labor, December 13, 1888, Mr. Crafts, field secretary of the American Sabbath Union, introduced to the committee as the next speaker, Dr. Herrick Johnson, of Chicago, and in the course of Mr. Johnson's remarks the following dialogue took place between himself and Senator Blair, chairman of the committee:—

"*Mr. Johnson*—This appointment of one day in seven is arbitrary. There is nothing in nature to indicate that division of time. There is the day of twenty-four hours, there is the month, there is the year, all these are natural divisions; but there is nothing in nature to indicate the weekly division, the observance of one day in seven. It is arbitrary, and we regard that as an evidence of its divine origin.

"*The Chairman*—How do you base the Sabbath itself upon a divine ordinance when there is no natural law to indicate which day is to be observed?

"*Mr. Johnson*—It is in revelation, and it is found to be exactly in accord with the laws of nature.

"*The Chairman*—You base the law of one day's rest in seven upon revelation; that is to say, upon the Bible?

"*Mr. Johnson*—Yes, sir.

"*The Chairman*—There are many who doubt that it is established by revelation, are there not?

"*Mr. Johnson*—I think no one who accepts the Bible doubts that there is one day in seven to be observed as a day of rest.

"*The Chairman*—Will you just state the authority?

"*Mr. Johnson*—'Remember the Sabbath-day, to keep it holy. . . . Six days shalt thou labor, and do all thy work.'"

[This quotation is from pp. 50, 51 of "Notes of a Hearing before the Committee on Education and Labor, United States Senate, Thursday, December 13, 1888, on the bill (S. 2983) entitled, 'A bill to secure to the people the enjoyment of

the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship.'" This is a public document, and if the edition is not exhausted can be had free of charge by application to any member of Congress.]

On this occasion Mr. Johnson was speaking directly in behalf of the American Sabbath Union, and, as we have already stated, was introduced to the committee by the field secretary of that Union.

3. But again, in a speech delivered before the General Assembly of the Knights of Labor, held in Philadelphia, November 16, 1888, and reported in the *Journal of United Labor* (the date we are unable to give) Mr. Crafts himself said: "A weekly day of rest has never been secured in any land except on the basis of religious obligation. Take religion out and you take the rest out."

4. Again; the *Lutheran Observer* (524 Walnut Street, Philadelphia), of December 21, 1888, a paper which is in hearty sympathy with the American Sabbath Union, attributes to Mr. Crafts this language: "The bill which has been introduced makes Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship." The bill referred to was Senator Blair's Sunday-rest bill.

Other utterances might be quoted, but these are abundantly sufficient to show that we have not misrepresented the leaders of the American Sabbath Union when we say that they "declare the basis of their movement to be the fourth commandment." And yet they deny that their movement is religious, asserting that it is in the interests of the workingmen, and that it in no way tends to a union of Church and State.

Why Not Watch Protestants, Also?

REV. MAKEPIECE TRUEWORTHY, of Washington, D. C., is very much alarmed at the innovations of the Roman Church in this country. In a communication to the *San Francisco Occident* (Presbyterian), he says:—

"In order to aid in exposing Romanism to the Americans, I have set to myself the task of an examination of some of the best writings lately from the press, and also to a careful examination of Rome's secret work here at the capital—a work which is startling in some respects. When the American people once open their eyes to things they will protest, to the shedding of blood, to this Romanizing of our country."

Of the new Catholic university being erected near Washington, he says:—

"A great many calm men look with justifiable distrust upon this proposed great Catholic university at the seat of our Government. It is probably true that it is a part of a well-settled purpose to prosecute a great political propaganda from the seat of Papal authority in Rome. The late revival of Papal opposition to all things Protestant, whether religious, or the civil institutions growing out of Protestant thought, is indicative of a Papal purpose which Americans should watch closely."

The question naturally arises, in view of the persistent work of the National Reform Association and the National Sunday Union, Why not at the same time watch the purposes of these so-called Protestants? They are engaged in building an image to the same Papal power concerning whose secret work at the capital the Rev. Mr. Truworthy is so much alarmed. All the historical oppressions and intolerance of the Papal Church have been under the privileges of Church and State Governments, whether in

Europe or elsewhere. And the representatives of all the principal Protestant denominations in the United States, including the one to which Mr. Trueworthy belongs, have indorsed the efforts of the "Reformers" to create such a union in the Government.

Now if Rome is powerless, as history proves it to be, to fully carry out her designs without a Church and State Government, and the Protestant churches are laboring to bring about that condition of government under which her ultimate ends will be possible—which party is it that most needs watching? National Reformers are not only endeavoring to open the gates of religious legislation, but they avow a willingness to "join hands" with the Catholic Church in that work whenever the latter will accede to the coalition. Yes, the Reformers are not only willing to join Rome in such a scheme, but take the initiative in the movement, and favor "repeated advances" toward the Papal church for that purpose, even in the face of anticipated "rebuffs."

And the Catholic leaders understand the situation, evidence of which has been given in the AMERICAN SENTINEL in the past, notably in the case of the priest, who, when asked what his church was going to do in the matter of the Blair bills, replied that it was not doing anything in particular; "the Protestants are coming over to us," he said; "all we have to do is to wait." We see, then, that while Mr. Trueworthy and other vigilantes are watching the "Papal purposes" in this country, the Catholics are also watching Protestant progress Romeward, with evident satisfaction.

So those who have a care to guard the free institutions of our country from the scourge of church intolerance, will find it necessary to keep an eye on that professedly Protestant party whose avowed purpose is to make such a change in the Constitution as will open the door for church domination of political affairs. There is no more danger from the evil influences of the "beast" itself than from those of its "image." There is no reason to be any more afraid of out-and-out Roman intolerance than of the same spirit under the guise of Protestantism.

W. N. GLENN.

Rev. J. M. Foster on Religious Legislation.

THE *Midland*, a United Presbyterian paper, published in Omaha, Nebraska, had an article by Rev. J. M. Foster, some weeks since, on "The Basis of Sabbath Legislation," which contains some thoughts worthy of notice. Mr. Foster takes the position that civil government is not a voluntary association but a divine institution, and that it is clothed with authority and power that transcend all human institutions. Its design, he says, is the suppression of wrong and the promulgation of good. "Civil government is the keeper of both tables of the law."

He is correct in saying that civil government is ordained of God. Says the apostle, "The powers that be are ordained of God." But it is nevertheless true, as asserted in the Declaration of Independence, that "governments derive their just powers from the consent of the governed;" neither is there any conflict between the Scriptures and the Declaration of Independence. God has ordained that civil government should exist, that is, that it is right and proper that there should be civil government, but he has not ordained the particular form of government, nor that certain

men or certain families shall rule over their fellow-men. To take any other view of the matter than this is to assert the divine right of kings; and to assert that right, is simply to place our own country outside of the pale of the ordinance of God.

The position that "civil government is the keeper of both tables of the law," will be best examined in the light of the further statement made by Mr. Foster, to wit, "the State is the keeper of the second commandment, and should prohibit idolatry either on the part of the Chinaman or Romanist." Now, if the first position be correct, that the civil government is the keeper of both tables of the law, then the conclusion which Mr. Foster draws from it must also be correct.

But passing by all Chinamen as idolaters of the most gross sort, we will apply this rule to the Romanist. Mr. Foster says that the State should prohibit idolatry on the part of the Romanist. But the Romanist denies that he is an idolater. He will admit that he bows to pictures and images, but will stoutly assert that they are simply symbols of the Unseen, to which his worship is in reality directed, and that the image or picture is only for the purpose of assisting his faith. It is true that, as Protestants, we call that idolatry and such it is; but covetousness is also idolatry (Col., 3:5), and is just as truly a transgression of the divine law as are the more gross forms of idolatry. Shall we then punish covetousness?

But it may be said that the law can only take cognizance of the outward acts, and that while it may punish a man for bowing down before an image it cannot punish him for the thoughts and intents of the heart, because man cannot determine the thoughts of the heart. But if the "State is the keeper of both tables of the law," and is to enforce the law *as the law of God*, where or how shall we draw the line? Is it not as certain that the man who shows by his every-day life that he is covetous is a violator of the divine law, as it is that the man who prays to a picture of the Virgin Mary is an idolater? It may even be the case, and it is often true, that such an one is in every way a better citizen, a better neighbor, and a better man, than the one who is covetous. Moreover, it is just as easy to demonstrate to the satisfaction of an impartial person that the one is an idolater as it is to show that the other is an idolater. The occasional act of the one shows that he is guilty of violating the second commandment, while the whole life of the other, his every business transaction, all his dealings with his neighbors,—all these show conclusively that he violates the same commandment. Shall the law lay its hand upon the one and spare the other?—Certainly not.

Properly speaking, the State is not the keeper of either table of the law. There is no part of the law of God which can be enforced as such, by any human Government. It is within the physical power, though not within the proper sphere of the Government, to compel its citizens to refrain from ordinary labor upon Sunday or on any other day of the week that it may see fit, but it is not within the power of any Government to compel its citizens to obey the fourth commandment. The fourth commandment says, "Remember the Sabbath-day to keep it holy," and simply resting from labor is by no means all that is required in that commandment. According to Isa. 58:13, true Sabbath keeping is not only to refrain from labor upon the Sabbath, but to "call the Sabbath a delight, the holy of the Lord, hon-

orable." And this, civil government cannot compel; therefore, it is impossible for civil government to enforce the fourth commandment; neither can civil government enforce any other commandment as the law of God. Take, for instance, the sixth. The Saviour said that he that hateth his brother is a murderer. A man may manifest all the hatred of which he is capable, and may even express that hatred, and yet the civil law cannot lay hold upon him as a murderer. True, if he makes threats, that is, if he declares his intentions to use violence, the law can place him under bonds to keep the peace. It may be demonstrated as fully as human testimony can demonstrate anything, that his heart is full of hatred, and yet no one would say that the civil law ought to touch him. Still, in the sight of God the man is a murderer. The seventh commandment furnishes another illustration, which we need not dwell upon, as all are familiar with the teachings of the Saviour on that point. But this is sufficient to show that civil government cannot enforce the law of God.

There is another feature of this matter which demands attention, namely, the fact that to attempt to enforce the decalogue would be to constitute men judges of the divine law. God should be the interpreter of his own law. Human beings differ in their interpretations of that law. Of this, the second commandment furnishes an illustration, as already shown. The Protestant says that bowing to an image or picture is idolatry; this the Romanist denies. Now who shall judge between them and decide which is right. If it is the prerogative of civil government to decide this question, then if the judge be a Protestant he will decide from a Protestant standpoint, and the Papist would be punished for the use of pictures and images. But suppose the judge himself be a Papist, he would then decide that such worship is not idolatry, and the accused would go free. Thus it appears that that which is idolatry to-day might be held to be perfectly right to-morrow, or that which would be decided to be idolatry in New York might be held to be perfectly innocent in New Jersey; and yet, in both instances, according to Mr. Foster's logic, the decision is rendered by the duly authorized agent of the Almighty.

If it indeed be true that civil government is ordained of God in the sense in which Mr. Foster claims that it is, then the Government of Spain in the days of the Inquisition was just as truly a Government of God as is the Government of England or the Government of the United States to-day. But it cannot be true that Governments are ordained of God in that sense, for if it were true, God would be the minister of sin. "Governments," says the Declaration of Independence, "derive their just powers from the consent of the governed." And had the maxim always prevailed despotic Governments never would have been known. The very idea of Government which Mr. Foster advocates is responsible for the barbarities and iniquities of all the despotic Governments in the world, and the only wonder is that citizens of the United States could for a moment entertain such a proposition. It only shows, however, that the National Reform theory is at variance with the principles of this Government, and to carry out the National Reform idea would be simply to overthrow republican institutions.

C. P. BOLLMAN.

IN proportion as the ecclesiastics became legislators, heresies became civil crimes, and liable to civil punishments.—*Dean Milman.*

The Principles of the Christian Religion.

AMONG those who are exerting their energies to secure an amendment to the Constitution whereby instruction in the "principles of the Christian religion" shall be maintained in all the common schools, it is amusing to note the conflicting and absurd claims as to what constitutes the principles of the Christian religion. The latest of these to which the writer has listened was made in a public sermon by a Methodist minister of considerable ability and some local reputation. In order to allay the fears of his audience that the adoption of the Blair amendment would result in the establishment of a national religion, he said that the provision for instruction in the principles of the Christian religion "means simply that the children are to be taught the necessity of telling the truth, and to refrain from swearing." This explanation seemed to be intensely pleasing to those who favor the amendment, since it serves to quiet the apprehensions of the distrustful.

On this version of the amendment I submit the following points:—

1. There is not a school in the land where the pupils are not now taught the "necessity of telling the truth, and to refrain from swearing." Therefore no amendment of the Constitution is needed to secure such instruction.

2. If it is desired merely to teach the "necessity of telling the truth, and to refrain from swearing," why not say so in the amendment itself, and thus settle the question for all coming time. Or, better still, why not leave out all reference to the Christian religion, or any other religion? For the amendment provides for instruction in "virtue" and "morality," and anybody knows that these terms cover the principles of truth-telling, and refraining from swearing. The fact that the words, "and the principles of the Christian religion," have been added to the proposed amendment, shows that something is wanted which is not fully comprehended in the terms "virtue" and "morality," in the common acceptance of these terms; and for anyone to deny this is only to show either his stupidity or his lack of candor.

3. The most important, comprehensive, and fundamental truths of the Christian religion constitute the principles of that religion. Principles are necessarily comprehensive, and all really essential truths relating to any subject must be embraced in its principles. For example, the fundamental principle of God's moral law is *love*. This one word embraces every moral truth in existence. Any person who has always loved God with all his heart, might, mind, and strength, and his neighbor as himself, is a perfectly moral being. Likewise, anyone who conforms to the principles of the Christian religion is a Christian, and whoever believes in those principles is a believer in Christ and Christianity. Now if "telling the truth, and to refrain from swearing," constitute the principles of the Christian religion, it follows that whoever subscribes to these principles is a believer in Christ and Christianity, and that all who practice these principles are Christians. That many Jews, Mohammedans, and atheists practice these principles cannot be denied, while a still larger number assert their belief in them. Yet all of these people utterly repudiate Christ and every doctrine based upon his existence. By this it is demonstrated again that there is nothing distinctively Christian in these principles.

4. The "first principles" of the Christian religion are those truths best adapted to the comprehension of beginners. Paul calls such principles "milk," and the persons who have not mastered these principles he speaks of as being "babes." Heb. 5:12-14. Now, what did Paul teach first concerning the Christian religion?—"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures," etc. 1 Cor. 15:3, 4. Here, then, is one of "the first principles" (Heb. 5:12-14) of the Christian religion according to the Scriptures. Are there any more of these principles? "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6:1, 2.

We have now found at least seven distinct principles of the Christian religion, and the last six are plainly declared to be "foundation" principles, and they are all "according to the Scriptures."

Now if the friends of this religious amendment, in order to quiet the fears of the people, can without a twinge of conscience warp and compress the principles of the Christian religion into something which has not the slightest trace of distinctive Christianity in it, what is to hinder them from swelling those principles into an elaborate creed, when once their amendment has been adopted? If they will multiply the signature of Cardinal Gibbons by 7,200,000, why will they not multiply the principles of the Christian religion to any desired extent? If the Blair amendment ever becomes a part of the National Constitution, there is little doubt that the same energy will be displayed in expanding these principles that is now employed in reducing them to the principles of common civility.

A. DELOS WESTCOTT.

The Theory of Our Constitution Is the Right Theory.

THE present theory of our Government is, that the Government recognizes the natural rights of man, as they exist in a state of nature and in the law of reason, and that the State only imposes that degree of restraint upon his action which is necessary to the uniform and reasonable conservation and enjoyment of private rights; that civil and religious liberty go hand in hand, and are the natural and absolute rights of the citizen, which no Government or human agency has power to question or deny.

All laws, therefore, regulating the acts or conduct of the citizen are made in harmony with these broad general principles. The citizen is dealt with in view of his relation to society. The laws, therefore, regulate his conduct only so far as that conduct does, or may, affect society. Such laws are, therefore, prohibitory. There is no purpose in the penal laws to prevent or prohibit acts to be done, because the doing of them is morally wrong, having reference only to the person doing the act; but the purpose is to forbid the act, to protect society.

To illustrate: The statute forbidding murder is not founded in any purpose to teach the moral wrong or sin of murder, but to protect society against the vicious. The penal laws are not in-

tended to teach moral lessons. In any act the citizen may do which affects only himself, the laws do not interfere. A man may take his own life, burn his property, may injure himself in his person and property in many ways, and from a vicious spirit, but so long as his act affects only himself the State does not interfere. The law punishes intoxication in a public place because it affects the public, but a man may become and remain intoxicated in his own house at his pleasure and it is no offense, because then the act affects only himself. Thus it is that all our penal laws are prohibitory, and based upon the principle that it is the province of the State to interfere only when the act of the citizen affects the rights of others.

The other principle is that in the regulation of men's moral conduct the power of the State extends no higher than to require respect for those moral laws which the reason and judgment of mankind have approved as necessary and proper in well-ordered society, and distinguishing such moral laws as those relating to the temporal well-being of society, and entirely disassociated from man's spiritual nature or his religious duties or obligations. Under this theory of government embodied in our Constitution the lines are clearly marked and the citizen has a guarantee of enjoyment of both civil and religious liberty.

If the amendment as advocated by the Reform Association should be adopted, and other provisions of the Constitution made to harmonize with it, so that it would become operative, a different theory of government would be introduced. The Christian religion would become a part of our fundamental law, and the State would thereby become empowered to pass any laws regulating the conduct of citizens in conformity with it. Laws would be authorized requiring the citizen to attend the church or observe any religious rite or ceremony. The Sabbath might be made by law a day of gloom and chill, and indeed almost anything concerning men's conduct (bounded by the Christian religion) which fanaticism might invent, or the religious enthusiast devise, would find a warrant in our national Constitution. Such a theory is entirely incompatible with religious liberty, and if carried to its logical results would eventually overthrow our system of government entirely; liberty of conscience would be without any guarantee of existence, and, if denied, civil liberty could not long survive.

One of the most eminent commentators upon our American laws has said that civil and religious liberty are so closely allied that either cannot long survive if the other be denied. The glory of our American Nation to-day, and that which commends it most strongly to the enlightened judgment of mankind, is that universal civil and religious liberty it guarantees to its citizens. And any suggestion of change in our fundamental law which would make it possible to trench upon either should be spurned by the people and the church as an unmixed evil.

Let us imagine the condition which might arise with the adoption of an amendment in general terms engrafting the Christian religion upon our Constitution; or the adoption of Senator Blair's amendment requiring the principles of Christian religion taught in the public schools. What would be held to be the principles of Christian religion? and who should determine it? If the court called to determine the question should be Catholic in religion, it might well determine that the principles of Christian religion were

those taught by that church; and this would manifestly not conduce to great harmony, but the decision would be given in that jurisdiction, and the Protestant would be taxed for the privilege of sending his children to the public schools to be there taught the principles of the religion of the Catholic Church. If the decision should be the other way, the Catholic, the Jew, and the unbeliever would be taxed for the privilege of having his children taught a religion he did not believe. In either case the exaction would be unjust, against natural right, and wholly subversive of religious liberty. Such a condition could not fail to breed discord and discontent and produce a disorderly state of society.

What is the trouble with our state of society and system of government as it now is? I affirm that there is no trouble except that which arises from a disposition of impracticable people to make men better by legislative enactment; to reform men by law. If a man, because of vicious disposition, or because of unbelief, will not observe the moral laws of the Christian religion, it is their assumed religious duty to compel him to do so by law.

No man was ever made better in his nature because of his being required by penal law to do a particular thing, or to refrain from any immoral act. Men are not reformed with clubs. The State can deal with men only by the law of force; and through the agency of force reformation is impossible, because of man's very nature. Every intelligent being has a spiritual nature, and in all matters relating to his moral conduct, with a view to reformation, and in all matters of religion, he must be reached through this higher and better nature. The moving power of Christianity is the law of love. The man who is impelled to acknowledge Christ through fear of eternal punishment is not a Christian. As the church has advanced with the intelligence of the people, and brought itself to the full recognition of this universal law of love, which is the foundation of the Christian religion, it has advanced in power and influence, and has a firmer hold upon the hearts and affections of the people.

Laws which assume to regulate men's conduct in accordance with the moral laws of the Christian religion are not respected or enforced when enacted. It may not be known to all of you that we have now, and have had for many years, a law to prohibit profanity. The law in substance is as follows: "Whoever being over fourteen years of age profanely curses, swears, avers, or imprecates by or in the name of God, Jesus Christ, or the Holy Ghost, is guilty of profanity and shall be fined three dollars."

It will be seen that the law prohibits swearing in private as well as in public. If the good citizen in the privacy of his own wood-shed, strikes at the nail in his hand, and hits the nail attached to his thumb, and, under the impulse of the moment, gives utterance to the words which first suggest themselves to him, he may be fined. This law has been in force since 1855, and its enforcement has been so generally omitted that its existence as a law is not generally known. It would hardly stand a constitutional test, but it has not been questioned, presumably because it has never been in anybody's way. If the fines for all violations of this statute could be collected for only one day immediately succeeding any general election, there would be little use for any provision for school funds by direct taxation. Notwithstanding the general violation of this law,

there has never been any general demand for its enforcement, and it seems to me the reason for this may be found in the recognized fact, that such law is not in harmony with our system of penal laws and the theory of government upon which they rest; that profanity is a sin against God, and that it is an offense affecting the person offending, and for which he should be held answerable to his God, and *not* to the State. . . .

The national character will correspond with the character of the people composing the Nation, and if there is a tendency away from religious observance in public affairs; if there is too little regard for moral and Christian character in the selection of the officers chosen to administer public affairs, the fault is not in our system of government or in our laws, but *is* in the Christian people of the country who fail in their duty in, and attention to, governmental affairs.

I have no sympathy with religious teaching which is entirely ethereal, and removes a man from active participation in the affairs of this life, but I am a believer in that kind of religion which takes hold of, and gives character to, all the affairs of life; that requires the same punctuality in the observance and performance of his duties as a man and citizen as in the duties pertaining to his spiritual life.

If the good Christian people will repudiate the idea that politics is a dirty pool, which contaminates all who enter, and will, with Christian intelligence, exert the power to which their numbers and influence entitle them, in all affairs of government, there will be no doubt as to the national character, and there will be no difficulty in impressing the religious character of the people upon our laws and public observances, and there will be found ample room for all advancement in the character of our laws and those who execute them, which can be demanded by the intelligent Christian sentiment of the country *within* the wise limits placed in our fundamental law for the equal liberty and protection of all.—*Hon. John L. Rupe, Richmond, Ind.*

The Law in Illinois against Saloons Being Kept Open on Sunday.

THE so-called National Reform party, which is now putting forth such strenuous efforts to secure civil enactments compelling the better observance of Sunday, offers as evidence of the necessity of such laws, the argument that saloons are kept open on Sunday, and that the people are powerless to prevent it. But, say they, secure to us the power delegated by such bills as that of Senator Blair, and we will have a lever by which we can compel every saloon to close its doors on Sunday.

But in this State of Illinois a law already exists which is sufficiently rigid to meet the demands of the case. It reads as follows:—

"Whoever keeps open any tippling-house, or place where liquor is sold or given away, upon the first day of the week, commonly called Sunday, shall be fined not exceeding \$200."—*Hurd's Revised Statutes of 1885, page 424, section 259.*

This law is explicit enough, if properly enforced, to close every saloon in the State. No saloon-keeper could afford to pay a fine of two hundred dollars imposed on him for opening his place of business. This is evident to all. Then the only reason why the saloons are open on Sunday is because the statute laws are not enforced.

Now if the laws already in existence are not enforced, why enact others? Would they be any

more rigidly enforced, or help the matter in any way?—Certainly not. They too would be a dead letter on the statute books. And why are not National Reformers crying out for the enforcement of those laws already in existence, instead of seeking to tinker up the Constitution and get more legislation on the same subject?

While I believe that the saloons should be closed, not only on Sundays but all the time, I am confident that this is not the cherished object sought by the Reformers. The burden which rests upon their souls is that of securing religious legislation. This hue and cry about the saloons is simply a pretext behind which to hide the real character of their wicked work. Their real object is to so change the Constitution that religious liberty may be abridged, and all classes compelled by law to render homage to Sunday, and any other dogmas that the church, inflated by civil power, may see fit to fulminate.

GEO. B. THOMPSON.

Willow Hill, Ill.

Under the Veil.

[Should anyone be inclined to think the following article too severe on the popular churches, we would remind them that the writer, to use his own words in an article in a late number of the SENTINEL, "for the last eighteen years has been a minister of a church which adheres strictly to the observance of the first day of the week." So we take it for granted that he knows whereof he speaks.—ED.]

IN connection with the question of religious legislation, it may not be amiss to pull aside the gauze that veils those "orthodox" churches which have arrayed themselves against the freedom of conscience guaranteed by the Constitution of our country.

Talk about the "noisy Sabbath-breakers;" I have witnessed in the festivals, or bacchanalian feasts, of some churches, proceedings that assumed the attitude of reveling and abominable idolatry, which was a great deal worse than Sabbath-breaking, because it was done in the name of religion. It is all right in their estimation to place brass rings (passed for gold) in cakes, and sell chances; to put up young ladies for sale at auction; run lotteries; raffle for wax dolls and other foolish things, in the churches. But if it is done anywhere else, especially on Sunday, away they go to Cæsar and petition him for a law to stop the "desecration."

I have seen these very Christians go from saloon to saloon begging for money to pay the pastor. So long as they continue such God-dishonoring practices they will make slow work of reforming others. Give me a million dollars, and if I were so inclined, I could run a saloon and gambling-den, race horses, swear, drink whisky, move in the most fashionable society, belong to the most popular church in the land, and be greeted as one "sound in the faith."

I know that some of those churches that are striving to have their dogmas sustained by the Government are doing more harm in the world than downright infidelity. There are things practiced in some of the churches that are asking for the aid of human legislation, which would make the angels of perdition shout for joy. But because the world is cursed by the continual encroachments of the seven-headed beast and his numerous images, it will not do to arraign the religion of Jesus Christ as being in any way responsible for the counterfeit. Mr. Ingersoll may truthfully expose the vagaries of much of the sectarian folly, but I protest against his charging

the meek and lowly Nazarene with being the author of the popular religion that is being palmed off upon the people.

The fact that the head of the Catholic Church in this country is in favor of the Blair measure, is sufficient of itself to show that there is something yet behind the screen even more to be dreaded. There is plenty of work for preachers within the confines of their legitimate calling, without seeking to control the affairs of the Government. Political preachers are of no benefit to the church or politics either. False religion has always opposed free government, and the self-styled orthodox churches of to-day are no exception to the rule. They want to be supported by the civil law, because they fear that in no other way can their future maintenance be assured.

Rome succeeded in wielding the scepter of ecclesiasticism over the political powers. The Dark Ages followed. Then the Church of England followed in the same wake as far as she could. And with little exception the churches of America are trying to do the same thing, as a means of propping up their tottering spiritual power by a union with the secular power of the State.

Many are becoming tired of the corruptions practiced in the churches, and are retiring from all church relationship. I wonder if the law-seeking religionists, who wage such warfare upon all who will not go with them, ever think of the good men and women driven away into the barren fields of the world, on account of false teaching and idol worship. Men of God will never hide behind the civil law; they will never shrink from going boldly before the world upon the merits of what they teach. And I believe they will receive the aid and encouragement of all those who have viewed with sorrow the declining state of the church. When a man fails to carry his point by reason, argument, and testimony, he ought to retire from the field. Knowing the weakness of many of these Blair-bill churches, I am not surprised at their skulking behind the civil law to get out of the light of honest investigation, but deliver me from the day when they shall have gained the power to rule this Nation.

It has been over a century since the establishment of this Government; and during all that time the stand, the press, and the pulpit have vied with each other in lauding the grandeur, simplicity, and purity of its institutions. For all these years the Nation has prospered in a manner unparalleled in all the annals of history. The fathers were satisfied to live and die in it. How is it, then, that men and women rise up in this, the zenith of its greatness, and ask for religious legislation,—that the church may dictate to the State,—something that would not have received a second thought by the framers of the Declaration of Independence and the Constitution of the United States. The Blair bills offer an insult to all the wise, great, and good men who have lived and died in the past as sons of American freedom.

Repeatedly have the Roman Catholic dignitaries virtually said, "Give us secular power, and religious liberty will be at an end in this country." They had that power once, and such a reign of terror and despotism never was known before or since. In substance, decaying Protestantism makes the same demand with a similar promise. There is as much to be feared from apostate Protestantism as from Rome itself. An "image" to anything must bear an exact likeness to the thing itself. The two-horned beast of the prophecy is a second beast, not a second rising of the first

beast; but it is to cause the people to make an image to the first beast.

The leading Protestant churches have united under the specious pretext of "National Reform," for the purpose of securing a religious amendment to the Constitution. They say they want to get God in the Constitution; but the truth is, it is their church dogmas they want to get in, so they may be enforced by law. If they would try to get the Spirit of God in their churches, it would be more to their credit, and more beneficial to the country at large. Then they would be disposed to respect the rights of their neighbors, whether Christians or infidels.

If this Nation is not a Christian Nation, all the human law possible in the world cannot make it so. It is the business of the church to make Christians, through the truth, and not the business of the civil law. The National Reform idea is, to catch every man and brand him, "This is a Christian." If they should get into Heaven, they would want to have inserted in the statute-books, "This is a Christian Nation," and if they finally get to the other destination, they will probably make the same demand there.

B. A. SMITH.

The Evils of Enforced Sunday-Keeping.

THE Washington (Iowa) *Press* of May 8 has an editorial article on the Sunday question from which we quote a single paragraph, not because we fully agree with the sentiment, but for the sake of comment. After referring to the order discontinuing the Sunday freight trains on the New York Central Railroad, the *Press* says:—

"The experiment will be an interesting one. Workingmen do not usually 'rest' on Sunday, even if not at work. If not at work, they are lounging, too many of them dissipating, and by Sunday night they are more used up than if they had been at their routine work, just as national holidays fatigue people more than their accustomed work. As a rule, people are never so well and virtuously engaged as when at work. Work, labor, is one of the saviours of the race. The idle classes are the vicious classes. If men would rest on Sunday, have harmless, cheerful, social relaxation, flop down on the grass or lounge and read, and doze, or visit, Sunday would be a rest-day. But suppose they spend Sunday in saloons, or in dissipation, as thousands of folks do when on their regular round of service, what advantage is Sunday to them? Morally and physically considered, they'd far better be at work on Sunday than acting that way. So far as our observation goes, people do not 'rest' on Sunday. Business men are still scheming, and it's thinking, worrying, that tires. And for those that dissipate there is no rest. Dissipation is the hardest, toughest kind of work. It uses up tissue, not to speak of virtue, faster than anything else. Those who make a holiday of Sunday, go on excursions, go to picnics, beer-gardens, etc., are more fagged out by Sunday night than if they'd been in the shop all day. For tens of thousands Sunday is not a rest-day, but a license day."

There is of course much truth in this paragraph. There is little benefit to be derived from enforced idleness upon Sunday. We would not, however, deprecate Sabbath-keeping in the least. But in what the *Press* has said can be clearly seen the evil which will arise from the program which has been mapped out by the National Reformers when they compel all to rest whether they are conscientious in doing so or not. We believe that the original object of the Sabbath was not rest but worship. When God created the heavens and the earth, he blessed and sanctified the seventh day, setting it apart as a memorial of God's creative work, that his creatures in keeping it might be reminded that he did create all things, and thus their worship would be di-

rected to him. Of course where the Sabbath is observed from such a motive as this, nothing but good can come of it. But to compel those who have no reverence for God, and who do not regard him as the Creator, to abstain from labor one day in seven, is simply to cause them to cast about for some means of killing time. And it is too often the case that this is found in dissipation. One of the evils complained of which is most sought to be remedied by Sunday laws is this dissipation. First, they make laws which compel people to be idle. Then when those who are idle walk after their natural inclinations and make Sunday a day of revelry instead of a day of rest, other laws must be made compelling them to spend the day as those in power think most fitting. And as that which is desired is to secure their attendance at church, the natural conclusion would be that laws will be demanded requiring everybody to attend church. Indeed, some have gone almost to that extent already, because it has been proposed in so many words to hedge up the avenues of pleasure to such an extent that people will go to church rather than do nothing. We would be glad indeed to see everybody attend church. We believe it a good practice, and in some respects even adulterated Christianity is better than none at all, but we are assured that nothing but evil could result from coercing people in matters of religion. But coercion is the natural sequence of regulating Sunday-keeping by law.

Why They Demand Them.

THE *West End*, a paper published in San Francisco, mentions a recent failure to enforce the Sunday law in Chicago, and says that such attempts are criminal, for they work a hardship on a few who are obliged to close, and on the public in general; and also that their enforcement brings other laws into contempt. We do not know that Sunday laws should be condemned because of the difficulty in enforcing them, because there are some other laws which might be condemned for the same reason. But certain it is that Sunday is not a proper subject of legislation, for the reason that it is a religious institution, and were it not, no one would think of demanding that its observance be regulated by law. In fact, no one ever asked that it be so regulated for any other reason until, within the past few years, they have been driven to set up the claim that it is a sanitary measure, for the reason that the people will not submit to religious legislation. The trouble in enforcing Sunday laws is that the majority of the people are not in sympathy with the purpose for which they are passed. And this is one reason why they work a hardship upon a few while they fail to restrain the many. They are only spasmodically enforced, and it is generally the case that they are made effective only against those who will not stoop to such evasions as are commonly practiced by those who find their way into the police courts. Every effort to make Sunday laws effective simply furnishes another argument against them.

LET the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country, which has been the dissolving scourge to the fairest portions of the Old World.—*U. S. Senate Report, 1829.*

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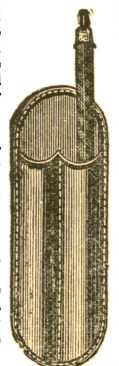
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The American Sentinel.

OAKLAND, CALIFORNIA, JULY 10, 1889.

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Special Notice.

A NEWSPAPER clipping which we have just received from Arizona, states that one W. A. Cuddy, ex-chaplain of the Legislature of that Territory, is engaged in evangelistic work in Tucson, and that he is the representative of the AMERICAN SENTINEL. We have heard of Mr. Cuddy before, and we wish to state that he *does not represent* the AMERICAN SENTINEL. He has no authority whatever from us to represent this paper either as a business agent or otherwise. We wish all to make a note of this.

ELLIOTT F. SHEPARD, president of the so-called Sabbath Union, is charged by the New York Sun with patronizing street-cars on Sunday. It seems to us that the man who is endeavoring to compel everybody to rest on Sunday should not encourage the "desecration" which he so persistently condemns in others.

REV. W. D. GRAY, secretary of the Missouri National Reform Convention recently held at Sedalia, said: "I do not believe that Governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law." The convention did not dissent from this declaration of purpose. Mr. Crafts, field secretary of the American Sabbath Union, and Mr. Gault, district secretary of the National Reform Association, were both present, and neither of them offered any protest.

THE *Christian Cynosure*, speaking of the American republics, says: "On every hand they see the growing power of the people bursting the bonds of conventionality and the shackles of despotic power." Then their eyes must be blinded to the work of National Reformers, which the *Cynosure* indorses. That work, as defined by Rev. W. D. Gray, secretary of the Missouri Convention, is an effort to change the feature in our fundamental law which recognizes that Governments derive their just powers from the consent of the governed. If that movement succeeds, the "bursting of the shackles of despotic power" will be at an end.

THE *Christian Nation*, a National Reform organ, expresses great astonishment at the moral weakness shown by Mr. Parnell in admitting that he told a lie in the House of Commons. The *Nation* says: "We have been a firm believer in, and friend of, Mr. Parnell, but we have only contempt for a man who can unblushingly play fast and loose with the truth. Unhappy Ireland, with such a leader!" If Ireland is unhappy with such a leader what must be the condition of the National Reformers? The *Nation* should remember Rev. W. F. Crafts, D. D., and that he is prominent in National Reform councils, and field secretary of the American Sabbath Union. There is one difference, however, between Mr. Parnell and Mr. Crafts, the former has been

honest enough to acknowledge his prevarications, but the latter, though convicted repeatedly by the stern logic of facts, still persists in his evil ways. Unhappy Sabbath Union with such a leader!

WHEN the National Reformers, after "repeated advances," shall have succeeded in inducing the Catholics to "join hands" with them, they will find their much coveted acquisition a very unwieldy element. Much as the Catholics adore Sunday, they have their own peculiar ideas of its observance, and sometimes those ideas are not averse to quite noisy demonstration. The following complaint is entered against them by the *Christian Cynosure* of May 23:—

"Last Sabbath the Catholic Church gave another evidence of its power over Chicago. Under the charge of the Romish order known as the Christian Brothers, an institution has been organized, called De La Salle Institute. The corner-stone was laid last Sabbath, with all the pomp, ceremony, parade, and desecration of the day possible, either for the Catholic Church, the Orangemen, or the Knight Templar Masons. An immense procession of Catholic societies, flags, banners, and regalia, with twenty-two brass bands, paraded the streets and filled the whole south side of the city with tumult, noise, and confusion from one o'clock till six. The reporters counted the crowds by the hundred thousand."

When, under the anticipated millennium of National Reform rule, the nominally Protestant faction shall undertake to inaugurate "the ideal Sabbath of the Puritans," there will undoubtedly be a conflict. Then the party that has been catered to all the way through will naturally expect that process to continue.

THROUGH the kindness of a gentleman in Washington City we have received a copy of the "Notes of Hearings" before the United States Committee on Education and Labor on the Blair resolution, proposing an amendment to the Constitution respecting the establishment of religion in the public schools. This is the proposed amendment which is to guarantee the teaching of the principles of the Christian religion in the public schools—or, rather, what an assembly of ecclesiastics shall say are the principles of the Christian religion. The committee held two hearings, February 15 and 22, 1889. The first seems to have been held in response to a request by the National Reform Association. T. P. Stevenson, of that association; James D. King, D. D., of New York, representing the American branch of the Evangelical Alliance; Geo. K. Morris, D. D., of Philadelphia; Rev. W. M. Glasgow, of Baltimore; J. N. McCurdy, D. D., of Philadelphia; C. R. Blackall, M. D., of Philadelphia; and Wm. S. Morris, M. D., of Philadelphia, presented arguments. At the second, there appeared a sub-committee of the Committee of One Hundred, of Boston, composed of Rev. Philip S. Moxom, Rev. Jas. B. Dunn, and Rev. J. H. Beard, urgently to plead for the adoption of the proposed amendment. There are quite a number of points that appear in the notes to which we shall call the attention of the readers of the AMERICAN SENTINEL from time to time. Because, as the readers of the SENTINEL probably understand full well, in the very nature of the case, there was not a single valid argument presented in favor of the proposed amendment, for the very good reason that no such argument ever can be presented. Yet the discussion is of great importance to the people to know just what is said in favor of it, and what efforts are being made to secure its passage.

They Must Interfere with Somebody.

THE San Francisco *Weekly Star*, of June 1, notes the fact that at a regular meeting of the Congregationalist Ministers' Club, held on May 27, there was a discussion on the question of Sunday keeping. Says the *Star*:—

"Opinion varies greatly, thus, Rev. J. Kimball wanted an old-fashioned Puritan Sunday and a Sunday law accordingly. Dr. W. C. Pond did not believe in a Sunday law. Rev. J. Powell also said he did not want a law to protect God's rights, and he blamed Christians themselves for violating Sunday. Rev. J. G. Cruzan, besides showing how Christ violated the Sabbath laws of his times, argued that Sunday should be observed according to the times in which we live. Rev. H. H. Wikoff followed to the same effect, and even justified Sunday base-ball, provided the players are not Christians. But the club agreed to ask General Miles to prevent the military band from playing for parties on Sunday."

It seems that while the ministers were not agreed as to how Sunday should be observed, or indeed as to whether it should be observed at all or not by some persons, they could not restrain their inherent disposition to interfere with somebody in regard to Sunday keeping, and as the laws of this State do not allow them to meddle with the private affairs of their fellow-citizens, they evidently intend to be satisfied for the present with seeing to it that the military band do not desecrate this day which the ministers are uncertain should be kept. We do not know just what Mr. Cruzan said, but it is certain that he did not show from the Scriptures that Christ violated the Sabbath laws of his time. The only Sabbath law then in existence, and the only divine Sabbath law ever in existence, was the fourth commandment, and Christ said explicitly, "I have kept my Father's commandments." If, in the face of this, any man will say that Christ violated the Sabbath law, he simply says he does not believe the words of Christ. We cannot think that Mr. Cruzan is ready to take that position.

AH! that accounts for it. In the circular letter sent to the press of the country by the general passenger agent of the New York Central and Hudson River Railroad, in regard to the cessation of Sunday trains on the Vanderbilt system, he says:—

"This will give a large number of men an opportunity to attend church and secure a well-earned rest, and the railways interested are entitled to great credit for this movement."

This self-attributed glory will of course pass current in many circles, but the *Inter-Ocean*, unwittingly, very nearly spoils the "great credit" fancy, in the following prosaic sentence: "The railway companies are gradually coming to the conclusion that it is not only proper, but profitable, to observe the Sabbath and refrain from doing business on that day."

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