

A close-up, slightly draped American flag is visible on the left side of the cover, showing the stars and stripes. The background is a textured, brownish-gold color.

THE AMERICAN SENTINEL

*"The voice of the watchmen
on the walls of Zion..."*

YEAR
1888
VOL. 3, Nos. 1-12

© 2018 ADVENTIST PIONEER LIBRARY

37457 Jasper Lowell Rd
Jasper, OR, 97438, USA
+1 (877) 585-1111
www.APLib.org

Facsimile reprint of the *American Sentinel* issues originally published in 1888 by *The Pacific Press Publishing Company*.

Published in the USA

November, 2018

ISBN: 978-1-61455-069-3

Due to the long age of the original documents from which these pages were scanned, there may be occasional black marks over the text on some pages. We look forward to finding original documents in a better state of preservation in order to replace the damaged pages. But, until then, we firmly believe that, though occasional issues may appear on some pages, the content of the *American Sentinel* is so important as to overshadow these minor issues.

THE IMPORTANCE OF THE *AMERICAN SENTINEL*

“What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal.”

Ellen G. White, *Manuscript 16*, 1890.

“The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them...

“The *Sentinel* has been, in God’s order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time....

“Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time.”

Ellen G. White, *Review and Herald*, December 18, 1888.

Contents

Volume 3, Number 1 (January, 1888).....	1
Volume 3, Number 2 (February, 1888).....	9
Volume 3, Number 3 (March, 1888).....	17
Volume 3, Number 4 (April, 1888).....	25
Volume 3, Number 5 (May, 1888).....	33
Volume 3, Number 6 (June, 1888).....	41
Volume 3, Number 7 (July, 1888).....	49
Volume 3, Number 8 (August, 1888).....	57
Volume 3, Number 9 (September, 1888).....	65
Volume 3, Number 10 (October, 1888).....	73
Volume 3, Number 10b (October, 1888).....	81
Volume 3, Number 11 (November, 1888).....	89
Volume 3, Number 12 (December, 1888).....	97

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, JANUARY, 1888.

NUMBER 1.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.
J. H. WAGGONER, CORRESPONDING EDITOR.

Entered at the Post-office in Oakland.

LEAVE the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and State forever separate.—*U. S. Grant.*

A Recognition of Religion.

REV. MR. GREGG, the pastor of the Park Street Church, took the ground in his sermon on Sunday that it was the duty of Christian citizens to insist on a constitutional amendment which should give the Christian religion a recognition in our great national charter. It does not seem to have occurred to the reverend gentleman that the omission a hundred years ago of all reference to religion may have saved the people of this country from an enormous amount of trouble. We do not believe that it would have made the American people any better, that our standard of morality would have been any higher, that religion would have been any more respected, or that any of the troubles from which we have suffered would thereby have been averted; but it is certain that if religious tests had been applied, we should now be confronted with that serious problem that is engaging the attention of European statesmen; that is, how to reconcile official expressions of religious faith with the conflicting opinions of the people. Mr. Gregg's constitutional amendment would conflict with the honestly entertained religious convictions of several millions of his fellow-citizens. How would he treat these? The Constitution is as much theirs as his, or those whom he represents. Their religion cannot be legislated out of existence, and they would have the same dislike to supporting a Constitution framed in accordance with religious ideas in which they did not believe, as Mr. Gregg would have to supporting the Constitution framed in accordance with the creed of Mahomet. Is it not a proof of the good sense of the framers of our Constitution that they avoided this cause for contention, by giving to every man entire religious liberty, and allowing the civil government to remain absolutely neutral?—*Boston Herald.*

Religious Despotism in Russia.

NOT long since an American citizen was imprisoned in Russia for preaching the gospel, and it is probable that only the timely and energetic efforts of the worthy American Minister at St. Petersburg saved him from being sent to Siberia. This circumstance caused much comment in the United States, and Russia was severely criticised for her religious intolerance. It is likely that the readers of the heading of this article will expect that I shall strongly condemn Russia for her religious despotism. But that is far from my purpose. I write to explain her position, and to show that she is not so far behind the spirit of this enlightened age as many suppose.

There is a homely saying that one-half the world does not know how the other half lives. The United States has a vast domain, a fast-increasing population, and her resources are immense. Yet if some of her citizens could be suddenly transported from the scenes of a Fourth-of-July celebration and be set down amid the almost countless cities of the Old World, with their ever-busy swarming millions of inhabitants, it would seem as if the glory of their own land had suddenly collapsed, and that there was another side to this busy world. Here, America is not seen, and her greatness is not appreciated. There, she alone is seen, and the greatness of the Old World is quite as little appreciated.

But the American people have less idea of the real condition of spiritual things in Europe, than of the temporal. An American traveler was speaking of the sameness of the world and the church on the Continent, when a continental friend replied: "The world is the church here. We are born church members. In our infancy we are baptized according to the ordinance of the church; in later years this action is confirmed. This is emphatically a Christian country."

In Russia the Czar is as truly the head of the church as he is the ruler of the nation. His civil and spiritual rule and authority exactly correspond; one is just as extensive as the other. To this he allows exceptions in favor of certain religions under certain circumstances. In this is manifested his religious tolerance and forbearance. A foreign or dissenting preacher may obtain permission to preach there if he has a congregation to which he can preach. And he may proselyte from other dissenting bodies, but he must not proselyte among the members of the State church. This, it is true, confines his labors to a narrow field; but this is considered a

minister's duty there. Proselyting is scarcely known and never countenanced. And the Government pursues the only course that it consistently can. To ask more than this of the Czar is to ask him to undermine his own authority.

The nation is the church. The Czar is the head of both at once—or, rather, both in one. Therefore to become a dissenter—to unite with another church—is to renounce allegiance to the Czar. If there is any difference in the strength of the ties of loyalty, preference is always supposed to be on the side of the spiritual. It is so with Catholicism. To the charge that Catholics in England and America are subjects of a foreign prince, or ruler, a Catholic writer replied: "Nowhere in the world is the Pope a foreign prince to a true Catholic." Everywhere, in every nation, the first and highest allegiance of the Catholic is to the Pope. He maintains a citizenship in other States, only subordinate to his allegiance to the Pope, and subservient to the interests of his church. This is true of every truly loyal and consistent Catholic.

From this it is readily seen that it is impossible to renounce allegiance to the Czar in the church, and yet maintain allegiance to him in the civil government. They are inseparable; to unite with another church is treason against the Czar. And no method of argument can show that it is any less than, or anything else but, treason.

This is the true logic of National Religion. On this basis, the course of the Czar is consistent. To permit foreign preachers to enter his empire and turn away his subjects from him as their spiritual head, is to tolerate treason; and every such preacher is an inciter to treason. He is not there a dissenting minister of the gospel; he is a disturber of the peace and a destroyer of the security of the empire. He is a dangerous person.

And this reasoning holds good in every place where there is State religion. And a State religion, a coerced religion, depends for its strength and perpetuity on the strength and amount of authority put forth for its maintenance. In Prussia the religion of the empire is Lutheranism. But the Government is liberal, and the result is that to-day the Catholics have virtual control of the nation. They control the courts. It has been lately decided, in a case prosecuted by the Attorney-General, that it is a public outrage to speak contemptuously of the institutions of the Catholic Church. And this while the Catholics continually heap reproach upon the name of Luther and the Reformation, without rebuke.

And in England the state of things is no better. Under a liberal system, Ritualism, or Catholicism, as it is in fact, increases in the church, undermining it in every quarter, and open infidelity is taught by ministers of the established church.

When this triumph of the Papacy in Prussia became a matter of public notoriety, the papers of the State church called upon the Government for a more liberal outlay of money, and more generous and vigorous efforts to build up the church in the realm, without which it must suffer from the aggressions of the Papal power: But a dissenting paper very aptly said that right there was the foundation of the whole difficulty. They have delegated the work of the church to the State, and instead of doing evangelistic work, they have depended on the money and fostering care of the State, until the church has lost its vital power, and the people are left open to the assaults of the Papacy, which knows so well how to make itself popular with those who have been brought up to a belief in a National Religion.

It has yet to be seen whether it is possible to retain vitality and a spirit of evangelizing in a church which is allied to the State, and depends on its patronage and support. Such a thing has never yet been known. Certainly the present condition of things in the nations of Europe is not flattering to the hopes of those who expect good to come out of such a coalition.

The advocates of National Religion may reply that this is the result of too much leniency; that the only safe and consistent course is to prevent contrary religions from spreading and gathering strength in the land. *In this reply we find a vindication of the course of the Czar of Russia.* All National Religionists in America, who plead the necessity of suppressing dissenting religions by State authority, take sides with the Czar of Russia. The logic of his actions is the logic of their arguments. And the increasing influence of the National Reform Association—the increasing demand for a legal religion in America—proves what I said in the beginning, that the Czar in suppressing the preaching of a free gospel in Russia, is not as far behind the spirit of the age as many suppose.

No dissenter can be a good citizen of Russia; no dissenter will be considered a "bona fide citizen" of the United States, if National Religion ever becomes an established fact. They who plead for it are not blind to the results—they plainly declare that all who will not consent to the established religion will be disfranchised.

Another logical result of such a procedure is also shown. It is evident that a dissenter in Russia is held to be a despiser of civil authority. Even so, if National Religion ever obtains in the United States, a neglect to observe the usages of the established religion will not be held an offense against religion; it will be an offense against the State. Punishment for failure to observe the institutions of Christianity, or what they may call such institutions, will not be religious persecution, it will be punishment for disregarding

civil authority—for violating the laws of the State. True, the laws of the church, or of religion, and the laws of the State will be identical; the laws of religion will become the laws of the State. But violation of those laws will not be punished as violations of religious laws, but as State laws! "Here is wisdom." Dissenters will not be church culprits; they will be rebels and traitors. The old story will be repeated; heresy will be the highest crime—but always against the State.

And why not? Spiritual laws are the highest; church relations are the most important. Religious laws, on becoming State laws, are doubly important. The violator of such laws is a greater criminal than the violator of a merely civil law, and his punishment should be greater. But it must always be borne in mind that he is punished for their violation *only as State laws.* Religion is not a factor in the article of punishment.

Such was the logic of Romanism. And already this logic is adopted in America by statesmen and religious papers of high and commanding influence. When men are punished for dissenting from religious tenets, which are in contradiction of their own faith, they are not then to be considered religious tenets—they suddenly become "police regulations."

Let the American people calmly regard this picture, in the light of history, of the action of Russia, and of passing events in the United States. National Reformers may still deny that their movement tends to a union of Church and State. Their denial is no better than a studied deception. Let them call it what they will; the fact remains that in its results it is exactly in harmony with the present action of Russia in shutting out a free gospel from her dominions. And what further witness can anyone ask than their indorsement of the Roman Catholic Church as the advocate and exponent of National Religion? Deny as much as they will, dissemble as they may, just such a National Religion as the Catholic Church upheld in the days of her power, and which she still advocates, is just the form of National Religion for which they plead. Are the American people ready to accept their plea? Are they willing to have religion established on such a basis?

To every lover of American liberty, of the sacred privileges granted under her benign Constitution, the AMERICAN SENTINEL must be an acceptable messenger of good-will. May it ever prove a faithful sentinel, and may its faithful warnings be heeded by every lover of his country.

J. H. W.

Basel, Switzerland.

As American citizens, we hold to the American doctrine that human government relates solely to external affairs, and does not reach, and is not intended to control, our spiritual relations. Civil government covers the relations of citizens to each other, and to the State. Divine government concerns our relations, both individually and collectively, to the Supreme Being, and does not come under the control of State enactments. The only office of civil government relating thereto, is to "hold its hands off."—Selected.

A "Godless" School.

THE following ringing sentences are from the New York *Observer*, and although Father McTighe is said to have abandoned his attempt, at least for the present, this is a sound opinion upon the merits of the case:—

"Pittsburg presents the climax of Roman Catholic arrogance in destroying or capturing our public schools. Father McTighe, of St. Michael's Church, has actually succeeded in having himself appointed principal of the Thirty-third Ward public school in that city: This is the very consummation of unprincipled audacity. Having denounced the schools officially everywhere as 'immoral and godless,' a priest, sanctioned by his superiors, takes possession and pretends to administer an 'immoral, godless' school. Either he intends secretly to make it Romanist, or else he attempts to do precisely what Protestants wish, and therefore stultifies himself and his church as haters of our public schools. It is believed that he intends to keep what he and his church call a 'godless' school during the regular school hours, and then retain all those who will stay, for the purpose of giving them religious teaching in other hours. It is said that the nuns are to be employed as teachers. Such an illustration as this of the purpose and spirit of Romanists ought to rouse the nation. They ought to be taught a lesson now which will need no repetition. Our people will not tolerate this trifling with the very first principles of our polity, namely, that the State shall not in any way whatever engage in sectarian education, sectarian benevolence, or sectarian enterprises of any kind whatever. It is a disgrace to the civilization of any neighborhood, when it permits, for the sake of conciliating the enemies of the public schools, these gross violations of both the letter and spirit of our laws."

But if this "be the very consummation of unprincipled audacity," what shall be thought and said of the National Reform Association, which proposes to give the Catholic Church authority by law to do this same thing, or worse, in all places in the United States where the Catholics are in the majority? If this action of a single priest in Pittsburg ought to rouse the Nation, what ought the action of Herrick Johnson, Joseph Cook, and nearly a hundred other Protestant (?) preachers, under the lead of Secretary T. P. Stevenson, of the National Reform Association, in Saratoga last August, to do? That action was to adopt a motion requesting the National Reform Association to bring to the attention of "Roman Catholic authorities" a scheme of religious exercises, worship, and instruction, in the public schools throughout the Nation, "with a view of securing, if possible, a basis of agreement" between Catholics and Protestants, whereby the Catholic Bible, Catholic worship, and Catholic instruction, shall be established in the public schools, wherever the Catholics may be in the majority, provided the Catholics will help these Protestants to secure a like power for themselves wherever the Protestants may be in the majority.

In the Thirty-third Ward in Pittsburg the Catholics are in the majority; Father McTighe became principal, and his nuns teachers in the public school of that ward; had they remained they would have used the Catholic Bible, would have conducted Catholic wor-

ship, and would have given Catholic instruction in that school; that is precisely what the Saratoga National Reform meeting decided by vote to secure if possible throughout the Nation; this action of the Saratoga meeting was taken expressly to "satisfy the Roman Catholics" and to "conciliate them to our school system." By the action of the Pittsburg School Board Father McTighe, a "Roman Catholic authority," is satisfied and conciliated with the school system in that city; Father McTighe was doing in Pittsburg exactly what the Saratoga meeting decided to get, if possible, the Roman Catholic authorities to agree to do throughout the Nation; therefore, as this case "is a disgrace to the civilization" of the neighborhood of Pittsburg, the action of the National Reform Association is a disgrace to the civilization of the Nation and of the age.

The National Reform Association "ought to be taught a lesson now which will need no repetition." But, alas! "our people" do "tolerate," and without a word or murmur of protest, "this trifling with the very first principles of our polity," and "these gross violations of both the letter and spirit" of our American institutions. "How long, O Lord, how long?"

A. T. J.

An Examination of Principles.

(Concluded.)

3. WITH the statement that "the revealed will of God is of supreme authority in civil affairs," we also take direct issue. That the union of Church and State is a pernicious thing, is so generally conceded that National Reformers themselves are careful always to deny that their movement tends toward any such result; nevertheless the statement which we have just quoted contains the whole substance of Church and State union. For the Bible, not a part, simply, but the whole, is the revealed will of God, and is the whole of the revealed will of God; and it must be admitted that the Bible is a religious book. It was given to men for the sole purpose of teaching them the true religion. But religion and the true church are inseparable. There may be a church and not religion, but there cannot be religion and not the church. In a word, the revealed will of God is the true religion, and is the standard of the true church. Therefore, if that will should be recognized as of supreme authority in civil government, that government would be an ecclesiastical government; in other words, it would be a union of Church and State.

Men may assume to take the revealed will of God as of supreme authority in civil affairs, and to oblige all men to conform to it, but in reality such a thing is impossible. For to make all men conform to the will of God would be nothing less than to make them all perfect, not only in outward actions, but in thought. The will of God, which is the law of God, requires that men shall not be angry, that they shall not indulge in the least degree of hatred or envy, that they shall not be covetous; and it declares that the harboring of such evil thoughts is just the same as the commission of outbreking sin. Now when

it is stated that any document is of authority in civil affairs, it is implied that the power to enforce the provisions of that document, and to punish those who violate it, rests with the men at the head of civil affairs. But there is no man, or set of men, who has the power to determine whether or not a man is covetous, or whether he is cherishing hatred or other evil in his heart; therefore we say that it is utterly impossible that the revealed will of God should be the authority in civil affairs. Civil government is for the purpose of keeping men civil, and not of making them moral. When it attempts to interfere in the matter of morals, it assumes prerogatives that belong to God alone.

We might cite another instance which shows that to take the revealed will of God as the supreme authority in civil affairs, would be to unite Church and State. The Bible, which teaches the revealed will of God, says that it is the duty of men to believe on Christ and to be baptized. Now if National Reform ideas should be adopted, the Government would not only have the right, but it would be under obligation, to require every citizen and everyone who desired to be a citizen, to be baptized. In other words, baptism would be the evidence of naturalization, just as it is the evidence of church membership, and so the Church and the State would be identical. But it needs no argument to show that such a state of affairs would simply make hypocrites of more than ninety-nine-one-hundredths of the people.

Again, the apostle Paul says: "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5: 18. It is manifestly the duty, as it is declared to be the will, of God, for everybody to give thanks for the blessings which they daily receive. Now if the revealed will of God is to be of supreme authority in civil affairs, then civil rulers must enforce that will, and compel every man in the nation to give thanks. Of course they could not compel people to give thanks privately, and that shows the folly of their claim, but they could force them to church to offer thanks nominally, or by proxy, just as people now celebrate Thanksgiving day. But such enforced thanksgiving would be mockery, and it is not the will of God that people should thank him with their lips, while their hearts are far from him.

4. The second paragraph of the preamble contains a bit of sophistry and an assumption which is entirely at variance with the golden rule. It assumes that because the people who came over in the *Mayflower*, for the National Reformers do not go back of that date, were professed Christians, and because the founders of the early colonies made church membership a test of citizenship, and subjected those who differed with them in belief to the same persecutions to which they had been subjected as dissenters from the ecclesiastical organization of the Old World, therefore this Government ought to be professedly a Christian Government. But when they make this argument, which is a standard plea with

them, we ask them, Who was here first? Long before the arrival of the *Mayflower*, or the voyage of Columbus, this country was inhabited by powerful tribes of Indians, all of whom were pagans. Therefore if the National Reform argument were good for anything it would prove that the religion of this country should be paganism. But the argument does not amount to anything.

Notice further that the assumption is that the people who first settle a country, or who are in the majority in any country, have the right to determine what religion shall be tolerated. The National Reform constitution assumes that Governments must recognize some religion, and that such State religion must of course be the religion of the majority, and that no other religion can be tolerated. According to their claim for this country, the established religion of China or India ought to be Buddhism, and that of Turkey ought to be Mohammedanism; and the rulers of those countries ought to say to the missionaries who go there from England and America: "If you do not like our institutions, and cannot conform to them, you can return to your own land; you must not think to bring your foreign customs here." If this were done, what a howl of indignation would be raised, and the National Reformers would be the very first ones to raise the cry of "persecution." We agree that it would be persecution, and unjust persecution, too; but, if the National Reform theory of majority rule be true, it is just what ought to be done. If such a course would be wrong in Turkey, how can it be right in the United States? To state the question differently, does an act which is wicked and unjust when done by a Mohammedan, become virtuous and just when done by a professed Christian?

National Reformers seem to be blind to the fact that if their scheme should prevail, and they should carry it out as they propose, making a profession of Christianity the basis of citizenship, and declaring indifference to Christ to be treason to the State, they would run directly counter to many things which they now profess to desire. For instance, they profess to be staunch friends to the native Indians, and to the Chinese who are here. They declaim loudly against the injustice that is done to both of these races, and yet if their ideas were carried out, both the Indians and the Chinese would be outlaws, and both would be subject to persecutions, by the side of which all that they have had to suffer would be considered pleasure.

5. Our Government has no Christian features. The Constitution of the United States expressly forbids any religious test of any kind being required as a qualification for office or citizenship. Thus the National Reform preamble is self-contradictory, in that it speaks of the Christian features of our institutions, and the Government's connection with the Christian religion, while at the same time it admits the fact that the Constitution, which is the basis of the Government, is utterly silent concerning Christianity, or any other religion.

Yet it is said that the object of this National Reform movement is "to maintain existing Christian features in the American Government." These Christian features are declared to be the reading of the Bible in our public schools, prayer in our National and State Legislatures, days of fasting and thanksgiving, etc. But the reading of the Bible in the public schools is not a feature of our Government, for there is no law requiring it; whenever it is done, it is a merely voluntary exercise. We will not here discuss the propriety of requiring the Bible to be read in the public schools, but simply call attention to the fact that it is not an existing feature of our Government, as the National Reformers claim.

The same may be said of prayer in our National and State Legislatures; there is nothing obligatory in the matter, and it is only a matter of form, as anyone can testify who has ever witnessed the opening of one of these assemblies. We believe in prayer; we believe that the divine injunction to "pray without ceasing" ought to be obeyed by all men, by members of Legislatures as well as ministers of the gospel; but we do not believe that anybody ought to be forced to pray, or to listen to prayers. And we can see no more reason for opening the State Legislatures with prayer than for merchants to open their stores with prayer. To be sure, it would be a very proper thing for the merchant to do; but he ought not to be forced to do it. But there is as yet no law requiring public prayer on any occasion, and so this is not an existing feature of our Government.

6. We affirm most positively that the object of the National Reform Association, as set forth in its constitution, is not merely erroneous, but is unchristian and directly opposed to the spirit of the gospel. Its object is to amend the Constitution of the United States so that it will declare the nation's allegiance to Jesus Christ, and its acceptance of "the moral laws of the Christian religion," whatever they may be. This means, in plain language, that the Constitution is to be so amended that the officers of this Government may compel everyone who desires to be a citizen to profess Christianity, and to disfranchise all others. If it does not mean this, it does not mean anything. We have the statement of National Reformers themselves that this is just what it does mean. But the Christian religion knows nothing of any such coercive measures as this. The gospel call is, "Whosoever will, let him come." The implied permission is that whosoever will not come may stay away. The ministers of Christ are simply ambassadors whose duty it is to entreat people to become reconciled to God, but who have no authority to compel any. Therefore we say that the day that sees the consummation of the National Reform designs will mark the blotting out of Christianity in this country, except among the few who will dare to dissent from such an iniquitous form of government. That national Christianity, so-called, is the enthronement of antichrist, is proved by the Dark Ages, which

followed immediately upon the professed conversion of Constantine, and the lifting of Christianity to the throne of the world.

We also view with grave apprehension the corruption of our politics, and the immorality not only of those who are exalted to high places in the nation, but of the nation itself; but we know that politics cannot be purified nor immorality checked by legal enactment. There is only one remedy for immorality and corruption, and that is the gospel of Jesus Christ. By this alone can men be saved either from the guilt of sin or the love of it. We do not say that the preaching of the gospel will purify politics by making politicians and all others moral men; for the Bible nowhere holds forth the hope that all men will ever repent, and it expressly declares that the righteous will ever be few in number as compared with the wicked, and that "evil men and seducers shall wax worse and worse." See 2 Tim. 3:13; Matt. 7:13, 14; 24:37-39; Luke 17:26-30, etc. But we do say that whatever of purification is ever accomplished must be solely by the preaching of the gospel of Jesus Christ.

Therefore we conclude, from the very constitution of the National Reform Association, that while a large majority of its advocates may honestly desire to see a reform brought about in this country, the means by which they propose to secure it are both impolitic and unscriptural, and such as would soon rid the country of what little morality it now possesses.

E. J. W.

A Sunday-Law Convention.

In the *Union Signal* of October 20, 1887, Mrs. Lydia B. Clark gives an article on the "Hopeful Outlook for Sabbath Observance," and says that in its Sunday-law work the W. C. T. U. has found "most cordial helpers" in the World's Prayer Union, the International Sabbath Association, and the National Reform Association. She reports certain legislative action that was taken last year in several States. Of the matter in California she says:—

"Two years ago in California the Sunday law was repealed, but the people last winter plied the Legislature with petitions to replace the repealed law with an improved statute, and in San Francisco a convention of ministers was called, a bill prepared and introduced in the Legislature demanding protection of the Sabbath."

Yes, that is so. And as such things are now quite widely prevalent, we propose to show to the people the way in which a typical Sunday-law convention works to secure the "demanded" legislation. This excellent lady has given us the text, and we shall supply the sermon. The *SENTINEL* was at the Convention named, and took copious notes of the proceedings, and has preserved the report for just such a time as this. This work has now become so general that it is highly important that the public in general and legislators in particular should know the methods employed to secure the enactment of "civil" and "protective" Sunday laws.

This San Francisco Convention, like most of such conventions, was composed almost wholly of preachers. The thing originated in the "Pastors' Union" of Sacramento, it being "the sense of the Pastors' Union of Sacramento that a meeting of the pastors and members of the churches of the State, and of all other friends of Sunday legislation in the State, should be called . . . to secure the passage of a Sunday law," etc. This "sense" was approved by "the preachers of the Methodist Church" and the Convention was called, and met accordingly in the Young Men's Christian Association building, November 29, 1886.

The first and perhaps the most notable thing about the Convention that would be noticed by a looker-on was the perfect confusion of ideas as to what was really wanted. It is true that there was perfect unanimity on the point that there should be a law demanded of the Legislature, but that was the only single thing upon which there was any real agreement.

With some, nothing but a *Sunday* law would do; with others, nothing but a *Sabbath* law would answer. With some, it must be a *civil* Sabbath law; with others, a *religious* Sabbath law. With some, it must be a *civil Sunday* law; with others, a *religious* Sunday law. With some, it was a *Christian Sunday* that was wanted; with others, a *Christian Sabbath*. With some it was a *religious* Sabbath law that was wanted, and a religious Sabbath law that must be had, and they were ready to go to the Legislature upon that basis; but these were very few. While with others, and these the great majority, it was a *religious* Sunday law or a religious Sabbath law that was wanted, but at the same time it was *naively* argued that to go to the Legislature with such a request would be all in vain, for the Legislature would not act upon any question of a *religious* nature; therefore, to get what they wanted, they must ask only for a *civil* Sunday law.

It was upon this last point that the discussion and the action of the Convention culminated. And by this action there was irresistibly forced upon the mind of an observer a strong impression of the insincerity of the great majority of the members of this Sunday-law Convention. The course of the discussion and this culminating action show that the majority of the members of that Convention were willing to cover up the real purpose which they had in view, and deliberately to go to the Legislature of California under a false pretense. They show that while a religious law, and nothing else, is what they wanted, yet, as to openly ask the Legislature for that would be fruitless, they proposed to obtain what they wanted—a *religious* Sunday law—by getting the Legislature to pass a *civil* Sunday law. That is, they would have the Legislature to pass a civil Sunday law, and then they would enforce it as a religious Sunday law. In other words, they proposed to hoodwink the Legislature of California. They didn't succeed.

Another evidence of this insincerity was the ringing of the now familiar changes upon the "workingman." One had very great

sympathy for the "boiling multitudes." Another was the "friend of the workingman," and "if any people are the friends of the workingman, they are the ministers." And yet not one of them was there as the representative of the workingman, nor was it the needs of the workingman upon which the call of the Convention was based. When that which gave rise to the calling of the Convention was officially stated, it was that "the Christian people of Sacramento had been disturbed in their worship, and their religious feelings had been outraged by the disregard of the Sabbath; the matter had come before the Pastors' Conference; a correspondence opened with divines throughout the State on the subject of a Sunday law; and accordingly the present Convention had been called." And one of the principal speakers in the Convention, in the speech that was the most applauded of any made in the Convention, said plainly that the movement was a religious one and that he was decidedly opposed to divorcing it from a Christian standpoint.

It was that "the Christian people" had been disturbed in their "worship," and not that the workingmen had been deprived of their rest; it was that the "religious feelings" of "the Christian people" had been outraged, and not that the workingman had been oppressed, nor that his feelings had been outraged; it was with the "divines," and not with the workingmen throughout the State that a correspondence had been opened; it was these considerations and not the needs of the workingman that formed the basis of the call for the Convention. And yet in the face of these definite statements, some of these "divines" would get up in the Convention, and fish for the favor and try to catch the ear of the workingman, by trying to make it appear that they came there as "the friends of the workingman."

And, too, just think of a lot of "divines" called in general convention to secure the enactment of a Sunday law to protect the "worship" and the "religious feelings" of "Christian people;" and then to fulfill the purpose, and to attain to the object of that call, they, in convention assembled, unanimously decide to go up to the Legislature and demurely ask for a law *entirely civil!* And why is this? Why could they not go to the Legislature in the name of that purpose for which they were called? Oh, that would never do! For if the word "civil" be stricken out, "you cannot reach the Legislature." Therefore just put in the word "civil and the purpose of the Convention will be accomplished, for we will get all we want and the Legislature will not know it." But the Legislature of California was not so exceedingly verdant as to be unable to see through that piece of wire-work, so deftly woven by these worthy divines.

The demand of these "Christian people" for a Sunday law, because their worship was disturbed, is just as hollow a pretense as is any other part of their scheme. For if their worship was really disturbed, they have already a sufficient resource. For the protection of religious worship from disturbance, the

statutes of California make provision that ought to satisfy any ordinary mortal. Section 302 of the Penal Code of California reads as follows:—

"Every person who willfully *disturbs* or disquiets any assemblage of people met for *religious worship*, by noise, profane discourse, rude or indecent behavior, or by *any unnecessary noise* either within the place where such meeting is held, or *so near as to disturb* the order and solemnity of the meeting, is guilty of a misdemeanor."

And such misdemeanor is punishable by "imprisonment in a county jail not exceeding six months, or by a fine not exceeding five hundred dollars, or both."—*Id.*, sec. 19.

Are not six months in jail and a fine of five hundred dollars a sufficient punishment for the disturbance of worship? Or is this penalty so insignificant that these "divines" and "Christian people" disdain to inflict so light a punishment and therefore demand a Sunday law to make the punishment heavier? But if the present penalty is insufficient to properly punish those who disturb their worship, then what *will* satisfy these "divines"? Where the State chastises with whips, do they want to chastise with scorpions? Do they want to imprison a man for *life* and mulct him of *all* his property for disturbing (?) their worship by working on Sunday on his farm, in his shop or garden, far away from any place of worship? We firmly believe that if the truth were told it would appear that it is not their *worship* at all but their *doctrine* that has been disturbed.

Just a word more on their pretended friendship for the workingman. We freely hazard the opinion that if they should obtain the "civil" Sunday law which they seek, then the poor workingman, who, to support his needy family, should work on Sunday, will be prosecuted to the full extent of the law. We venture this opinion because of facts of which we know. In Tennessee there were at that time lying in prison, honest, hard-working men, whose families were dependent upon their daily labor, and these men were in that prison for working on Sunday to obtain the necessary means to support their families, and while they were in prison their families were in want, and had to be supported by the charity of Christian friends. That is the kind of friendship for the workingman that is shown in the enactment of these "civil" Sunday laws. And if the people of California, or in any other State, want to see the same thing repeated in their State, or in the Nation, then just let them allow these "divines" to secure the enactment of the "civil" Sunday law that they want. Then may be seen exemplified everywhere this solicitous friendship for the workingmen.

One of the leading members of the Convention remarked that he had "been in politics long enough to know that legislators keep their finger on the public pulse, and that they generally give what the people want." From our observations in the Convention, of the speeches, and of its workings, we are prepared to give it as our private opinion, publicly expressed, that the most of the members of the

Convention have been in politics long enough to know a good deal about the ways and means by which politicians too often compass their ends.

A. T. J.

Religious Teaching in Secular Schools.

THAT children should be taught religion, which with us means the essential doctrines of Christianity, is a proposition advocated strenuously by all classes of Protestants as it can be by the Romanists. The real question is, How can this best be done? Our minds should not be diverted from this main point. Rome claims that this religious education should be not only co-ordinate with the secular, but intermingled with it in the instruction of each day, and should form a part of the school curriculum, and must be under the supervision and control of her priests. In other words, that the State must provide for instruction in the tenets of each denomination. She must do what she never has done—recognize denominational distinctions in her public policy.

Certainly, when so radical a change is demanded, very substantial and convincing reasons should be presented. It is not enough to appeal to denominational preferences or prejudices. It should be shown most clearly that such a method of combining the secular and religious in the same school, is the completest way of imparting religious truth. And to persuade of this, we require more than philosophical argument. Facts should be adduced. We should inquire whether such a system has been tried, and what have been the results. I propose to show that the experiment has been made under circumstances more favorable to success than we can inaugurate in this country, and that the result is such as by no means to encourage us. The idea which Rome advances has been worked out in Prussia on a Protestant basis. And the statements I make are culled from a paper read before the Western College Association at Grinnell, Iowa, December 27, 1882, by Prof. Hugh M. Scott, of the Chicago Theological Seminary. This is a paper which has not attracted the attention its importance deserves.

1. Let me present the *principle*. The fundamental idea, as in every German school system, is that the nation is Christian in instincts, history, and aims, and therefore no plan of instruction is complete which does not include the thorough teaching of Christian doctrine and morals. Von Muhler, the Minister of Public Instruction, said in 1870: "An attempt to dissolve the intimate union between culture and religion, between school and church—a union of more than a thousand years' growth—would be an impossibility." This was proposed in 1848, but dropped because of opposition throughout the country. The Constitution, he says, "determines that religious instruction shall not be given apart from the schools, but in the schools; and that the churches and religious societies shall have a leading influence in giving such instruction. It desires to have confessional (denominational) distinctions regarded as far as possible

in the schools. . . . We regard religious instruction as an integral part of the sum total of school instruction. . . . The training of teachers is not to be separated from connection with the church and religious culture."

A Government circular announces: "It is the aim of the religious instruction in schools, in connection with the catechumen and confirmation teaching, to help lead the youth to a living knowledge of their belonging to the kingdom of God on earth, and to evangelical church fellowship in it." This is their theory of public schools, and this defines accurately the position of the Romish church in our country.

2. Let me now sketch the *plan* by which this principle is carried into operation. Prussian educational institutions are divided into three classes—the common school, the high school, and the university. In the first, elementary religious instruction is given by the ordinary teachers, preparatory to and in harmony with the more advanced curriculum of the high school. In the *high schools*, the Prussian system of teaching religion finds its most important field, and to those we shall restrict ourselves. Omitting much that would be very interesting as to the general methods of these schools, of which there are four grades, space requires that we be restricted to the plan of *religious* instruction. Religion is regarded as one of the regular studies of the course, and occupies the place of honor at the top of the list. All teachers must pass an examination in religious knowledge. Teachers in the highest classes must stand an examination in the contents of the Bible, the fundamental doctrines of faith and morals, church history, New Testament Greek, and Hebrew. But these qualifications are acquired less seldom than formerly, so that in many cases the local clergy must undertake the religious instruction by single hours in school.

In the lowest class, Bible narratives from the Old Testament to the times of the kings are taught from a book of Bible stories. The first part of the catechism, with Luther's explanations, is learned by heart, the second and third parts being committed to memory without the explanation. A certain selection of texts and hymns is given to be memorized.

In the next class the New Testament narrative is to be learned in the same way, and the general division and order of the books of Scripture, catechism, and hymns are reviewed.

In the next higher class prominent portions of the Old and New Testaments are read and studied in their connection, also the geography of Palestine. Catechism is reviewed, and the third part learned with Luther's explanations, and proof-texts. The fourth and fifth parts are committed to memory. Hymns are reviewed and new ones learned. As occasion offers, the meaning of church usages is to be taught.

In the yet higher class a more advanced course in biblical instruction is imparted. In addition to a review of hymns and texts already acquired, apostolic and church history

is begun. In the next class higher these studies are continued, and the history of dogma is entered upon.

The highest class takes up the exegetical study of the Gospel of John, and the epistles to Romans, Galatians, Hebrews, and parts of 1 Corinthians. The fundamental doctrines of faith and morals in their connection are taught, also an outline of creeds.

The teaching in all these classes is accompanied by proper devotional exercises, at least in form. These consist of singing, reading the Scriptures, and prayer. This is held every morning with the whole school. Each hour's work in the forenoon is to be begun with prayer. The school closes on Saturday at noon, usually with devotional exercises, including a short address by the principal. Teachers are directed to induce their pupils to attend public worship in church; also at the proper time to turn their thoughts toward the sacrament of the Lord's Supper. A similar course is followed in the Roman Catholic religious teaching, with such modifications as their doctrines would require.

We have now an outline of the religious instruction in the Prussian school system. Thus the State maintains the compulsory *religious*, as well as secular, education of every child. It must be admitted that this scheme is well-nigh perfect. One more comprehensive and thorough cannot easily be devised. It seems to meet every requirement of a complete religious education. It should lead into the fellowship of the church, as it is designed to do. Fully complied with, it would fit the apt scholar almost to enter the ministry. And now we may well inquire—

3. What has been the *result*? This system has been in operation nearly one hundred years, and during all this period religion has declined, so that the skepticism and rationalism of Germany have become proverbial. In 1838, students of theology left the gymnasias so ignorant of the Scriptures that they could be put to shame by children. Teachers came in who regarded religion as only a moral department of the State; in whose tuition, as Christlieb declares, "Heathen classics and natural science are exalted, the Christian belief constantly pulled down, or even ridiculed in the eyes of the pupils." "In most of our high schools the religious instruction is given so badly that this is one of the chief causes of our common rationalism, and the infidelity and religious indifference amongst our educated classes." So writes the same high authority.

This system, so admirably arranged, has failed to keep Prussia Christian except in name. It produced a formalism which made everyone a member of the church, but at the expense of vital piety. This system superseded the necessity of Sabbath-schools, because the children were supposed to be taught the same religious truths which are inculcated in the Sabbath-school system. Yet, as a fact, this end was not secured, so that the evangelical portion of Germany feel the need of the Sabbath-school, and are establishing them in all parts of the empire. The wisest and most

devout clearly understand that their elaborate course of religious instruction in the public schools cannot be relied upon to make the children truly Christian.

England and America, on the other hand, have maintained and perfected the Sabbath-school system during the same period. And what have we to show as results? A most marked improvement in public morals, and a great advance in all forms of religious activity. Space will not permit me to present the proofs of this. They can be abundantly furnished. Let those who doubt this read the chapter on the "Social Condition of Great Britain," in Mackenzie's "Nineteenth Century," or Dorchester's "Problem of Religious Progress." In our own land churches have kept pace with the marvelous growth of population, and untiring efforts are made to elevate the masses. The multiplicity of denominations presents an insuperable obstacle to the State in any endeavor to teach that amount of religion which each denomination desires for its own children. Those specific doctrines must be left to the family and the Sabbath-school. If they are not inculcated there, they cannot be imparted satisfactorily in any other mode. This plan has been so successful in our own land that we have no reason to venture on some other scheme. Much less can we adopt the method advocated by Rome, which has produced such undesirable results in Germany.—*Rev. Geo. S. Mott, D. D., in New York Observer.*

"A Pen-Picture."

In the *Interior* of October 20 there is a racy report of the State Convention of the Ohio W. C. T. U. It is entitled "A Pen-Picture of the Ohio W. C. T. U. Convention." We have no doubt that that is what it is, and a well-drawn picture too, for some of the scenes are decidedly realistic—much more so in fact than we should have thought becoming in a woman's temperance convention, to say nothing of a woman's *Christian* temperance convention. In one of the scenes Miss Willard very properly paid a glowing tribute to the influence of Mrs. Hayes, Miss Rose Elizabeth Cleveland, and the present Mrs. Cleveland, in the White House. She closed with the words, "God bless Frances Folsom Cleveland," to which sentiment the applause was very properly immense. But to this sentiment one of the members of the Convention promptly took decided exception, at which the reporter, herself a member of the Union, expresses herself after this gentle, womanly, Christian style: "Out upon such littleness! Such a spirit shows a venom unworthy a civilized woman. Perhaps she was in the gall of bitterness because her husband had been turned out of office; if so we must try to excuse her."

Another, called in the report a "lively scene," ensued when the Committee on Finance reported in favor of paying salaries to the leading officers, and in favor of the President's visiting all the county and district meetings "at the expense of the Convention." Against this there was strong opposition, and

the report says: "Mrs. Foote led the opposition forces, and showed herself a fearless soldier, full of fire and spirit. In fact, she got mad, . . . and for a few minutes it seemed quite like a masculine assemblage." Yes, we have no doubt that it did. Women, fearless and soldierly, full of fire and spirit, and mad, at that, are not apt to appear very feminine-like.

But says the excellent reporter: "Now some people might think this little fray not a very proper thing, but I don't see why. It shows they are not afraid to do their own thinking, and although they are excellent women, they are very much like the excellent men—some-what human." Yes, that is just the trouble. It shows they are rather too much like the, not very, excellent men. And the observation which we would here make upon it is this: One of the principal reasons upon which these excellent women base their claim of the franchise and political equality with the men is that politics will be purified and all its methods elevated. But if this is the way in which the *Christian* women of the country act in a convention exclusively their own, and wholly separated from political strife, what would be the result in mixed assemblages, where not only these, but un-Christian and anti-Christian women as well, should have free scope for their activities equally with the men, and all together stirred with all the elements of political strife?

Hitherto we have been somewhat unsettled in our opinion in regard to woman suffrage, but now—well, we don't know.

This report was written by Virginia Sharpe Patterson. A. T. J.

Entirely Too Familiar.

The *Christian Advocate* says:—

"An ill-constructed school-house in New York City collapses before its completion, burying its builders in its ruins and causing much of death and suffering. The Roman Catholic priest for whose parochial uses it was being erected is among the victims. Blame is laid on the 'building inspector,' by whose connivance or oversight illegal expedients were resorted to, which brought about this terrible accident. What is his defense? Simply this: He knew the priest had sufficient political influence to obtain a permit for any constructive irregularities he might choose to indulge in. Whether this be true or not is of less importance than the appalling fact—which none will deny—that such a charge may be brought against a priest without astonishing anyone. Roman Catholics justify the employment of all forces—moral and immoral—for the advancement of 'the church,' and Protestants are so familiar with the intermeddling of Rome with politics that they are no longer shocked by them."

Yes, Protestants are becoming entirely too familiar with the intermeddling of Rome with politics. In California one of the foremost preachers of the Methodist Church on the Pacific Coast—C. C. Stratton, D. D.—goes on a mission to Archbishop Riordon, to gain the co-operation of the Catholic Church in a matter entirely political. In New York City the leading Protestant divines organize for political work, and propose to ask Archbishop

Corrigan to serve on the committee which they appoint, to make their move politically effective. In the same State the fashionable watering-place preachers gathered at Saratoga, get together in a meeting and pass a motion commissioning the National Reform Association to secure if possible a basis of agreement with the Roman Catholic authorities, by which the public schools of the nation shall be given into the control of the Roman Church wherever the Catholics are in the majority.

Yes, indeed, Protestants are becoming decidedly familiar with the intermeddling of Rome with politics. As greedy as these Protestant leaders are of political power, it is evident that they will be apt pupils, and under the tutorship of Archbishop Riordon, Archbishop Corrigan, Cardinal Gibbons, and the "Roman Catholic authorities" generally, we may rest perfectly assured that this familiarity will be rapidly and vastly increased. Nor does this familiarity at all seem to breed contempt on the part of these Protestant preacher-politicians; it seems rather to increase their admiration for the "well-favored harlot."

Not the Church's Business.

SOME time ago a prohibition paper quoted a lot of statistics concerning the last presidential election, and made the following comment and calculation:—

"There are in the United States 15,210,141 church members. The vote for President in 1884 was . . . St. John, 151,809, or about 10 to 1,000 church membership. Had the church been united on the question of prohibition it might have polled instead about 3,042,028 votes."

To this the *Interior*, in its issue of March 24, 1887, responded as follows:—

"This is very pretty arithmetic, no doubt, but it offers no help to prohibition. When telegraph wires can carry merchants' circulars with samples of goods inclosed, then may 'the church' be expected to bear the burdens of statesmanship. 'The church' is so handy—for tired people to growl at. Every energetic soul with a scheme for the public good on hand, wants 'the church' to load up with his particular cargo. The church wasn't made for this sort of business. As well might the victim of pneumonia ask his heart to pull him through by doing his breathing for him, or the bankers in time of panic whine because the public-school system does not go to work to restore public confidence. A pretty mess these well-meaning but inconsiderate reformers would make of it—mixing up the nation's brains and bowels in this fashion! 'The church' has one business in relation to the commonwealth, and one only—to produce a high type of manhood. Statesmanship belongs to an entirely different department of public effort. We sympathize deeply with the temperance cause, and we spare no pains to advocate prohibition; but we are bound to say that a census of church members' votes in any particular issue is a piece of intolerable impertinence; and it will be a cold day both for the church and for prohibition when the church can be counted as solid for any prohibition candidate or party organization. We propose to reach the prohibition goal, but we are not going to do it by fetching our heels and head together and

turning ourselves into a rolling hoop for demagogues to drive with their little sticks."

We like the style of the *Interior's* remarks. They are refreshing, and will do to refer to at some future time. Nevertheless we are morally certain that the *Interior* will ere long perform the very gymnastic feat which it now scouts. A little time will work great changes.

THE AMERICAN SENTINEL,

AN EIGHT-PAGE MONTHLY JOURNAL,

DEVOTED TO THE DEFENSE OF AMERICAN INSTITUTIONS, THE PRESERVATION OF THE UNITED STATES CONSTITUTION AS IT IS, SO FAR AS REGARDS RELIGION OR RELIGIOUS TESTS, AND THE MAINTENANCE OF CIVIL AND RELIGIOUS RIGHTS.

It Will ever Be Uncompromisingly Opposed to Anything Tending Toward a

UNION OF CHURCH AND STATE,

Either in Name or in Fact.

It will discuss subjects of the deepest interest to all American citizens, and every position taken will be fortified by sound argument.

Terms: Fifty cents per year, post-paid; sample copies free.

If you will send us the names of two new subscribers at fifty cents each, we will send you the paper one year free, or in club^s of five or more copies we will send the papers at the rate of thirty cents each per year.

We will send the AMERICAN SENTINEL one year, and any book mentioned below, post-paid, for the price named opposite the book. Or they can be obtained from any State T. and M. Society.

- "Practical Manual of Hygiene and Temperance," - - - \$1 00
 - "Revised Version of the New Testament," - - - 1 00
 - "The Life of Christ" (800 pp.), by C. Geikie, D. D., - - 1 00
 - "The United States in Prophecy," - - - - - 1 00
 - "The Coming Conflict in this Country," - - - - - 1 00
 - "The Constitutional Amendment, the Sunday Law and the Sabbath Question," - - - - - 1 25
 - "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner, - - - - - 1 25
 - "Our Country—the Marvel of Nations," its Past, Present, and Future, by Uriah Smith, - - - - - 1 35
 - The *Pacific Health Journal*, a 32-page monthly magazine of Hygiene and Temperance, one year, - - - - - 1 35
 - "The Great Controversy between Christ and Satan," over 20 full-page illustrations, popular edition, - - 1 75
- Address, PACIFIC PRESS, Publishers,
1059 Castro St., Oakland, Cal.

HEALDSBURG COLLEGE,

HEALDSBURG, CAL.

A MODEL EDUCATIONAL INSTITUTION,
ESTABLISHED IN 1882.

FIVE YEARS OF GREAT PROSPERITY BECAUSE FOUNDED ON SOUND PRINCIPLES. LABOR COMBINED WITH STUDY.

FOUR courses of instruction, classical, scientific, biblical, and normal; also preparatory instruction given in a primary and a grammar course.

Instruction thorough and practical, not only in the collegiate courses but especially so in the preparatory courses.

Discipline rigid, yet parental, combined with strong moral and religious influences.

Expenses moderate. The whole cost to the student for tuition, board, lodging, lights, washing,—all expenses except for books and clothes, from \$16 to \$22 per month of four weeks.

Spring term begins January 3, 1888. For descriptive catalogue and further information address the principal,

W. C. GRAINGER, Healdsburg, Cal.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

THIS package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation,	8
2. Religious Liberty,	8
3. National Reform and the Rights of Conscience,	16
4. The American Papacy,	16
5. Bold and Base Avowal,	16
6. National Reform is Church and State,	16
7. Purity of National Religion,	8
8. The Salem Witchcraft,	8
9. What Think Ye of Christ?,	8
10. National Reformed Constitution and the American Hierarchy,	24
11. The Republic of Israel,	8
12. National Reformed Presbyterianism,	32
13. The National Reform Movement an Absurdity,	16

The above package will be sent post-paid to any address for twenty cents.

Address, AMERICAN SENTINEL, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, JANUARY, 1888.

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

THERE is no question that is growing faster in the United States to-day than is the Sunday question. It is coming nearer and nearer to the point where it will be an essential factor in the political field. And the *Christian Nation* announces the intention of it all, thus:—

“Let those who will remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option.”—*Christian Nation*, September 23, 1887.

This is the National Reform version of the fourth commandment.

A GOOD many people imagine that they love law and order, when they do not. It is a fact that many, indeed the great majority of men, are perfectly indifferent as to whether or not the laws are enforced, so long as they themselves do not suffer by their violation. Laws are enforced in this country principally from selfish motives, and not from a love of justice. There is not an abhorrence of evil because it is evil. Men will make an outcry against a crime which involves their interest, and will excuse the same if they are in no way concerned.

ON Sunday, October 23, the corner-stone of a Catholic college was laid in Oakland. After the ceremony, Rev. Joseph Sasia, of the Jesuit college in San Francisco, delivered a sermon on education, in which, as a matter of course, he referred to the fact that Catholic schools and churches are taxed, and that the Government does not give Catholic schools a share of the public money, and then said: “We earnestly believe that, by the blessing of Providence, our grievances will be redressed, and our just claims shall justly prevail.” If the obsequiousness with which the Catholic Church is treated by the press, both political and religious, is any just indication, we may well believe that the priest will not have to wait long to see his desire fulfilled.

IN this number of the SENTINEL we have shown how the representative California preachers proposed to secure from the Legislature the passage of a “civil” Sunday law. We confess that it does not present them in a very enviable light, but we can’t help that, it is a simple statement of the facts in the case. Yet these men are no worse than the representative ministers in any other State in the Union. We have, for instance, the minutes of the Preachers’ Convention, held for the same purpose precisely, in Elgin, Ill., last November, and they reach their point in the same way. The thing is fast becoming universal,

and the methods are all of a piece. The trouble is that in this they are all working for legislation upon a matter that is wholly religious, and which every argument that they make proves to be wholly religious, while they try to cover it all up with the word “civil;” but the covering is too narrow for them to wrap themselves in it.

THE National Reformers indignantly deny the charge that they are laboring for a union of Church and State, but insist that what they want is a union of Religion and the State. The Rev. Josiah Strong, D. D., General Secretary of the Evangelical Alliance, and author of the well-known book, “Our Country,” has expressed himself to the same effect. He, with the National Reformers, wants not Church and State, but Religion and State. Says Dr. Strong, “I distinguish, as some apparently do not, between *Church* and *Religion*.”

Now we think we know enough about mathematics to work out so simple a problem as is here presented. The three terms are these, the State, the Church, and Religion. They say that they design to keep Church and State forever separate and distinct, but that Religion and State must be closely united. The result of our calculation is that if they succeed in their design they will necessarily have to divorce the Church and Religion. If this solution is not correct, we should be glad if someone would point out the defect in our calculation. We verily believe that when the National Reformers, and their many friends who do not go by that name, shall have accomplished their purpose, no one of acute perception will have any difficulty in distinguishing between Church and Religion. There may be a *form* of Religion but the power will have fled forever.

What Does it Mean?

WHAT means this almost universal uprising over the question of “How shall our American Christian civil Sunday sabbath be preserved?” Large Conventions of ecclesiastics are held solely to discuss this question. The W. C. T. U. works it up all over the United States. Prohibition Conventions put it in their platforms. The leading preachers and lecturers of the Nation discuss it from pulpit and platform. Legislatures, both State and National, from beginning to end of their sessions, are petitioned for the enactment of stringent laws in its behalf. The religious papers of the country lift up one united cry that it must and shall be preserved. Knights of Labor, and workmen’s unions, and socialists, call loudly for laws enforcing its observance. Political Conventions are “worked” and Legislatures are “lobbied” in the interests of the Christian Sunday. Saloon-keepers enforce laws for its observance. Only a few years ago there was no sign of any such thing, and even those who now make the most of it, then insisted that it was one of the least of the questions that concerned religion. But now, instead of its being the least and most incidental of the questions of religion, it is by

their own confession the greatest and most urgent of all. Now, instead of the question of how to reach the masses with the gospel being the greater, that question must take a back seat, while there comes to the front the universal demand for stringent Sunday laws strictly enforced, that *by this means* the masses may be reached. Now instead of the questions of infidelity and atheism taking the far greater precedence, it has come to this, that if you don’t favor Sunday laws you are an infidel, and if you oppose them you are an atheist. Now, instead of the questions of infidelity and atheism taking precedence, it has come to pass that the question of the Sunday sabbath is made the test of fidelity and theism. Yet in “demanding” laws to compel everybody to observe the day, and submit to the test, they will gravely argue that the movement is entirely civil, and that there is nothing religious about it.

What, then, does all this mean? *It means that, through this question of compulsory Sunday observance, the civil power is to be subordinated to the ecclesiastical in these United States.* We know that this statement will be pooh-poohed by many, and especially by those who are working for it, but in making the statement we but speak forth the words of truth and soberness. This is precisely the way in which the civil power was subordinated to the religious, in the fourth century, out of which came the tyranny of the Papacy; and both time and events will shortly demonstrate that we state the exact truth. Therefore, without hesitation, we lift up our voice against the whole scheme. To laugh at the fears of the SENTINEL will not avert the evil. To despise its warnings is only to rivet your own chains. In perfect sincerity the AMERICAN SENTINEL adopts the memorable words, “I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and *I will be heard.*”

Sample Copies.

WE send this number of the AMERICAN SENTINEL to many who are not subscribers. Please read the paper carefully, and then send us your subscription for 1888. We are certain that you will find it worthy of your patronage.

If you will send us two *new* subscribers at 50 cents each, we will send *you* the SENTINEL one year free.

THE duty of the State is to protect its citizens, to preserve order, and to *dispense justice*. The duty of the church is to teach religion and to *dispense charity*. Charity, divorced from religion, provided for by public taxation, and dispensed by the State, loses its essential quality. It then becomes a certain and secure provision which society makes for its unfortunate and pauper classes.—*Selected.*

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO.

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single Copy, Per Year, post-paid, - - - 50c.

In clubs of five or more copies, per year, each, - - - 30c.

To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,

1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, FEBRUARY, 1888.

NUMBER 2.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.
J. H. WAGGONER, CORRESPONDING EDITOR.

Entered at the Post-office in Oakland.

WHAT has a purely religious institution to do with the claims of a political? This country in its government knows no creed. As a people we disclaim religious tests. The observance of the Sabbath and the mode of that observance are matters of the individual conscience. This is the measure of our religious freedom, that we may believe or otherwise,—we may observe or otherwise,—just as seems to us good. Under what pretext, then, does a political party interfere with religious beliefs and observances? The fullest personal freedom is the proper condition for the existence of genuine religion.—*Washington Post.*

LIBERTY of conscience means non-interference by the State with private convictions. It means that so far as the State is concerned the individual has the right to his own private judgment in religious affairs. It means that neither shall preference be shown, nor punishment inflicted, by State authority, because of individual religious belief. It does not mean classification and preservation of the wards of the State for purposes of indoctrination by the Roman Catholic or any other church.

Religious worship is not a civil ordinance, any more than religious profession is a civil qualification. The obvious intent of the language of the Constitution is that the State shall be impartial, colorless, and unconscious in all that relates to individual religious opinions.

The moment the State, by legislative act, takes official cognizance of the distinctive claims of any sect,—the moment it admits, no matter how indirectly, as a civil incident, the fact of religious differences of opinion, that moment the spirit of our fundamental law is violated, and we cannot escape the danger of sectarian discrimination, preference, and consequent injustice, with the certainty that such distinction will also be applied to our public schools.

Any classification whatever on religious grounds, by State authority, will inevitably lead to bitter and acrimonious sectarian controversies, to social disorder, and would seriously imperil the peace of the community.

—Selected.

A Reply to "An Open Letter."

IN the *Christian Nation* of December 14, 1887, there came to us "an open letter" from Mr. W. T. McConnell. Mr. McConnell lives in Youngstown, Ohio. He is a preacher of National Reform politics, and the president of the National Reform Prayer League. Somebody sent him a copy of the SENTINEL, and it caused him to have "some reflections," of which he gives us the benefit in his "open letter." He proposes to comfort us by an endeavor to make it appear that the troubles are only "imaginary," which we point out as certain to come upon the Nation in the train of the success of the National Reform movement.

He starts out with the usual National Reform compliment to an opponent—that of naming us along with "Liberal Leagues," "the Freiheits Bund," "and the Liquor Leagues." But this is not enough relief to the pent-up charity of the Rev. W. T. McConnell; he graciously puts us in the fellowship of king Ahab in his murder of Naboth and the confiscation of Naboth's vineyard; taking good care of course to give himself and his associates the companionship of Elijah, in the controversy, and even making Elijah to be "the General Secretary of the National Reform Association of his day." Upon all this we shall offer no comment at all. Such transcendent modesty, and such benignant charity, as is displayed in this, we have not the heart to disturb by offering the slightest criticism.

Then he clothes the National Reformers with this rendition of Elijah's answer to Ahab about who was the troubler of Israel:—

"I have not troubled Israel, said he, but you and the others who run this Government have made the trouble in that 'ye have forsaken the commandments of the Lord.'"

Now as the National Reformers set themselves up as the special champions of the commandments of God, and as the enforced observance of Sunday is the grand aim of the National Reform project, we here ask Mr. McConnell, or any other National Reformer, or all of them put together, to show *any commandment of God for keeping Sunday*, or the first day of the week, commonly called Sunday. Come now, Mr. McConnell, Elijah could quote a plain commandment of God, in support of his opposition to Baal, and Ahab's worship of him. You take it upon yourself to fill Elijah's place in our day, in rebuking the Nation for desecrating Sunday, so please fill his place also in this, and cite us to a commandment of God for keeping Sunday.

You take it upon yourself to rebuke this Nation for its *sin* against God in not keeping Sunday. Sin against God, is transgression of the law of God. Now please show the law of God that commands the keeping of Sunday. You may show it in the form of "an open letter" or in that of a sealed letter; in a public letter or in a private letter, just as you choose; but we insist that you show it. Come now, don't dodge.

Then to give proof that our fears of trouble, in the event of the success of the National Reform, are wholly imaginary, Mr. McConnell tells us this:—

"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. The foolhardy fellow who persists in standing on a railroad track may well anticipate trouble when he hears the rumble of the coming train. If he shall read the signs of the times in the screaming whistle and flaming headlight, he may change his position and avoid the danger, but if he won't be influenced by these, his most gloomy forebodings of trouble will be realized when the express strikes him. So you, neighbors, 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, may rightly expect trouble. It will be sure to come to you."

Of course it will. That is precisely what we are trying to get the people to see. We are doing our very best to have the American people understand that the National Reform movement is nothing but a Satanic car of Juggernaut that proposes to relentlessly crush every person who chooses to think for himself, every person who refuses to submit to the *dictum* of its managers, every person who chooses to worship God according to the dictates of his own conscience;—this we know will be, as surely as these men secure the power to enforce by law what *they* choose to call the will of God.

See again how sweetly he manifests the grace of Christian charity, in his attributing to us "the enmity of unregenerate hearts." How do you know, Mr. McConnell, that our hearts are unregenerate? By what right do you mount the throne, and arrogate to yourself the prerogative of God, and pass judgment upon men's hearts?

And if this "fool-hardy fellow" "shall read the signs of the times in the screaming whistle and flaming headlight, he may change his position and avoid the danger." Oh yes, that is all that John Huss needed to do. If he had only read the signs in the "scream-

ing whistle" of the Bishop of Lodi, and the "flaming headlight" of the Pope, he might have changed his position and avoided the danger. But "fool-hardy fellow" that he was, he wouldn't be influenced by these, and so his most gloomy forebodings of trouble were realized when the Papal express struck him. His was "the enmity of an unregenerate heart" too. Devils were painted all round about him to prove that it was so, and he demonstrated it himself when he publicly refused to kiss the crucifix, and submit to the Papacy. He too, determined to resist the progress of that Nation in the worship of the Papacy. He too, rightly expected trouble, and it surely came to him, as it likewise came to multitudes beside him. And now these National Reformers are about to set up in this Nation the living image of the Papacy, and to compel all men to worship both it and the Papacy, and whoever lifts up his voice against such iniquitous "progress," thereby shows "the enmity of an unregenerate heart," and all such "may rightly expect trouble" for "it will surely come." All these are their own words, and yet many men think the SENTINEL is performing a useless task in telling the people about it. Well, they may think so if they want to, but they shall not cause us to cease to tell of it; and when they find themselves fallen into the power of these men, they will wish they had believed the warning. We only wish and pray that they may believe it now.

Mr. McConnell closes his letter with an invitation to come over and join with them. He says:—

"We also have an invitation for all men of energy and power. There is room here for you, and a demand for all your talents. You may now be opposing this cause, but we frankly extend to you the invitation, 'Come with us and we will do you good,' for good is written concerning the work of our Reform Associations."

Thank you, for the compliment, Mr. McConnell, but we are not going to "come." There is plenty of room for us where we are, and there is urgent demand for all our talents in the work in which we are now engaged. Can't you come over and join us, Mr. McConnell? There is room here for you. You could not do us good if we should go with you, for good is *not* written concerning the work of your Reform Associations; at least there is no good written of it by any authority that can do anybody any good. The best that the Scripture has written concerning it is that those who follow its pernicious ways "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:9, 10. Yes, we are now opposing that cause. And we intend by the grace of God, to continue to oppose it, with all our talents, all our energy, and all our power, till the day that Christ gives us the victory over it. Rev. 15:2.

We shall be glad to hear from you again, Mr. McConnell, especially in regard to that commandment about which we have asked. Please write soon.

A. T. J.

What We Are Opposed To.

At various times the Reformed Presbyterian Church has been referred to in the columns of the SENTINEL, and the statement has been made that the principles of the National Reform Association are those of that church, and that if the National Reform movement becomes a success, the Government of the United States will virtually be a Reformed Presbyterian Government. A worthy member of the Reformed Presbyterian Church has taken exception to this statement, and thinks that we are doing an injustice to that church, by making such statements. Certainly no injustice was intended, and the SENTINEL has never designed to cast any reflections on that church. The statements were made simply for the purpose of showing that the success of the National Reform movement will effect a virtual union of Church and State.

These statements were not made at random, nor were they unfortified by proofs. For proof that National Reform and Reformed Presbyterianism are the same in principle, we have the following explicit declaration of Rev. James Wallace, in the *Reformed Presbyterian* of January, 1870—

"The principles of National Reform are our principles, and its work is our work. *National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the Nation.*"

The italics are Mr. Wallace's. Now we submit to the candid reader that we cannot justly be accused of false witness in saying that National Reform is nothing but Reformed Presbyterianism, when we but quote the words of a minister of that denomination, as published in the church organ. Other evidence has been given to the same effect, but this is sufficient. Until the Reformed Presbyterian Synod shall declare that Rev. James Wallace did not correctly represent that church, in the *Reformed Presbyterian* of January, 1870, we cannot retract anything on that score.

Now as to the statement that the Covenanter or Reformed Presbyterian Church was founded upon the principles of Church and State union. The "Encyclopedia Britannica" says:—

"Covenanters, in Scottish history, the name applied to a party, embracing the great majority of the people, who, during the seventeenth century, bound themselves to establish and maintain the Presbyterian doctrine and polity as the sole religion of the country, to the exclusion of prelacy and popery."

But there is still stronger testimony, namely, that of the Covenanters themselves. Before giving it, we will quote, as an introduction, the following brief statements of history:—

"In 1581 the General Assembly of Scotland adopted a confession of faith, or national covenant, drawn up by John Craig, condemning episcopal government, under the name of hierarchy. This covenant was signed by James I., and enjoined on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638, and the subscribers engaged by oath to maintain religion in the same state in which it existed in 1580, and to reject all innovations introduced since that time. This oath annexed to

the confession of faith of 1581, received the name of the National Covenant."—*Art. Covenanters.*

Now read the following act which was passed with reference to the above-mentioned National Covenant:—

"ASSEMBLY *AT EDINBURG, AUGUST 30, 1639, SESS. 23."

"Act Ordaining, by Ecclesiastical Authority, the Subscription of the Confession of Faith and Covenant with the Assembly's Declaration.

"The General Assembly considering the great happiness which may flow from a *full and perfect union of this kirk and kingdom*, by joining of all in one and the same covenant with God, with the King's Majesty, and amongst ourselves; having, by our great oath, declared the uprightness and loyalty of our intentions in all our proceedings; and having withal supplicated his Majesty's High Commissioner, and the lords of his Majesty's honorable Privy Council, to enjoin, by act of Council, all the lieges in time coming to subscribe the Confession of Faith and Covenant; which, as a testimony of our fidelity to God, and loyalty to our king, we have subscribed: And seeing his Majesty's High Commissioner, and the lords of his Majesty's honorable Privy Council, have granted the desire of our supplication, ordaining, by civil authority, all his Majesty's lieges, in time coming, to subscribe the foresaid Covenant: *that our union may be the more full and perfect*, we, by our act and constitution ecclesiastical, do approve the foresaid Covenant in all the heads and clauses thereof; and ordain of new, under all ecclesiastical censure, That all the masters of universities, colleges, and schools, all scholars at the passing of their degrees, all persons suspected of Papistry, or any other error; and finally, all the members of this kirk and kingdom, subscribe the same, with these words prefixed to their subscription, 'The Article of this Covenant, which was at the first subscription referred to the determination of the General Assembly, being determined; and thereby the five articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen, upon the reasons and grounds contained in the acts of the General Assembly, declared to be unlawful within this kirk; we subscribe according to the determination foresaid.' And ordain the Covenant, with this declaration, to be insert in the registers of the Assemblies of this kirk, general, provincial, and presbyterial, *ad perpetuam rei memoriam*. And in all humility supplicate his Majesty's High Commissioner, and the honorable Estates of Parliament, by their authority, to ratify and enjoin the same, *under all civil pains*; which will tend to the glory of God, preservation of religion, the King's Majesty's honor, and perfect peace of this kirk and kingdom."

This will suffice to show that we have not erred in saying that the principles of National Reform and those of Reformed Presbyterianism are the same, that Reformed Presbyterianism was founded upon the principles of Church and State union, and that as a consequence the real end of the National Reform movement must be a union of Church and State. And this is the sole object that we had in view. Our reference to the Reformed Presbyterian Church was only incidental to the argument that National Reform success must be Church and State union. In nothing that has been said in these columns has there been any design to cast reflections upon the Reformed Presbyterian Church. The SENTINEL has no quarrel with any religious body; it is

no part of its work to oppose even what seem to be errors of doctrine. It has no time nor space to devote to the discussion of creeds and confessions of faith. Its sole object is to oppose "anything tending toward a union of Church and State, either in name or in fact," and to work for the maintenance of human rights, both civil and religious,—including the rights of infidels as well as of Christians, realizing that both are human.

This being the case, it would manifestly be turning aside from our legitimate work to discuss denominational matters. The SENTINEL freely grants that the Reformed Presbyterian Church has been active in reforms in this country. We believe the members of that church to be as pious and God-fearing as those of any other; and for those whose intimate acquaintance we have formed, we have the most sincere respect. But this does not in the least abate our opposition to its principles being incorporated into this Government.

The Covenanters did indeed protest against union of Church and State, but it was only the union of the State with the Catholic Church. They, honestly enough, supposed that the evils of Church and State union arose from the corruption of the church which was a party to that union, and that if the church were only pure, and its polity correct, no evil, but only good, could come from its union with the State. They did not perceive that union of Church and State to any degree whatever is in itself an evil, no matter how pure the church may be, and that, in fact, a union of the purest church with the State, must, if long continued, result in the deterioration of that church; but such is the case.

Moreover such union cannot but result in the oppression of those who dissent from the principles of the church. This oppression is not due to the fact that those who are instrumental in bringing it about are worse than other people, but from the necessities of the situation. In fact, men who are personally upright are more apt than any other class to start such oppression, for they are the ones who are zealous for the enforcement of the law. Now when ecclesiastical usages are enjoined by civil law, and those usages are disregarded, such disregard becomes a crime, and the offenders must be punished. Thus religious persecution is started simply from a desire to see the Government honored by the enforcement of its laws. If the offenders would at once submit, there would be no persecution, and the good men (and women) who seek to enforce such laws, do not design that there shall be any. But the trouble is, many of these dissenters will be so stubborn as to persist in disregarding the ecclesiastico-civil laws, and so more severe measures than were at first contemplated are found necessary, and there will be enough "lewd fellows of the baser sort" to carry out through innate malice, what was conscientiously begun. And no matter how severely the persecution may rage, it will be only the simple execution of the laws.

For the benefit of any who may think that our opposition to National Reform is due to

antagonism to religion, we will say that the editors of the SENTINEL are all members of an evangelical church, but if there should arise a species of National Reform proposing to enforce the usages of their church, they would oppose it as strenuously as they do the present movement. We honor Christ as the divine Word by whom the worlds were made, and the Redeemer of mankind; but we would oppose a movement to make such an acknowledgement a test of citizenship, just as strongly as we would oppose a law enjoining a belief in the real presence of Christ in the Eucharist, or making auricular confession obligatory. In short, we are opposed to any union of the State with a corrupt church, because such union would result in religious persecution; and we are opposed to any union with a pure church, because in addition to religious persecution there would result a corruption of the church.

E. J. W.

Religious Instruction in the Public Schools.

In a recent paper read before the St. Louis Pedagogical Society, the president of the Illinois State Normal School took the position that not morality only, but religion as well—not sectarianism—should be daily taught in the public schools. And we are told "by far the greater number present assented to the principles enumerated by the speaker." No doubt underlying this view is a strong feeling of the necessity of religious instruction; we have schools where the three R's and the more advanced secular studies are pursued; why should not religion, which above everything else must concern man's present and future happiness, be also inculcated? Touching this matter we have a few words to say.

In the first place it should be brought to mind that teachers are not selected with reference to their qualifications as religious instructors. Many of our teachers, especially many women teachers, are admirably qualified for such work, which they so efficiently carry on in Sunday-schools. On the other hand, many teachers, we regret to know, are agnostics pure and simple. They claim not to know if there be any immortality; least of all do they consent to any need of salvation through Jesus Christ. Then in many places—not only in the city—the teachers in our schools are Roman Catholics. They do not teach religion now, for they are not allowed to. But were they to do this, what sort of religion would they teach? Obviously there is but one religion that the Romanist can teach, or would be allowed by his church to teach, and that is Roman Catholic sectarianism. Between this and Protestantism and Judaism no compromise seems possible; so that if religion is to be taught, we must have distinctively Protestant schools, Roman Catholic schools, Jewish schools—and why not Unitarian schools? Where shall we stop?

Again, we need to recall the fact that religion is not a catechism—a thing of question and answer. It is a matter of life and of love; it must be preached by example, and

the religious teacher must get at the heart of his pupils, as is often, not always, the case in the Sunday-school, where the relationship of teacher and pupil is one of affection, with no particle of compulsion. Teach the Bible as you teach arithmetic, and the result would rather be hatred than love of the Bible. The proposition made by the Normal School principal noted above to teach "not sectarianism, but a sense of responsibility to God,"—this is ethics of a somewhat uncertain kind; but an eviscerated, unsectarian doctrine, with no personal love to the Saviour awakened, would be a very poor substitute for a throbbing, personal religion; it would rest the young soul in a dead formalism, and would leave the last state of that soul worse than the first. One of our correspondents sees no objection to reading a part of the Scriptures in the school. But this is far from carrying religious instruction with it. The Bible is read in our city schools, but the whole New Testament is expurgated out of deference to our Jewish friends; how much religion is secured to the children in this way? A little inquiry made of the teachers in our schools would elicit the answer which we have heard them repeatedly make,—none at all.

But there is another and even more dangerous point to be pressed home, and it is this. This matter of religious instruction in the public schools is the one which is most strongly emphasized by the Roman Catholics. Why? Simply because they are determined, if they can, to make the State supply Roman Catholic instruction to the thousands of non-descript waifs and poor children of Catholic Churches, and so save to the church the expense of the religious instruction of their children. There is not a Roman Catholic prelate in the country who will have anything else than distinctively Roman Catholic doctrine declared to the children of Roman Catholics; and this instruction must be inculcated by a priest—this is the Roman Catholic position all through.

Disestablish the non-sectarian school, and it is not difficult to forecast the result: we shall have Trinitarian and Unitarian, Protestant and Jewish teachers inculcating their respective doctrines, just as the three R's are now taught. Small will be the gain in that quarter, but great will be the loss where the loss has already fallen most heavily—in the domain of home instruction. But our Roman Catholic friends will do their work differently. They will secure as teachers priests of their own sect, to be paid by the State, and so the State will be devoting its public moneys to the support of a large part of the Roman Catholic clergy, and to the instruction of coming generations in Roman Catholic sectarianism with no cost to the Roman Church. Indeed, the Roman Catholics in this State are already moving in this direction. Last winter they caused a bill to be introduced in the Senate of this State, the object being to facilitate the commitment of idle, truant, vicious, or homeless children to the Roman Catholic Protectorate, and to enable the schools of this Roman Catholic institution to "participate in the dis-

tribution of the Common School Fund." It is understood the same bill is to be introduced this coming winter.

Now for ourselves we do not want to see anything of the kind; and it does seem strange that Protestants, whose good intentions and conscientiousness of conviction cannot be questioned, do not see the danger that lies in the direction of converting our schools into theological seminaries—we use the term advisedly, for there can be no religion taught without theology, although a great deal of theology may be inculcated carrying with it not one particle of soul-saving religion.

Let us hear the conclusion of the whole matter:—

1. *Stand by our schools as they are.* Any different course is fraught with danger to the State and the cause of religion. We want no open door through which theological animosities and burning controversies over pedagogical fitness to instruct religiously, can enter; there are enough of these disturbing the church councils, conventions, and missionary societies to-day!

2. *Develop religion in the home.* We need to get back to first principles and first practices, when the Scriptures were committed by the young, and read by all. We need to return to the earlier days of the republic, when religion was imbibed with the mother's milk, and when the "Cotter's Saturday Night" was not less a beautiful poem than a living fact, transplanted to the earlier homes of the American colonies. To this work the church should and must address itself. And when this result is reached we shall hear no more pleas made for theological instruction in the schools, for the religious truth will have been received through the religious life, as exemplified and inculcated and imparted in the hallowed, enduring precincts of the home.—*Christian at Work.*

Never a State Religion.

A RECENT Monday issue of the New York *Herald* contained the following report:—

The Rev. Dr. Armitage, pastor of the Fifth Avenue Baptist Church, preached to a large congregation yesterday morning upon "Divine Dealings with our Country." He reviewed the formation of the Constitution and congratulated his hearers that the members of the convention had been divinely led to omit from the Constitution any reference to God, and instead to make one of its clauses read, "No religious test shall ever be required as a qualification to any office or public trust under the United States." But even this language, explicit as it is, did not seem to the Baptists of Virginia in 1788 a sufficient guarantee of religious liberty. They feared that, in spite of it, a State religion might be established by Congress, and they wrote to Washington complaining that the convention had not taken a more decided stand. Washington replied that he deeply regretted that the Baptists, whose courageous patriotism had been shown in many a battle during the Revolution, should have grounds for any

such fears, and that he would recommend that Congress should consider the matter. This led to the first amendment to the Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free use thereof," which settled the question of religious liberty in this country for all time to come.

It was ridiculous for anyone to say that the fathers of the Constitution had any idea of establishing an atheistic nation. Almost all of them were professing Christians, but they felt that their business was to construct a civil government—a republic, not a theocracy. To have introduced the name of God into the Constitution as the head of the Nation and then to have left his relations and his honors undefined, nor provisions made for his worship and his support on the part of the Nation, would have introduced a subject of perpetual contention into the body politic, because it would have stood as an anomaly in the great instrument. The logical sequence must have been the establishment of a State religion of some sort as a legacy of perpetual strife.

Misdirected "Enthusiasm."

THE annual address of the president of the National Woman's Christian Temperance Union is an important document. Not for any particular views of temperance or temperance methods, but because of its views of religion and politics and of religio-political methods. We shall here note some of them. We could not attempt to notice the address in detail for it occupies more than seven solid pages of the *Union Signal*. We shall only quote the most striking passages. Addressing her beloved comrades, the president said:—

"The marshaling hosts of which you are the vanguard, represent the downfall of sectarianism in religion, and the death of sectionalism in politics. The bugle of your advance strikes the key-note of the church universal. . . . The Woman's Christian Temperance Union, local, State, National, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that *Christ shall be this world's king*. Yea, verily, **THIS WORLD'S** king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions."

The "undying enthusiasm" of these enthusiastic ladies will be dead more than a thousand and one years before ever they see any such thing as that. For it is "**THIS WORLD**," mark it, not the world to come, of which they have so enthusiastically set themselves to make Him the King—king of its courts, camps, cloisters, commerce, etc., etc.—and no such thing as that will ever be. The word of God says that when Christ comes to "**THIS WORLD**" as King of kings, and Lord of lords, "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. . . . And I saw the beast, and the kings of the earth, and their ARMIES, gathered together to make war against

him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." See Rev. 19:11-21.

Again:—

"The kingdom of Christ 'must enter the realm of law through the gateway of politics.' . . . There are enough temperance men in both [the Democratic and Republican parties] to take possession of the Government and give us national prohibition in the party of the near future, which is to be the party of God. . . . We pray Heaven to give them no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army 'up to the polls to worship God.' . . . I firmly believe that the patient, steadfast work of Christian women will so react upon politics within the next generation that the party of God will be at the front."

And this maps out the result:—

"Concerning the platform of our next National Prohibition Convention, I am content to leave it substantially where it is, save that it should declare Christ and his law to be the true basis of government, and the supreme authority in national as in individual life. I greatly desire and hope that we may use our influence to secure this end. Such a declaration must be clearly divested of anything that looks toward a union of Church and State, to which all enlightened Christians are thoroughly opposed, but must as explicitly recognize Christ as the great world-force for righteousness and purity, and enthrone him King of nations in faith, as he will one day be in fact, through Christian politics and laws, no less than Christian living."

But how such a declaration as that is to be clearly divested of anything that looks toward a union of Church and State, is what we should like to know. We wish the worthy president of the National W. C. T. U. had given some instruction or at least some hint as to how it is to be done. Notice, "It should declare Christ and his law to be the true basis of government, and the supreme authority in national as in individual life;" it must explicitly recognize Christ, "and enthrone him King of nations in faith." Now Christ is the head of the church, and the church is his body. Gal. 1:18. Therefore if Christ be enthroned in national affairs it is only the enthronement of the church in national affairs; if Christ be enthroned in the State, the church is thereby enthroned in the State, for the church is his body. To declare Christ and his law to be the supreme authority in national life, is inevitably to declare the church and its law to be the supreme authority in national life; and that is the most perfect union of Church and State; because the church is Christ's body, and you can't enthrone him without enthroning his body. This is the Scripture truth of the matter, and when the Woman's Christian Temperance Union proposes to do what they here announce, and

then at the same time proposes to divest it of anything that looks toward a union of Church and State, they are simply proposing to *divest Christ's body of its head.*

But that they can't do. And in truth they do not intend to try to do it. They fully purpose to enthrone the church with their enthronement of its Head. It is impossible to do otherwise. And the veil, of their being "thoroughly opposed" to a union of Church and State, under which they, and the National Reformers, altogether, endeavor to hide it, is exceedingly thin. It is said of Augustus that he "was sensible that mankind is governed by names; nor was he deceived in his expectation, that the senate and people would submit to slavery, provided they were respectfully assured that they still enjoy their ancient freedom." These workers for political power in religious things, seem not to have forgotten the opinion nor the tactics of Augustus. They too seem to be fully sensible that mankind is still governed by names; and their expectation seems to be that the people of this Nation will submit to the slavery of a union of Church and State, provided that they are repeatedly told that there is no union of Church and State, and that "all enlightened Christians are thoroughly opposed" to it. The danger is that these aspirants to such illegitimate power will not be deceived in *their* expectation, any more than was Augustus in his.

Again we read:—

"To meet the new creation, how grandly men themselves are growing; how considerate and brotherly, how pure in word and deed."

Yes indeed! And if you want to see the proof of it, just read the dispatches in any principal daily, any day, in any part of the land.

This also we read in the address:—

"The W. C. T. U. and Prohibition Party must join forces to stand for nationalism as against sectionalism; the future in politics as against the past; . . . and the everlasting prohibition of sin as against any alliance between sin and the Government."

Let "the W. C. T. U. and Prohibition Party" be told that no political power nor any civil government, can ever of right have anything whatever to do with the prohibition of sin. For further comment on this read the selection from Professor Harris on "Church and State," page 15, of this paper.

In her suggestions for 1888, under the heading of "Legal" is this:—

"Respectfully to request our brothers of the Prohibition Party when the time shall come to consider names for the greater political movement into which that party is to merge itself, to consider carefully the merits of the name 'Home Protection Party' as embodying its purpose and as educational to the people; also request them to continue to stand firm for the American Christian Sabbath; the Bible in our public schools; the enfranchisement of women as a means to prohibition; and make an open declaration that Christ and his law are the supreme authority in such government as they seek to establish in this Republic.

"Designate a commission representative of the whole country, which shall bear these re-

quests to our friends and allies, the men of the Prohibition Party."

"To stand firm for the American Christian Sabbath," as she says in another place, "as a sacred institution." What is the American Christian Sabbath? and how did it become so? If it is Christian, how can it be American? And if it is American, what made it sacred? The Bible tells about the Sabbath of the Lord, but it nowhere speaks of any such thing as a "Christian" Sabbath, much less does it say anything about an "American Christian" Sabbath. That must be an institution that is found outside of the Bible; and the question again arises how did it become sacred?

"Stand firm for the Bible in our public schools." Which Bible? The Protestant Bible, or the Catholic Bible? which? Your "brothers" of the National Reform Party proposes to put the Catholic Bible into our public schools, even into the hands of the children of Protestants, wherever the Catholics are in the majority—that is in New York, Massachusetts, Wisconsin, Minnesota, California, and a number of other States. Ladies, please define your position.

Of all this and a good deal more after the same sort, "the audience manifested its appreciation by universal hand-clapping and waving of handkerchiefs." And "upon motion, it was accepted by almost unanimous vote as expressing the principles of the National Woman's Christian Temperance Union." And by the same token it is abundantly shown that the National Woman's Christian Temperance Union is pledged to carry civil government into the realms of conscience in this Nation.

A. T. J.

Some "Clashing Voices."

At the celebration of the Centennial of the Constitution of the United States, in Philadelphia, President Cleveland said:—

"Does anyone doubt to-day that the Constitution of one hundred years ago was well made, and that the work was well done?"

Against this, Mr. Gault, whose special *forte* seem to be to come in conflict with everything that is reasonable and true, makes his voice to clash as follows:—

"We not only doubt, but in the light of past history we are sure that work was not well done. At least two very serious mistakes our fathers made in that Constitution. One was the enslavement of one-sixth of our population, because they had black skin. The other was the substitution of the popular will for the will of God. At the cost of the civil war we have corrected the first, and the signs of the times indicate that we may be compelled to correct the second at even a dearer price."

One would expect that a man occupying so prominent a position as Mr. Gault does in an association whose sole object is to patch up the Constitution of the United States, would be well acquainted with that document; but we have never seen any evidence that he has ever read it. If he can find in that document, as it was adopted in 1787, anything favoring the enslavement of anybody, he will find what the framers of it could not.

But a little thing like that amounts to nothing in comparison with the cool manner in which this representative of National Reform declares the expectations of that association to plunge this country into a war greater than our civil war, if their ideas are not complied with otherwise. We don't suppose that they have the *power* to do anything of the kind, but that they have the *will* is evident enough. And yet they have the assurance to try to make us believe that if they once got the Constitution and laws fixed to suit themselves, they would not persecute any who might not agree with them. If they are willing to stir up a civil war involving the Nation, in order to secure their religious amendment, would they tolerate opposition by a handful of men after it was secured? The question answers itself.

In the same number of the *Statesman*, that of December 22, 1887, there is the following statement by Wm. Smith, a lawyer of Janesville, Wis.:—

"By putting a 'God in the Constitution' plank in the Prohibition platform, you rule me out of that party. I am not opposed to prohibition, but I am opposed to God in the Constitution."

With this Mr. Gault makes his voice to clash in the following strain:—

"How can you be an honest prohibitionist when you want a law with only the fallible, changing, conflicting will of the people behind it, in preference to a law having behind it, first, divine authority, next human, next the fear of hell. That is the only kind of a law that will bind the conscience. Prohibition legislation, or any other legislation, will have little force until we base it on a law that is the will of an unchanging Law-giver."

Well, what next? "Upon what meat hath this our Cæsar fed, that he hath grown so great?" We have heard of some pretty rigid enforcement of the prohibitory laws of Iowa and Kansas, that have behind them "only the fallible, changing, conflicting will of the people;" but such enforcement will not satisfy National Reformers. Nothing will do but they must have laws that will send a man to hell if he violates them! This is just what Mr. Gault's language implies; for how could there be "the fear of hell" behind a law, if that law did not threaten to send its violators to hell? Mr. Gault doesn't say who he expects will execute this penalty in the National Reform Government; but since the makers of a law have the power to execute, we suppose that the National Reformers themselves will consider themselves the duly appointed ministers of divine wrath. And yet they tell us that they never could think of persecuting anybody.

Perhaps someone may think that we are extravagant in our conclusions. We know that we are not. It may be that Mr. Gault is an irresponsible person, not competent to speak for National Reformers as a class; if so we hope the *Statesman* will let us know, and we will never again pay the slightest attention to any statement that he may make. But leaving Mr. Gault out of the question, National Reform teaching does actually place in the hands of the rulers of the proposed Na-

tional Reform Government, the power, not only to kill the body, but to consign the soul to hell. Here is the proof.

They claim that the triumph of their movement, will be the setting up of the kingdom of Christ on earth. They apply the Scriptures that speak of the glorious reign of Christ over his enemies, to the time when God is acknowledged in the Constitution. They do not expect that Christ will come and reign personally, and in that case the men at the head of affairs will be his vicegerents. Thus we shall have an American Papacy, and everybody knows, that the Pope of Rome claims power to open and shut Heaven, and to consign souls to hell.

Whether they expect Christ to reign personally or not, the result will be the same. We have already quoted from the *Statesman* the statement that the time is coming when those who will not have Christ to rule over them shall be slain before him; and this statement was made with direct reference to those who refuse to accept the National Reform régime. We say in all seriousness the day that marks the success of the National Reform movement, will mark the inauguration of a period of grievous persecution. We may be called alarmists. That is all right; it is just what we are. It is the sentinel's duty to sound an alarm when danger is near. If people will only prepare to meet the danger, we care not by what name we may be called.

E. J. W.

Is It Infidelity?

LAST fall one of the editors of the *SENTINEL* made a speech in Oakland, on the coming union of Church and State in this country. A National Reformer was present and heard it, and he has written in reply and sent to us manuscript copy sufficient to make more than two full pages of the *SENTINEL*, and asks that it may all be printed. But it is almost wholly made up of arguments for National Reform, which have been quite largely discussed already in the columns of the *SENTINEL*, from both sides of the question, and we do not deem it just to our subscribers to devote so much space to mere repetitions. There is, however, one point which demands notice in our own defense as well as for the principle involved.

This point our correspondent throws into the form of a question, as follows:—

"Are you aware, or being aware do you not care, that the 'Demands of Liberalism,' and of the 'National Liberal League,' are now clamoring for the abolition of these very things which National Reformers wish continued? And do you not know that these Liberalists oppose the amendment with great vehemence? so that in this controversy you are identifying yourselves with the infidel Liberalists. The third article of the National Liberal League states the specific objects of the association. Among these are the following: 'the total discontinuance of religious instruction and worship in the public schools;' 'the abolition of State-paid chaplaincies;' 'the abolition of the judicial oath; the non-appointment of religious fasts, and holidays, etc. In like manner the Liberalists demand that all laws look-

ing to the enforcement of 'Christian' morality shall be abrogated. And all these people are furiously opposed to the amendment which we seek. They know that so long as the Constitution remains as it is, so long they and their cause are safe in case an appeal be made to the courts, whose decisions must be in accordance with the Constitution."

We are perfectly aware that the National Reformers are ready on the instant to raise the cry of "infidel" or "atheist" against all who choose to oppose the religious amendment to the Constitution, even though they know that the opponents are avowed Christians. And being aware, we do not care. They may call us infidels, they may call us atheists, or may apply to us any other term of reproach that they please, and that to their hearts' content, but it shall not make a particle of difference with us, in our attitude toward the religious amendment to the Constitution. We know that in His day they called our Master, Beelzebub; and we, doing our utmost to be counted worthy to be of his household, expect that much more they will call us of his household. Besides this we know that "it is only in the absence of argument that recourse is had to ridicule;" and as the worthy National Reformers cannot answer our arguments, we expect them to call us names. We derive our principles from the word of Christ; the principles which we advocate are those established by Christ; and when infidels advocate those principles, then we are perfectly willing to be classed with infidels. We would rather be classed with infidels in opposition to the tyranny of a religious despotism, than to be found on the side of those who call themselves Christians while promoting it. We know exactly where we stand, we know precisely what we are doing, in our opposition to the religious amendment to the United States Constitution, and to any sort of religious legislation under any Constitution. We know whom we believe, and for the National Reformers to call us infidels or atheists or anarchists, or to class us with all these, does not make us so, nor does it frighten us.

As for the "Demands of Liberalism," and of the "National Liberal League," we have never made them a subject of study; we have never seen a copy of them except as given in National Reform literature. But there is one thing which we know to be a fact, and that is, there was never any such thing heard of as the "Demands of Liberalism" until after the National Reformers had set on foot their movement to secure a religious amendment to the Constitution, endangering the civil and natural rights of men. Then it was that the Liberal League was formed, and their "Demands" were framed in direct opposition to the National Reform demands, and in defense of their own rights. We say "in defense of their own rights," because we utterly refuse assent to the National Reform proposition, that if a man be an infidel he has no rights. And that then it was high time for them to do something in defense of their rights is shown by the words of our correspondent above quoted. He says:—

"They know that so long as the Constitution remains as it is, so long they and their cause are safe."

Of course they are, and they ought to be safe. They ought to be just as safe as anybody else in the Nation. But they know, and we know, and the National Reformers know, that just as soon as the religious amendment to the Constitution is adopted, or religious legislation is sanctioned, just so soon they will *not be safe*. In view of this it is certainly time that somebody was maintaining the principles of the Constitution as it is, under which is their safety. But according to the charitable decision of the National Reformers, for even a Christian to do this it lands him at once into infidelity.

Anybody who will take the time to compare the "Demands of Liberalism," as given by our correspondent, with the National Reform Constitution, will see at once that these "Demands" are aimed at that document, and that they are wholly defensive. And it is perfectly safe to say that if now there was no such thing in existence as the National Reform Association, there would likewise be no such thing as the "Demands of Liberalism."

Taking these "Demands" as given by our correspondent, there are some of them that are perfectly proper in themselves. On the subject of the "discontinuance of religious instruction and worship in the public schools," the position of the *SENTINEL* is well known to be in favor of it, because it is right. As for the abolition of State-paid chaplaincies, the *SENTINEL* is heartily in favor of that also; nor are we speaking at random on this subject. The writer of this article spent five full years in the United States army. He has seen State-paid chaplains in the East and in the West. He has attended their services. He has heard them pray, he has heard them preach, and has seen them about the garrisons. And he states it as his honest conviction that unless the State-paid chaplains whom he did not see, far surpass in efficiency those whom he did see, the whole lot of them put together, do not do either the Government or the soldiers as much good as would a bag of white beans.

And as for the abrogation of all laws "looking to the enforcement of 'Christian' morality," we also heartily favor that because it is right. Any law or any proposition that looks to the enforcement of Christian morality, or anything else that is Christian, is contrary to every principle of the doctrine of Christ. And to advocate any such proposition is logically to advocate the Inquisition. The tyranny of the Papacy and the iniquity of the Inquisition, are the logical conclusions from the National Reform propositions throughout. And therefore the *SENTINEL* now is, and forever more shall be, outspokenly opposed to the whole National Reform scheme. If that be infidelity the National Reformers may make the most of it, while we continue to do our best to form our lives upon the model that God has set before the world in the life of Jesus Christ.

A. T. J.

"Jesus answered, My kingdom is not of this world."

The Church and State.

WHENCE has come about in modern history the great doctrine of the separation of the Church and State, for the purification of religion and the security of civil freedom?

This is the central question before us, and we are prepared to consider the relation of the church toward the realm of secularity as embodied in the institutions of the family, the school, the civil community, and the State. We must first inquire for the characteristic distinctions of the church and the State. The final object of the church is holiness, the assumption by man of the form of the Divine; the final object of the State is the production of justice, the form of freedom. The negative of justice is defined as crime; the negative of holiness is defined as sin.

Sin and crime furnish the two categories which these institutions, the church and the State, respectively deal with. Let us note the consequences of confounding them. If the State undertakes to perform the functions of the church, it will deal with crimes in their character of sin as well as in their character of injustice. If the church, on the other hand, usurps the functions of the State, it will attempt to carry sin over into the category of crime and punish it by temporal penalties. For the church or the State to attempt to perform one another's functions is to destroy both functions. A crime or breach of justice is a deed of the individual which the State by its judicial acts returns on the individual. The State furnishes a measure for crime and punishes each criminal according to his deserts. The judicial mind is a measuring mind, a retributive mind, because trained in the forms of justice which sees to it that every man's deed shall be returned to him to bless him or to curse him with pain. Now, a sin is a breach of the law of holiness, a lapse out of the likeness to the divine form, and as such it utterly refuses to be measured. It is infinite death to lapse out of the form of the Divine. A sin cannot be atoned for by any finite punishment, but only (as Revelation teaches) by a divine act of sacrifice. The church cannot decree a finite measure of penance for sin; therefore it can only pronounce eternal doom on the sinner unless he repents. Religion says that the sinner must repent and return to holiness, and then his sin has been forgiven. The church meets sincere repentance with unreserved forgiveness.

It would destroy the State to attempt to treat crimes as sins and to forgive them in case of repentance. It would impose on the judiciary the business of going behind the overt act to the disposition or frame of mind within the depths of personality. But so long as the deed is not uttered in the act, it does not belong to society, but only to the individual and to God. No human institution can go behind the overt act and attempt to deal absolutely with the substance of man's spiritual freedom.

If the church attempts to administer civil functions, it falls into the habit of weighing sin in finite scales, and by and by it comes to indulging mortal sin for the sake of mere sec-

ular penances and even for money paid in advance. If a noble ecclesiastic attempts to reform the civil magistracy under a theocracy, he is apt to fall into the use of the severe code of Draco, who punished all crimes with death, or else, in the careful weighing of the deed in order to award just penalties, the church official comes to lose his sense of the enormity of sin.

Sin and crime must not be confounded, nor must the same deed be treated as crime and sin by the same authority. Look at it as crime, and it is capable of measured retribution. The law does not pursue the murderer beyond the gallows. He has expiated his crime with his life. But the slightest sin, even if it is no crime at all, as for example the anger of a man against his brother, an anger which does not utter itself in the form of violent deeds, but is pent up in the heart—such non-criminal sin will banish the soul forever from Heaven, unless it is made naught by sincere repentance.

The divine and secular must be separately organized as institutions; but this does not imply that they may be organized in antagonism. It is of the nature of Christianity to encourage independence of church control on the part of all other institutions when they are once in harmony with its divine ideal. For it is the principle of Christianity in its innermost essence to teach the nature of God as one of infinite grace—a God who sacrifices himself in order that imperfection may have the opportunity to put on the divine form of holiness and enjoy independent personality forever, always growing from more to more in intellect and will. The form of holiness is simply the form in which the individual may grow in personality without ever contradicting and annulling his true being.

What we here see in these general terms to be the relation of the church to the State is also the relation of the church to the secular, specifically, in all details.—*W. T. Harris.*

SACRED CHRONOLOGY, AND THE PEOPLING OF THE EARTH.

"SACRED CHRONOLOGY" is a new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. The peculiar and valuable feature of this work is that the chronology is established by the words of the Scripture itself. This is a most valuable little work. The chronology of the history of the kings of Israel and Judah, as given in Kings and Chronicles, is often a perplexity to the Bible student. In this work the subject is relieved of all difficulty. Beside the connection as given in the words of Scripture, there are tables given which show at a glance the successive kings of Israel and Judah, and which of them reigned at the same time. Thus the subject is made so plain that it can be very easily understood.

"The Peopling of the Earth" is a series of historical notes on the tenth chapter of Genesis. It gives an outline of the origin and descent of all the principal nations of the earth—the Greeks, the Romans, the Scotch, the Irish, the Welsh, the English, the Germans, the Scandinavians, the Russians, the Chinese, etc., etc. It forms an excellent introduction to universal history.

This little book is just the thing for Bible students everywhere—in college, in Sabbath-school, and in the home. Send for a copy; you will find it invaluable. Cloth binding, 300 pages, sent post-paid for \$1.00. Address, Pacific Press, Oakland, Cal.

THE FIRESIDE TEACHER.

A 28-PAGE MONTHLY.

NEAT, CLEAN, PURE, ENTERTAINING, INSTRUCTIVE.

THE object of this journal is to create and encourage a love for learning; to promote correct habits of thought, and a truer appreciation of the things which the Creator has made and placed all around us for our instruction; to cultivate a pure and refined taste in literature. It also affords a most valuable help to all who are engaged in literary study. It contains general articles on Plant Life, Animal Life, Natural Scenery, Oceanic Wonders, Strange Peoples and Countries, Literature, the World's Really Great Men, and among other Useful as well as Interesting Topics.

TRUE PRINCIPLES AND METHODS OF EDUCATION.

The School Room Department contains thorough instruction on several important studies, such as Grammar, Arithmetic, and Rhetoric.

The whole work is elegantly illustrated with fine engravings. As a literary and educational journal it has no equal for its size. It is neat in execution; entertaining, instructive, and moral, in its character. It is highly appreciated by all lovers of good literature.

EXTRAORDINARY OFFER.—For \$1.25 we will send to the address of anyone in the United States or Canada, who is not already a subscriber for the magazine, the *Fireside Teacher*, and the *Pacific Health Journal*, monthly, for one year. Single subscription price for *Fireside Teacher* alone, 75 cents.

Address, THE FIRESIDE TEACHER CO.,
71 College Ave., Battle Creek, Mich.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year, or with the 800-page premium book—"Practical Manual of Hygiene and Temperance," containing household and cooking recipes—post-paid for \$1.40.

Address, PACIFIC PRESS, Publishers, Oakland, Cal.

THE UNITED STATES IN PROPHECY.

BY ELD. U. SMITH.

THIS is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

THE SUNDAY MOVEMENT,

Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Dealing with our own land and applying to our own time. Of surpassing interest to every American reader. New editions revised and enlarged. Cloth, 225 pp., 75 cents. Paper covers, new edition, condensed, 186 pp., 25 cents.

Address, PACIFIC PRESS, Oakland, Cal.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

THIS package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation,.....	8
2. Religious Liberty,.....	8
3. National Reform and the Rights of Conscience, ...	16
4. The American Papacy,.....	16
5. Bold and Base A Vowal,.....	16
6. National Reform is Church and State,.....	16
7. Purity of National Religion,.....	8
8. The Salem Witchcraft,.....	8
9. What Think Ye of Christ?.....	8
10. National Reformed Constitution and the American Hierarchy, ...	24
11. The Republic of Israel,.....	8
12. National Reformed Presbyterianism,.....	82
13. The National Reform Movement an Absurdity,.....	16

The above package will be sent post-paid to any address for twenty cents.

Address, AMERICAN SENTINEL, Oakland, Cal.

WHO CHANGED THE SABBATH?

A TRACT of 24 pages, which fully answers this question, and shows how Sunday displaced the Bible Sabbath. Extracts given from Catholic writers. Price, 3 cents.

Address, PACIFIC PRESS, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, FEBRUARY, 1888.

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

A MAN is not always known by the company he keeps. He may have bad fellowship in a good cause. Nevertheless it is a fact worth a thought or two on the part of those Protestants who insist upon introducing religious teaching in the public schools,—that the Roman hierarchy are with them in emphasizing this demand, from the humblest priest to the Pope in the Vatican.—*Christian at Work.*

ABOUT two months ago we made the statement and proved it that the National Reform Association is running in its list of Vice-Presidents the names of men who are dead and who have been dead for years. Since writing that we have received additional evidence in proof of this statement. We have these proofs in writing and signed by disinterested and authoritative persons. But, anything at all to win, is the principle upon which these National "Reformers" work.

It is with pain that the *Congregationalist* notices an increasing tendency to disregard the sanctity of Sunday. It cites "for example" an account of "a great train load of the Grand Army which drew out of one of the Chicago stations on a Sunday morning, on its way to St Louis;" and then says:—

"Doubtless there was a considerable sprinkling of church members among these Sunday travelers, whose consciences were not quite at ease over what they were doing."

Yes, "doubtless" that is so. Therefore, by all means, let the civil authority of the Nation come to the rescue, and entirely ease the consciences of these Sunday Christians by the enforcement of a rigid, uncompromising Sunday law, that shall compel these church members to do, as church members, what they have not conscience enough to do otherwise. Only let the civil law supply the place of conscience in all these people, then they will all serve the Lord.

LET it be understood that it is not the man who talks the most about honoring Christ, who really does honor him. Said Jesus, to some who were profuse in their professions, "Why call ye me Lord, Lord, and do not the things which I say?" A humble life of self-denial, patterned after the divine model, and filled, like his, with good deeds, is the only way that Christ can be honored. When Christ was on earth, he resisted every attempt to bestow upon him political honors; and he is "the same yesterday, and to-day, and forever." Those who loudly proclaim their loyalty to Christ, and long for power to cut off those who do not acknowledge him, are in

the same condition that Peter was on the night when he cut off the ear of the high priest's servant, or of the two disciples who wished to call down fire from Heaven upon the Samaritans. Our desire for them is that, like those disciples, they may see the manner of spirit that they are of, and may become true followers of Jesus.

SPEAKING of that political preachers' committee that was lately appointed in New York, the *Christian Nation* says that "Archbishop Corrigan will be invited to serve on it." We can inform the *Christian Nation* now and even at this distance that Archbishop Corrigan will not "serve" on the committee. Catholic Archbishops don't serve Protestants in any capacity whatever. In fact they don't serve anything or anybody but the Cardinals and the Pope. They may get Archbishop Corrigan to *rule* on the committee, but it is a settled thing that he will never *serve* there. There is another reason for this too. No Catholic Archbishop in Christendom would ever consent to receive, from Protestant preachers, instruction or guidance in political workings; and this for the simple reason that there is not one of them who does not know more on that subject than all the Protestant preachers together ever knew. There is not a Catholic priest in New York City who could not at a moment's notice give those preachers more "pointers" in their political scheme than they ever dreamed of. The Archbishop may consent to help them along; but it is certain that he will never do it in the form of a servant.

Protestant Praise of Catholicism.

THE New York *Independent*, one of the most well-known and influential religious journals in the world, gushes after the following style over the Pope's Jubilee:—

"To Joachim Vincent Pecci, Bishop of Rome, and Pope of the Catholic Apostolic and Roman Catholic Church, health and an evangelical benediction! A priest of blameless life for fifty years, wise, moderate, successful as priest, governor, archbishop, nuncio, cardinal, Pope, we send him our Christian salutation. Prelates, priests, and peoples of his own communion, gladly pay him homage. We simply offer him kindly greetings in the name of Christ, to whom both Pope and Protestant bow in reverent adoration. Gifts and congratulations pour in upon him from Christian, Turk, and pagan, in honor of the jubilee of his priesthood. . . . The time was when Popes hurled their unapostolic anathemas against followers of Christ, and Protestants hurled them back with access of intensity, if possible. But Leo XIII. is a kindly Christian gentleman, who loves light and peace and purity and progress. *Lumen in Caelo* is his motto; and that his reign will be as a light in the Catholic heavens, is in no wise improbable. He has been Pope just ten years, and these years have been so many years of progress for his church. . . . He has made peace with France and Germany and Switzerland; he has brought about an era of better feeling in Italy, he has reformed many abuses, raised the tone of the church, and gained a strong influence in the councils of Europe. . . . And so we wish Pope Leo, of that name, the thirteenth, continued health,

a long reign; and God-speed in his liberalizing policy."

Can our readers believe that the above, and considerable more of the same, is from a professedly Protestant journal? Where is the Protestantism? What is said about the prosperity of the church, and the progress of its influence, under Leo XIII., is all true; but is that something to rejoice over? If in time of war, a leader on one side should report with every appearance of joy, that since General X had taken command of the enemy's forces, they had made rapid and continual progress, would he not be considered as harboring traitorous feelings toward his own country? Let it be remembered that the liberties of the people have never been more trampled upon than when wise, learned, and personally upright Popes have ruled, and that the triumph of Catholicism always means death to civil and religious liberty.

We have no fear that the Pope will ever be regarded in this country as he is in Europe, or that the Catholic Church, as such, will ever gain the supremacy in the United States; but what we do fear, and with good reason, is that Protestantism will become so saturated with the principles of Catholicism as to overthrow the liberties of the American people. We do not mean that Protestantism will ever pray to the virgin Mary, or adopt the confessional, or any other Romish dogma that it has not now, but that it will become intoxicated with the lust for power, which is the distinguishing characteristic of Romanism. Catholicism, stripped of its belief that the church should be recognized as supreme in politics, as well as in religion, would be nothing to be feared. If there is to be a union of religion and State, as the National Reformers now put it, we would just as willingly see the Catholic religion elevated to that position as the Protestant. The American people do well to look out for the encroachments of the Papacy; but we fear lest while they are watching the enemy that is approaching from Rome, degenerate Protestantism will steal a march on them and gain the citadel of their liberties.

Bound Volumes of the Sentinel.

WE can furnish Volume 1, 1886, and Volume 2, 1887, of the AMERICAN SENTINEL, with Index, bound in strong paper covers, at 60 cents per volume post-paid. Either volume in cloth binding for \$1.00 post-paid. The two volumes bound in one, in cloth, with gilt title, for \$1.75 post-paid, or for \$1.50 if taken at the Office or sent with other books by freight where we do not have to pay the 25 cents postage.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact

Single Copy, Per Year, post-paid, - - - 50c.

In clubs of five or more copies, per year, each, - - - 30c.

To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,

1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, MARCH, 1888.

NUMBER 3.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.
J. H. WAGGONER, CORRESPONDING EDITOR.

Entered at the Post-office in Oakland.

It is the glory of our country that we have no church establishment, and that ecclesiastical differences are not settled by State enactment. Each sect here is allowed to stand upon an equal footing under the law; to enjoy equal privileges before the people; and to prove by its merits its adaptation to popular needs. In the end, that one will be accepted by the largest number which shall prove itself most useful. This, and this alone, is religious liberty.—*Selected.*

The church is not a substitute for the family, nor for civil society, nor for the State. It cannot realize to fullness its divine mission except through and by means of these institutions organized in perfect freedom and self-control. If these institutions are organized on the basis of another religion—a heathen religion—as, say, the family system of Utah, or the civil society of Hindostan, with its system of castes, or, finally, the despotic state of the Turkish Empire—thus organized, Christianity antagonizes them and tends to remove them. But if by any mistake the church attempts to exercise the functions of the State, and secure the adoption of its dogmas by the aid of the sword, then it fails in its mission and does not extend pure religion, but only its counterfeit.—*W. T. Harris.*

LOVERS of our American institutions must learn to vote independently on matters that pertain to public schools. Parties as such cannot be trusted. Says an evening paper: "In Massachusetts they tried to raise an issue against the Roman Catholics on the school question, and yet the Republican speaker of the last House, who is to be re-elected, living in a district where there is a large Catholic vote, based his appeal to the voters on his having aided in obtaining State subsidies for a Catholic institution, and obtained hundreds of votes in this way. Moreover, Governor Ames somewhat ostentatiously made a large gift to a Catholic college a few months ago, and since the election he ridicules the idea that the public-school issue had any effect upon the result."—*New York Observer.*

The Elgin Sunday-Law Convention.

THE Elgin Sunday-law Convention was held the eighth day of last November in the Baptist Church, Elgin, Illinois. It was "called by the members of the Elgin Association of Congregational Ministers and Churches, to consider the prevalent desecration of the Sabbath, and its remedy." The leading preachers present were, W. L. Ferris, of Dundee; J. M. Clendenning, A. H. Ball, Wm. Craven, H. O. Rowlands, and Geo. A. Milton, of Elgin; John Mitchell, of Sycamore; Henry Wilson, of Carpenterville; W. W. Everts, Dr. Mandeville, S. I. Curtis, and C. K. Colver, of Chicago; Staunton, of Rockford; Harbaugh, of Genoa Junction; Lea, of Woodstock; Stewart, of Savannah; Helms, of Forrest; Chittenden, of Wheaton; Swartz, of Leaf River; and Harris, of Byron. Besides these there were President Blanchard, President Stratton, and Professor Fisher, of Wheaton; Professor Whitney, of Beloit; State's Attorney Cooper, of Du Page County; Hon. T. E. Hill, ex-Mayor of Aurora; and Frank W. Smith, the Evangelist and Andersonville lecturer.

The Convention passed the following resolutions:—

"Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our Government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim on all patriotic American citizens.

"Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

"2. That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

"3. That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath.

"4. That we favor a permanent Sabbath organization for the State of Illinois; the object of which shall be the creation of public sentiment and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

"5. That we favor the organization of auxiliary societies to accomplish the above object.

"6. That four committees be appointed by this convention, consisting of two persons each, a minister and a layman; one committee to carefully and accurately investigate and report to the next convention all the facts obtainable concerning Sunday business; one to investigate and report similarly concerning Sunday newspapers; one concerning Sunday pleasuring; one concerning Sunday transportation and travel.

"Resolved, That this association authorizes the Executive Committee to request railway corporations and newspapers to discontinue the running of Sunday trains and the publication of Sunday editions of their papers."

Notice, the Sabbath is here set forth as an institution of God, and also as a "civil institution." It is for "candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath," that they will vote.

Now we shall present some of the arguments upon which they base this demand for laws in favor of the "civil Sabbath;" and also showing what they want these laws enforced for.

Rev. Henry Wilson said:—

"The industries of the world should be silent one day in seven, that the toiler may hear the invitation of the Master, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' and that the spiritual temple of God may be built without the noise of the hammer."

Exactly. The State must compel everybody to keep Sunday "that the toiler may hear the invitation of the Master" and "that the spiritual temple of God may be built." And then they will call that a civil statute! If such a statute as that would be a civil one, then what would be required to make a religious statute? But suppose the toiler should then refuse to go to hear that invitation; what then? Will the State compel him to go? If not, why not? The State compels him to keep Sunday that he may hear the invitation; now is the State to allow its good offices to be set at naught, and its purposes frustrated by the toiler's refusing to hear the invitation? And the church having gained the recognition of the State to that extent is she going to stop short of her object? Other quotations will answer these questions.

Dr. W. W. Everts, of Chicago, said:—

"This day is set apart for divine worship and preparation for another life. It is the test of all religion. The people who do not keep the Sabbath have no religion."

Is it then the province of the State to pass

and enforce statutes in the interests of divine worship? Is it in the nature of a *civil* statute to prepare men for another life? "It is the test of all religion," says the Doctor. Then what is the enforcement of the Sabbath but the enforcement of a religious test? And what is the application of it to "candidates and political officers" but the *application of a religious test*? And what is that but an open violation of the Constitution of the United States, which says, "No religious test shall be required as a qualification to any office or public trust under the United States"? It is true that, under the decisions of the United States Supreme Court, this provision of the Constitution does not prohibit the application of any religious test as a qualification to any office under any *State*. And if there be no such provision as this in the State Constitution, these preachers of Illinois, and of all the other States, can go ahead unrestrained in the application of their religious test to all the candidates for *State* offices. But there is one thing certain, and that is, Sunday being "the test of all religion," *no Sunday-law test can ever be applied to any candidate* for the House of Representatives, for the Senate, or for any other office or public trust under the United States, without a direct violation of the Constitution of the United States.

Further, says the Doctor, "The people who do not keep the Sabbath have no religion." The antithesis of this is likewise true. The people who *do* keep the Sabbath *have* religion. Therefore this demand for laws to compel people to keep the Sabbath, is a demand for laws to compel people to be *religious*. And yet they have the face to call it "the civil Sabbath."

Again Doctor Everts says:—

"He who does not keep the Sabbath does not worship God, and he who does not worship God is lost."

Perfectly true, Doctor. The antithesis of this also is true, He who *does* keep the Sabbath, *does* worship God. Therefore your demand for laws to compel men to keep the Sabbath, is a demand for laws to compel them to worship God. And that is only to introduce the system of the Papacy and of the Inquisition. There is no use for you to deny that you want laws to compel the observance of the Sabbath, and that, too, with the idea of worship, because in the very next sentence you say:—

"The laboring class are apt to rise late on Sunday morning, read the Sunday papers, and allow the *hour of worship* to go by unheeded."

Here are the steps plainly to be taken, as surely as these ambitious clerics ever get the slightest recognition of their Sunday law demands. *First*, a law compelling all labor to cease on Sunday. Then the laboring class will read the Sunday papers, and so allow the hour of worship to go unheeded, consequently there must be, *Secondly*, a law abolishing all Sunday papers. But suppose then these people take to reading *books*, and let the hour of worship go by unheeded, then, logically, there must be, *Thirdly*, a law abolishing

all reading of books on Sunday. But suppose they let the hour of worship go by unheeded anyhow, then, logically, there must be, *Fourthly*, a law compelling them not to let the hour of worship go by unheeded. Having secured themselves in the first two of these steps, what is to hinder these divines from taking the other two, which just as logically follow, as the second follows the first? There is just nothing at all to hinder them. Well, then, having taken the first two, will they not take the other two? Anybody who thinks they will not, has studied human nature, and read history, to very little purpose. And anybody who thinks that they do not *intend* to take the other steps has read the Sunday-law propositions to very little purpose. Prof. Samuel Ives Curtis said in this convention: "We are not commanded to remember the Sabbath as a day of rest and recreation, but to 'keep it holy.'" And last spring in the Boston Monday Lectureship, Joseph Cook said:—

"The experience of centuries shows, that you will in vain endeavor to preserve Sunday as a day of rest, *unless you preserve it as a DAY OF WORSHIP.*"

There, that ought to be plain enough to make anybody understand what is the purpose of the demand for "civil" Sunday-laws. The only safety is in never allowing them to secure themselves in the first step—that is, in never allowing them to secure any sort of a Sunday law. For just as soon as the so-called Protestant churches in this land become possessed of power to wield the civil power in the interests of religion, we shall have the Papacy over again.

But Doctor Everts continues; it is not enough that Sunday papers must be stopped in behalf of the churches, but Sunday trains must also be stopped, and for the same reason. He says:—

"The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and *so break up a great many congregations.* The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer, should destroy the Christian Sabbath!"

Oh, yes! The church members, and the church-goers, will go on Sunday trains and Sunday excursions, etc. Therefore the *trains* are responsible and are hurrying their passengers on to perdition. Therefore by all means stop the Sunday trains, so as to keep these excellent church-members out of perdition, for if they have any chance they will go. Shut up the way to perdition, and then they will go to Heaven. They haven't enough religion, nor love of right, to do right, therefore they must have the State to take away all opportunity to do wrong. And these people will boast themselves of their religion, and their being Christians! It is difficult to see how a Sunday train can hurry anybody to perdition who does not ride on it. And if these church-members are hurried to perdition by Sunday trains, who is to blame? Right here lies the secret of the whole evil—they blame everybody and everything else, even to inanimate things, for the irreligion,

the infidelity, and the sin that lies in their own hearts.

The following statements made by Dr. Mandeville, in the convention, are literally true, in a good deal deeper sense than he intended:—

1. "There has been an alliance formed between the church and the world."

That is a fact, and it is going to ruin both.

2. "Let us not deny it."

Amen. We earnestly hope you will not. There is no use in trying to deny it. But instead of going about in the right way to remedy the evil, you set on foot a scheme to compel the world to act as though it were religious, and so to bind closer the alliance, and increase the evil.

3. "Influential men fasten themselves upon the church: a sort of political Christians."

Most decidedly true. And the most "influential" of these "political Christians," and the most of them are found in the pulpit; and they organize conventions and pass resolutions to give their "votes and support to those candidates or *political* officers who will pledge themselves to *vote* for the enactment and enforcing of statutes in favor of the *civil* Sabbath," "as a day of *worship.*"

4. "Too many men are in the church for self-profit."

Indeed there are, a vast number too many.

5. "We pastors are to blame for allowing them to rule."

Yes; you are. You are especially to blame for those influential political Christians fastening themselves upon the church and ruling it, and trading off its votes through Sunday-law conventions. The churches themselves, however, are not clear of blame in this. They ought to rise up and turn out the whole company of these political Christians, and fill their pulpits with such Christians as care more for the love of Christ and the power of the Holy Spirit than they do for votes and the power of civil government.

But the following statements by the same gentleman, we do not suppose have any deeper meaning than he intends:—

1. "The subject has two sides. We must not look alone at the religious side. The interests of the Church and State are united."

And yet you are all opposed to a union of Church and State, aren't you?

2. "The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So we can compel the officers of the law to do their duty. . . . When the church of God awakes and does its duty on one side, and the State on the other, we shall have no further trouble in this matter."

Yes, we remember how it was before. The gentle Albigenses in the south of France greatly disturbed the church. They refused to obey its commands. But the church was wide awake, for Innocent III. was Pope; and he awoke the State with the call, "Up, most Christian king, up, and aid us in our work of vengeance!" And thus with the church awake to its duty (?) on one side, and the State on the other, the Albigenses were swept from the earth, and there was no further trouble in

that matter. Woe, worth the day, and thrice woe to the people, when the religious power can compel the civil. And that is precisely what this Elgin Sunday-law Convention proposes to do.

It would seem from Dr. Mandeville's citation of the example of Nehemiah that they intend to set up a theocracy here. If not, there is no force in his argument, from that instance. But from the following it is quite certain that that is what they have in view. Prof. C. A. Blanchard said:—

"In this work we are undertaking for the Sabbath, we are representatives of the Lord God."

Therefore it follows that when they vote to support those candidates and political officers who will pledge themselves, etc., they will vote as the representatives of God. And if any of themselves should secure votes enough to send them to the Legislature or to Congress, they would go there and legislate as representatives of God. And when they get into their hands the power to enforce the law, and to compel the civil power to do their bidding, they will do it all as the representatives of God. And thus again it is demonstrated that if these influential "political Christians" once get the Sunday laws for which they are so diligently working, we shall have in this Nation a living image of the Papacy. And again we say the only safety is in not letting them secure the enactment of any sort of a Sunday law, nor anything else through which they may dominate the civil power.

NOTE.—We have not selected all these quotations about the *religious* Sabbath, and left out what was said about the civil Sabbath. We have carefully read the whole report, and we state it as the literal truth that outside of the resolutions, there is not in all the report a single sentence about a *civil* Sabbath. It is all religious and that only. And yet, just like the California Sunday-law Convention, when it came to putting the thing in form to get votes and legislation they deftly insert the word "civil." All this goes to show what we have often stated, that there is no such thing as a civil Sabbath; and it shows that these men do not really intend to secure, nor to enforce, a "civil" Sunday-law, but a religious one wholly.

A. T. J.

Political Piety.

MR. FROUDE tells us that in the age of Julius Cæsar, "public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety." Among the many things in our own day which show a tendency to the same results that followed the age of Cæsar, this is not an exception. It is becoming common now for aspiring politicians to make capital for themselves by pretending that their opponents do not show proper respect to God, when they themselves have no more respect for him than has any other worshiper of mammon. A mass-meeting was held lately in San Francisco to work up legislation for the further restriction of Chinese immigration. State Senator T. J.

Clunie made the principal speech, and one of his grand arguments against the Chinese being admitted to this country, was, that "they don't worship our God." But they have an excellent reason for that; and that is, *They can't vote*. If only the Chinese could vote we have not the least doubt that many of them would be just as ardent worshipers of the god of the San Francisco politicians as is Mr. Clunie himself.

Another instance is that in which United States Senator John Sherman, in antagonizing President Cleveland's opinions on the tariff, endeavored to throw upon the President "the odium of impiety," by stating that in his annual message to Congress he was so anxious to display his view of the tariff question, that he not only departed from the uniform custom of giving a view of the state of the country and its relations with foreign powers, but even failed to "make any mention of the Supreme Being." We have yet to learn that Senator Sherman's respect for the Supreme Being is any more particularly conspicuous than is President Cleveland's. And we are quite certain that President Cleveland's act in sending a State paper to Congress without any mention of the Supreme Being, is just as compatible with respect for Him, as is Mr. Sherman's effort to make of it political capital with which to influence votes.

Public Schools Must Not Go.

Two battles are now being fought, the issues of which are vital to the welfare of this republic. Saloons must go and public schools must not. If the Roman Catholic authorities fought saloons, as they do the schools, the country would feel easier. They are now fighting the schools with a vigor and ingenuity worthy of the darkest ages. In this region they seek to break up our system by merely asking for a portion of the public money to use in educating children in their own way. They would kindly permit other religionists to do the same, and thus destroy all common education by making it sectarian. This sacrifice is demanded in order to keep the children from growing up to be infidel and irreligious. They declare that Protestants ought to join with them in this demand, for the sake of protecting their own religious interests.

We cannot for one moment yield to the timid judgment of those Protestants who favor this policy. Roman Catholics mean by "infidelity and irreligion," just what Protestants mean by "religious freedom of opinion and worship." All this sort of thing is called "infidelity" by Romanism and lamented as soul-destroying. They hate our public schools just because this common education tends to break down religious distinctions, and ecclesiastical exclusiveness, and all spiritual despotism of every kind whatever. They stigmatize the schools as godless, but their real, practical grievance is that any education which is not positively and persistently Romanist, tends to lessen the moral and spiritual domination of the Roman Church. It is entirely natural and inevitable that they should do all in their

power to break down this system of general education, to get a share of the public money to use for their own benefit, as the only way to maintain themselves in this atmosphere of general intelligence and religious freedom.

Is there any reason or justice or expediency why the people should yield to this demand? Are the people of these United States to blame if our system of public education, prepared on the broadest possible principles, working harmoniously with the most heterogeneous of populations, proves to be unfavorable to a foreign religion, whose infallible head, up to the last hour of his authority, ruled with absolute proscription of all religious liberty?

This body of religionists, that never professes respect for others where it dares to reveal its sentiments, comes here to say that our common education is distasteful, that it makes its own progress difficult, that it develops insubordination even among its priests, and that consequently the Government must change its methods, educate its children according to the various religions that prevail in the community, and thus make peace by making Romanists, Spiritualists, Presbyterians, and many other varieties of worshipers.

This is sheer impudence with no element of justice in it. They inform our Government that, representing 200,000,000 of people in Spain, South America, Italy, and other countries, they do not like our American way of teaching the young. In that it is not Roman teaching, it is irreligious. "Let us teach our children in our own way." In reply, the Government, which is our people, says: "You are at liberty to teach your children just how and when and where you wish. But you cannot have a share of the public money; you cannot use our public buildings; you cannot break up our system; you cannot destroy the power of this Government to give all children born under it a foundation of general teaching which it knows and controls, and which it believes to be most productive of general enlightenment and genuine civil and religious liberty. This system is splendidly adapted to the wants of sixty millions, and it is your misfortune if you have a faith that cannot endure the strain of such an instrument. It is simply monstrous that you should demand in the name of justice and liberty that this Government assist you in bringing up your children in a way that you consider more desirable than theirs."

Our citizens . . . do not realize how the Romanists who drive their children out of the schools, at the same time strain every nerve to get their teachers into them. Read the names of the teachers in the public schools of New York, and it is a revelation. If they are indeed "irreligious," then Romanists must be very "irreligious" teachers. When we roused the spirit of the people of this State to such an extent that John Morrissey, the gambling-house proprietor and ex-prize-fighter in the assembly, was very glad to withdraw the "Gray Nun" Bill, it was the victory of the people over a Romanist attack on our Normal School.

This bill made a Roman Catholic establish-

ment equal to the Normal School in power to give certificates of qualification as teachers. It not only made the Normal School useless for Romanists, but gave them power to furnish any number of their own candidates for positions. Thus they designed to capture the schools they could not destroy, just as in Pittsburg, Father Tighe became principal of the school his church denounces as "immoral and godless." "Rule or ruin" is the policy now pursued without the slightest attempt at concealment. Their numerical and political strength has increased so vastly that they can afford to scorn secrecy. Politicians of both parties will be rivals for the favor of this mighty machine, which is everywhere quite as much a political power as it is religious. If the masses of our people are not united and alert, before they know it the public-school system will be impaired and crippled. This is one of the great evils now threatening us with the recent vast influx of foreigners. Our schools have been the mills in which the human material of the Nation has been prepared and moulded for American citizenship. Our disorderly, rebellious criminal class are mainly recruited from other sources than our public schools. We are not yet ready to give them up at the dictation of the Papal power.—*N. Y. Observer.*

Christ and National Reform.

THIS plan of extending Christ's kingdom through political agitation discloses great moral degeneracy. It will, I think, be easily seen when we consider that love to God is the only return we can make to him for his wondrous love to us. Hence the Scripture says that "love is the fulfilling of the law." The absurdity of the National Reform movement is the supposition that men can be made to love God by compulsion, or restrained from not loving him.

Christ said, "And I, if I be lifted up from the earth, will draw all men unto me"—evidently by the drawing power of that unexampled love shown in thus voluntarily suffering an awful death. Yet the spirit of the present day seems to perceive that the drawing power of Jesus' love is inadequate, and with *shame* let it be said, proposes to institute civil measures to draw men unto God. The apostle says, "We love him because he first loved us," but these men, evidently knowing nothing of the nature of that love, say we will have men to love God because it is popular to do so, or because the law of the land constrains them. If men are not touched in their hearts by the dying love of Christ, it is the height of absurdity to try to compel them. Anyone ought to be able to see that a law to the effect that men should have their hearts melted in view of Christ's love to them would be nonsense, if not worse.

In opposition to this, stand the words of the apostle, "The love of Christ constraineth us." Oh, if poor, neglected Jesus wept over callous-hearted Jerusalem, because love was rejected, how would he weep over this movement to supplant the Holy Spirit of love by machinery of unhallowed invention.

Do not angels say, "They know not what love is?" and will not hell enlarge herself without measure? God help us in the last great apostasy.

W. S. RITCHIE.

Hudson, Ohio.

A Dangerous Parallel.

ALONGSIDE of the statements of the Elgin Sunday-law Convention, given in a foregoing article, we desire to place some facts of history which reveal a threatening danger that the American people do not dream of. By this we intend to show that it was in this same way precisely that the union of Church and State was formed in the fourth century, out of which grew the Papacy in its highest pretensions. There is no need of much argument; all we shall have to do is to quote the history, and the parallel can be so plainly seen that argument is unnecessary.

Neander says of the fourth century:—

"As is evident from the synodal laws of the fourth century, worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns."—*Church History, Vol. 2, page 16. Torrey's Edition, Boston, 1857.*

So it is now with these Sunday-law preachers, in their working up of religio-political conventions, and their lobbying almost every Legislature in the land. But what was the purpose of these worldly-minded bishops in entangling themselves in worldly concerns? Neander tells:—

"This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their own aims."—*Id., p. 132.*

What then were their aims? Their first and greatest aim was the exaltation of themselves; and second only to that was the exaltation of Sunday. These two things had been their principal aims, and especially of the bishops of Rome, for more than a hundred years, when Constantine gave them a chance to make their aims effectual by the power of the State. The first assertion of the arrogant pretensions of the bishop of Rome to power over the whole church, was made in behalf of Sunday by Victor, who was bishop of Rome from A. D. 193 to 202.

"He wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the western Christians with respect to the time of celebrating Easter [that is commanding them to celebrate it always on Sunday]. The Asiatics answered this lordly requisition . . . with great spirit and resolution, that they would by no means depart, in this manner, from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the Church of Rome."—*Mosheim, Church History, 2d Century, part II, chap. V, par. 11.*

One of the earliest things in which these church managers secured from Constantine

the use of the power of the State, was the famous edict prohibiting certain kinds of work on "the venerable day of the sun." That edict runs thus:—

"Let all the judges and towns-people and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

This edict was issued March 7, A. D. 321. It will be seen by this edict that only judges and towns-people and mechanics were commanded to rest on Sunday. If mechanics were allowed to work, the spiritual temple could not be built "without the noise of the hammer;" don't you see? But this did not satisfy the political managers of the churches for any great length of time.

"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege."—*Neander, Id., p. 300.*

But these laws only prohibited *work* on Sunday; pleasure-seeking, games, etc., were not even yet prohibited. Consequently a church convention held at Carthage in 401,—

"Resolved to petition the Emperor, that the public shows might be transferred from the Christian Sunday and from feast days to some other days of the week."—*Id.*

But what was the purpose of all these Sunday laws, and petitions for Sunday laws? From the first Sunday law enacted by Constantine, to the last one enacted by any other emperor; from the first petition presented by the political bishops of the fourth century to this last one circulated by the political preachers of Illinois; the sole reason and purpose has always been,—

"So that the day might be devoted with less interruption to the purposes of devotion;" and "in order that the devotion of the faithful might be free from all disturbance."—*Id., pp. 297, 301.*

But what was it that disturbed the devotion of the faithful on Sundays in the fourth century?

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—*Id., p. 300.*

But, again, how could a theater or a circus in one part of the city hinder the devotion of the faithful in another, and perhaps distant, part of the city, or even in the country? Thus:—

"Church teachers . . . were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church."—*Id.*

Oh, yes! That is the secret of the hin-

drance to their devotion. If there was a circus or a public show on Sunday, it would get a great many spectators, and "so break up a great many congregations;" the church-members would go to the circus, and "let the hour of worship go by unheeded;" and so their devotion was greatly disturbed and hindered. Don't you see? Just here, please read again the quotations from Dr. Everts's speech in the Elgin Convention, where he complains of the Sunday train and the Sunday newspaper. Is not this thing a perfect repetition of that in the fourth century?

But yet those ambitious prelates of the fourth century were not content with stopping all manner of work, and closing public places, on Sunday. They had secured the power of the State so far, and they determined to carry it yet further, and use the power of the State to compel everybody to worship according to the dictates of the church. And one of the greatest Fathers of the church, was father to this theory. That was the great church Father and Catholic saint, Augustine—and by the way, he is grandfather to National Reform too, as we shall prove one of these days. Augustine taught that,—

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."—*Schaff, Church History, Vol. II, section 27.*

And says Neander:—

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition."—*Neander, Id., p. 217.*

Of that whole fourth century Sunday-law movement, from beginning to end, Neander, with direct reference to those Sunday laws, says:—

"In this way, the church received help from the State for the furtherance of her ends."—*Id., p. 301.*

That is the indisputable truth of the matter. And it is just as indisputably true that this Sunday-law movement in our day in this Nation, is only another attempt of the church to seize upon the power of the State and use it to further her own aims. And just as surely as these political preachers of our day secure the power and the recognition of the State in their first step, they will carry it to the last step, and the logical end to which it was carried in the fourth century, and afterward in the *working* of the theory of Augustine. The church of our day can no more safely be trusted with political power than could that of the fourth century, or of any other century. The only safety for the people, and the only security for the State, is to make it perfectly certain that the church shall never receive the help of the State for the furtherance of her own ends; and that she shall never obtain any recognition at all by the civil power, beyond that granted to every other person or class in the Nation.

By these evidences from the fourth century, as well as by the evidences from the church conventions of our own day, it is demonstrated again that there is no such thing as a civil Sunday, and that there is no such thing as civil Sunday laws. The first Sunday law that ever was enacted was at the request of the church; it was in behalf of the church; and it was expressly to help the church. The call for Sunday laws now is by the church; and wherever they are enacted or enforced, it is in behalf of the church; and to help the church; and it is so throughout history. The keeping of Sunday is not a civil duty, and cannot of right be made a civil duty. Sunday is wholly an ecclesiastical institution, and the keeping of it can only be enjoined or enforced by ecclesiastical power. And whenever the civil power attempts to enjoin or enforce it, the civil power then in that is made subordinate to the ecclesiastical, and becomes only an instrument of ecclesiastical oppression.

That is the use that was made of Sunday laws in the fourth century; it is the use that has been made of them in the United States within the last three years; and that is the use that will be made of them in days to come as surely as the churches secure this help of the State in the furtherance of their own political and ambitious aims. Through Sunday laws the Papacy was developed in the fourth century; and through Sunday laws there will yet be developed a living image of the Papacy in this country. Therefore we are, and everybody else ought to be, uncompromisingly opposed to the enactment or the enforcement of any manner of Sunday laws.

A. T. J.

"Another Sign of the Times."

UNDER this heading, the *Christian Union* of January 26 has an article about the Pope's jubilee, from which we make the following extracts:—

"Nothing shows more clearly the decay of old religious animosities than the fact that so little has been heard of late of the old anti-Popery cry. . . . The old and somewhat panicky feeling which Protestants used to entertain toward the Pope and the church has evidently passed away. If evidence of this were needed, it would be found in the fact that the President's gift of a copy of the Constitution of the United States to the Pope has for the most part passed unchallenged—has, indeed, been commended as an act of courtesy, and as a sensible way of discharging what was, under the circumstances, a matter of national obligation; for as the author of 'Religio Medici' long ago suggested, the Pope is a temporal prince, and the amenities which are paid to princes are due to him. . . . In England, where the anti-Popery feeling has been even more rabid than in this country, an English nobleman of the highest rank has recently conveyed to the Pope the personal sympathy and good-will of the Queen, and was instructed 'to give expression to her feeling of deep respect for the elevated character and Christian wisdom' which the Supreme Pontiff has displayed in his high position. 'The temperate sagacity,' said the envoy, 'with which your Holiness has corrected errors and differences, from which much evil

might otherwise have arisen, inspires her Majesty with the earnest hope that life and health may long be granted to you, and that your beneficent actions may long be continued.'"

After mentioning the events connected with the Pope's jubilee, and the brilliancy of the pontifical mass in St. Peter's, the editorial continues:—

"Among the almost countless congratulations that were received from all parts of the world, Protestant good wishes and congratulations mingled with those from Catholic sources. This is as it should be, and marks the coming of the better age in which the bitter and unchristian animosities of the past are disappearing as the shadows at the dawn.

"One may hold Protestant convictions as resolutely as his fathers held them, and may oppose the Catholic propaganda in Church and State with the greatest zeal and earnestness, and still preserve toward this church that attitude of Christian courtesy which ought to be, although it never yet has been, the characteristic of Christian peoples. It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. Thomas Carlyle declared that the real struggle in every age is between the believer and the unbeliever, and it has seemed at times of late as if this phrase might soon describe the practical issue of certain tendencies in modern society. For anarchism and social disorder of the radical kind have their roots in atheism, and it is quite possible that the time may come when the real issue will be between the theist and the atheist; the man who believes in God, and order, and freedom, and rights of person, and property on the one side, and the man who disbelieves in all these on the other side. Whenever that time comes, the Protestant and the Catholic will stand side by side in a common defense of those common beliefs which have been their mutual possessions these many centuries. Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant; and it is well to remember in any event that the only Christian way to hold one's convictions is to hold them with charity and courtesy."

Can anybody give a reason for this change in the feeling of Protestants toward Catholicism? Was it all just a senseless "panicky feeling," when the Waldenses and Albigenses used to tremble at the approach of the minions of the Pope? Was Luther's feeling toward the Pope nothing but jealousy? Did Huss and Jerome, and tens of thousands of others whom we call martyrs,—did they commit suicide? Was it foolish superstition on the part of the Lollards, when they used every means in their power to conceal their Bibles, so that the agents of the Pope might not burn them? In short, must we say that the Reformation was a mistake, and that the men who stood so firmly for principle were nothing but cranks? If not, why should there be any change in feeling towards Rome? She has not changed at all. Leo XIII. believes every dogma that the church has ever put forth, and he believes that every one of his predecessors in the Papal chair was infallible, and could not do wrong. What is it, then, but that he would do the same things if circumstances seemed to make it necessary, and he had the power?

When we remember the record which Rome has made, it is startling to read in an influential Protestant journal that "the Pope is a temporal prince, and the amenities which are paid to princes are due to him." And it is still more startling to learn that almost every Nation is giving practical evidence of its belief in this statement. Someone may say, "Oh, it is not because they favor Catholicism; they do it simply from political motives." Of course; nations and their rulers never take any steps except from political motives; and the Roman Catholic Church is simply a vast political machine, and therein lies the danger from it. We have no fears that Protestant America will ever turn Catholic in name; but when Protestants cease to protest, they might as well be Catholics. We hold that Protestantism to-day ought to stand in the same relation to Catholicism that it did in the days of the Reformation. That does not mean that we should hate Catholics, or that we should have any feelings towards them other than those of Christian charity and courtesy; but it does mean that we should protest against the principles and practices of the Church of Rome, and not be dazzled by its display of wealth and power.

We said above that "it is startling to read in an influential Protestant journal that 'the Pope is a temporal prince, and the amenities which are paid to princes are due to him.'" But we don't read such language in a Protestant journal. Protestant journals do not contemplate a union of Protestantism and Catholicism. The *Christian Union* is not a Protestant journal; and the fact that it is an influential journal, and that other professedly Protestant journals, as the *New York Independent*, and *Christian at Work*, stand in the same position, is evidence to us that there is very little Protestantism nowadays.

Let the reader read carefully the last paragraph of the *Christian Union's* article. Note the following sentences: "It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonism which shall make them essentially one." "Stranger things have happened in history than such a change in attitude as would be involved in the fellowship of the Roman Catholic and the Protestant." Stranger things have happened, and no doubt this will happen; but the man who can calmly contemplate such an event, has not read the history of the middle ages, or has read it to little purpose. But what can be said of the one who can deliberately bid for such a union with Roman Catholicism?

The nations of the Old World are nearly all now virtually at the feet of the Pope. They have been brought there through policy. Germany repealed the May Laws, and made friends with the Pope, in order to secure his help in the struggle with the socialists. Russia wants his help to settle her internal dissensions; and England must have him as mediator in the trouble with Ireland. We have not the slightest doubt but that in a few years Protestantism and Catholicism will

be virtually one in crushing out "atheism." And who will be classed among the atheists? The *Christian Statesman* has already told us,—every man who opposes the National Reform attempt to enforce the observance of Sunday. He may believe in God, in Jesus Christ, and the gospel, and in the Bible, but if he keeps the fourth commandment just as it reads, instead of keeping it as interpreted by the church, he will be counted an atheist. In short, every man who insists upon the right of private judgment in matters of religion, will be classed among the atheists.

And this is what is actually coming to pass in this country. The spirit of it is everywhere. We wish to again emphasize the fact that the SENTINEL is uncompromisingly opposed to everything like a union of Church and State; whether in name or in fact. We do not stand opposed simply to the so-called National Reform movement. Those who are looking at that alone, will be terribly surprised some day. We warn the people of America that degenerate Protestantism, which comprises nearly all the Protestantism that now exists, is about to sell their liberty to the Church of Rome. Let every true man keep his eyes open to discern the signs of the times.

E. J. W.

Rome's Work.

At the late Conference of the Evangelical Alliance, Bishop A. C. Coxe, of New York, gave an address on "Ultramontaniam," in which he spoke of the relationship of Roman Catholics to our Constitution and laws, and showed the danger to our institutions from the evil workings of Rome. We present the following extract as containing points of special interest to American citizens just now, especially as the National Reform Association is commissioned to secure "if possible" the co-operation of Rome, in its designs upon our Constitution, and our public schools.

"Happily, the spirit of the Gallican maxims has its equivalents in our American Constitution, and it is actually imbedded in the naturalization laws. Let me quote them, in brief, as follows:—

"1. The alien seeking to be naturalized must make oath two years beforehand of his *bona-fide* intention to become a citizen of the United States, and to *renounce forever all allegiance and fidelity to any foreign prince, potentate, State, or sovereignty*; in particular that to which he has been subject.

"2. When he applies for naturalization after the two years thus provided for, he must prove that he has resided in the United States five years at least; that during that time he has behaved as a man of good moral character, attached to the principles of the Constitution, and well disposed to the good order and happiness of the same.

"3. If he has borne any hereditary title, or been of any of the orders of nobility in the kingdom or State from which he came, he shall in addition to the above requisites make an express renunciation of his title or order of nobility.

"4. Finally, he shall at the time of his application make oath that he will support the Constitution of the United States, and that he *absolutely and entirely renounces and abjures all allegiance and fidelity to every foreign prince,*

potentate, State, or sovereignty, particularly the State or sovereignty of which he has been a subject."—*Revised Statutes of the United States. Title XXX, page 380. Washington. 1875.*

"In brief, then, our Constitution, as interpreted by legislation, asserts Home Rule for Americans. It assumes that no foreign potentate whatever shall be permitted to dictate to us in matters of politics, of society, of legislation, of jurisprudence, of education, or of government in any of its forms. No American citizen shall be subject to any foreign court, so that he may be summoned to a foreign country to answer for his political conduct, or for anything affecting his rights as a citizen. Our country is competent to manage its own affairs; to settle the delicate relations between labor and capital, and to regulate associations and organizations among the people, without inquiring of a foreign court, ignorant of our conditions, our wants, and the spirit of our laws, what Americans may lawfully do.

"Take, for example, the case of a Roman Catholic citizen who happens to be an ecclesiastic, and who assumes a political position, which some regard as in conflict with his vocation; let his local superiors settle the ecclesiastical question here among themselves and give him just judgment, where, if they rob him of his profession and means of livelihood unjustly, they can be punished by the laws. As an American, he cannot lawfully be summoned beyond seas, to be judged by an Italian court. For look, if he can be thus dealt with for a wrong position, he may, also, be cited abroad and punished for a right one. If they may call him to account in Italy for his conduct in America when he votes for an agrarian, so, also, when it comes to sustaining our common-school system, he may be cited to Rome and stripped of his profession, because he votes to uphold and to perpetuate it.

"If this can be done in one case, so in a thousand; and by terrorism, a thousand ecclesiastics may be forced to vote as an Italian dictates (an Antonelli, perhaps, or another Borgia), and every such ecclesiastic will control a thousand lay voters by like terrorism. What then? The Government itself may be turned into a dependency of the Court of Rome. The balance of power may enable a minority to usurp the functions of government under color of law, and lo! we are transformed into a Mexico, with no choice but to bow our necks to a foreign domination, or to involve ourselves in religious wars for the preservation of freedom. See how wise are our laws in their unconscious Gallicanism; intolerant of all foreign interference, and, as I said, asserting Home Rule for Americans. We choose to be governed by ourselves, as were our Anglo-Saxon forefathers by themselves, in the darkest days of Papal domination. It was then that they said to the Italians: '*Nolumus leges Angliæ mutari.*' We say just as emphatically of our American laws and constitutions: We will not suffer them to be altered by any foreign dictation whatever.

"But what is our actual concern with these

principles just now? Are we threatened with alien interference and with a foreign power to influence and overawe our elections? I leave it to your own burning sense of recent events to frame the proper reply. The proposal to introduce a Papal nuncio into the Republic; the residence among us of a cardinal, who is a foreign prince, and bound to a foreign court by obligations which no American has any right to assume; the goings to and fro of ecclesiastics to consult an alien potentate as to our domestic questions of labor and labor associations, and to prescribe to our citizens what they may do or not do in such issues; and the proposed establishment, in this capital, of a university under the authority of a pontiff who, whatever the virtues of his private character, has been forced to re-invest the Jesuits with unlimited powers, and with functions against which every Roman Catholic Government in Europe has protested, not only in words, but by banishing the Jesuits as public enemies and confiscating their estates; I ask, Are not these tokens of peril to be resisted here and now and for all time to come? Are they not the prelude to an open assault upon our common schools, and their subversion through political subservency?

Archbishop Lynch, of Toronto, in a letter to Lord Randolph Churchill, reminds him that he and his confraternity hold the *balance of power* in Canada, and through it have controlled the elections there; and he goes on to assert that by a similar use of the *balance of power*, presidential elections will be decided in this Republic.

In California, certain ultramontane dignitaries have insulted American social ties of the most sacred character, by reflecting on the marriages of the vast majority of our countrymen as mere concubinage.

Our school system is denounced in terms the most flagrant, and a counter-system is set up in which the un-American ideas of the Syllabus are to be imposed on thousands of our future voters. I hold in my hand a book issued by the 'Catholic Publication Society' in New York, and by affiliated publishers in Baltimore and Cincinnati. It is printed in Baltimore, under license of its late Archbishop (Bailey) and the certificate of his official censor, that it is unobjectionable—*nihil obstat*. It is a book of instruction for children. Its motto is (quoted from Benedict XIV.), 'We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe.' What are these mysteries? Let us read this authorized ultramontane school-book.

"I quote (pp. 97-104) as follows:—

"Question. Have Protestants any faith in Christ?

"Answer. They never had.

"Q. Why not?

"A. Because there never lived such a Christ as they imagine and believe in.

"Q. In what kind of a Christ do they believe?

"A. In such an one of whom they can make a liar, with impunity, whose doctrine

they can interpret as they please, and who does not care what a man believes, provided he be an honest man before the public.

"Q. Will such a faith in such a Christ save Protestants?

"A. No sensible man will assert such an absurdity.

"Q. What will Christ say to them on the day of Judgment?

"A. I know you not, because you never knew me.

"Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgive sins? "Whose sins you shall forgive they are forgiven them."

"A. No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

"Q. What follows from this?

"A. That they die in their sins and are damned."

And these are the people with whom the National Reform Association "will gladly join hands," as soon as the Catholics will consent. And these are the ones into whose hands the National Reformers will willingly put the public schools whenever the Catholics are in the majority. The wicked scheme!

WE believe that moral reforms must be wrought by moral agencies. Christians must do Christian work by Christian methods, and in the spirit of Christ. Men are to be saved not by wholesale but one at a time. The gospel must be preached to every creature; it is the personal message of a personal salvation. All this we firmly hold, and have no disposition to substitute other agencies or methods. But can it be wondered at that Christian zeal and endeavor are paralyzed in view of the fact that the whisky saloon, the fountain and fortress of vice, is entrenched behind the law, and that the statutes against the social evil are a dead letter? The law of the land itself becomes the minister of evil, and the officer of the law the protector rather than the terror of evil-doers. The Christianity that thus crystallizes itself into heathen practices cannot be wholly genuine; it is a sham Christianity in so far as it supports or compromises with these evils.—*Nashville Christian Advocate*.

MODERN SPIRITUALISM
ITS NATURE AND TENDENCY.

BY ELDER J. H. WAGGONER.

This is a thorough *exposé* of the system of Spiritualism. The author has carefully studied the subject, and has given such copious extracts from a large library of Spiritualist publications, as to fully condemn them in their teachings and in their practices, by their own testimony.

It is also shown from the prophetic scriptures that Spiritualism is one of the most impressive signs of the times. 184 pp. Price, 20 cents.

Address, PACIFIC PRESS, Oakland, Cal.

THE HOME OF THE SAVED.

BY ELDER J. N. LOUGHBOROUGH.

This pamphlet gives the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. It contains 82 pages. Price, 10 cents.

Address, PACIFIC PRESS, Oakland, Cal.

REDEEMER AND REDEEMED;

—OR—

The Plan of Redemption through Christ.

BY ELDER JAMES WHITE.

The plan of salvation, concisely presented as revealed by the Scriptures. Paper covers, forty-eight pages, sent post-paid for ten cents.

Address, PACIFIC PRESS, Oakland, Cal.

OXFORD TEACHERS' BIBLES.

PRICES AND STYLES OF BINDING.

Pearl 16mo. (Size 4x5½x1¼ inches.)

(Page for Page with the *Minion 8vo.*)

NOS.		
500.	French Morocco, boards.....	\$1.25
501.	French Morocco, circuit.....	1.40
502.	French Morocco, limp, round corners.....	1.85
509.	Persian Seal, limp, solid covers, round corners.....	2.15
513.	Persian Seal, Divinity circuit, silk sewed.....	2.50
514.	As No. 513, with round corners.....	2.60
510.	Turkey Morocco, boards.....	2.20
511½.	Turkey Morocco, limp, round corners.....	2.35
512.	Turkey Morocco, circuit.....	2.70
515.	Levant, Divinity circuit, kid lined.....	4.00
515½.	As No. 515, with round corners.....	4.15

Postage, 10 cents extra.

Pearl 16mo. India paper edition. (Size 4x5½x1 inches.)

(The *Smallest Teachers' Bible in the World.*)

NOS.		
514x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$3.25
515½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	5.50

Postage, 8 cents extra.

Ruby 16mo. (Size 4¼x6½x1½ inches.)

(An entirely new edition. Page for page with the *Minion 8vo.*)

NOS.		
550.	French Morocco, boards.....	\$1.90
551.	French Morocco, circuit.....	2.30
552.	French Morocco, limp, round corners.....	2.20
559.	Persian Seal, solid covers, round corners.....	3.00
563.	Persian Seal, Divinity circuit, silk sewed.....	3.15
564.	As No. 563, with round corners.....	3.30
560.	Turkey Morocco, boards.....	2.70
561½.	Turkey Morocco, limp, round corners.....	2.85
562.	Turkey Morocco, circuit.....	3.75
565.	Levant, Divinity circuit, kid lined, silk sewed.....	4.65
565½.	As No. 565, with round corners.....	4.80
566.	As No. 565½, Brown Levant.....	4.80
571.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	7.00

Postage, 12 cents extra.

Ruby 16mo. India paper edition. (Size 4¼x6½x1 inches.)

NOS.		
564x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$4.50
561½x.	Turkey Morocco, loose limp, round corners, silk sewed.....	4.50
565½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	6.50
566x.	As No. 565½x, Brown Levant.....	6.50
571x.	Best Levant, Divinity circuit, kid lined, silk sewed, round corners.....	7.50

Postage, 9 cents extra.

Nonpareil 8vo. (Size 4½x7x1¼ inches.)

(An entirely new edition. Page for page with the *Minion 8vo.*)

661.	Persian Seal, Divinity circuit, round corners.....	\$4.00
660.	Turkey Morocco, boards.....	4.00
661½.	Turkey Morocco, limp, round corners.....	4.15
662.	Turkey Morocco, circuit.....	5.00
665.	Levant, Divinity circuit, kid lined, silk sewed.....	5.35
665½.	As No. 665, with round corners.....	5.50
666.	As No. 665½, Brown Levant.....	5.50
671.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	8.00

Postage, 16 cents extra.

Nonpareil 8vo. Thin paper edition. (Size 5x7x1¼ inches.)

664x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$5.75
661½x.	Turkey Morocco, loose limp, round corners, silk sewed.....	5.50
665½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	7.75
666x.	As No. 665½x, Brown Levant.....	7.75
671x.	Best Levant, Divinity circuit, kid lined, silk sewed, round corners.....	9.50

Postage, 11 cents extra.

Minion 8vo. (Size 5x7½x1½ inches.)

707.	Persian Seal, limp, round corners.....	\$ 4.30
709.	Persian Seal, limp, solid covers, round corners.....	5.00
713.	Persian Seal, Divinity circuit.....	4.70
714.	As No. 713, with round corners.....	4.85
710.	Turkey Morocco, boards.....	4.50
711½.	Turkey Morocco, limp, round corners.....	4.65
715.	Levant, Divinity circuit, kid lined, silk sewed.....	5.70
715½.	As No. 715, with round corners.....	5.85
716.	As No. 715½, Brown Levant.....	5.85
721.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	9.00
722.	Seal Skin, Divinity circuit, kid lined, silk sewed, red under gold solid edges, round corners.....	11.00

Postage, 13 cents extra.

Minion 8vo. Thin paper edition. (Size 5x7½x1 inches.)

The *S. S. Superintendents' Edition.*

NOS.		
714x.	Persian Seal, Divinity circuit, silk sewed, round corners.....	\$ 7.00
711½x.	Turkey Morocco, loose limp, round corners, silk sewed.....	6.75
715½x.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	9.00
716x.	As No. 715½x, Brown Levant.....	9.00
721x.	Best Levant, Divinity circuit, kid lined, silk sewed, red under gold edges, round corners.....	12.00

Postage, 13 cents extra.

Minion small 4to. (Size 7x9½x1¼ inches.)

With Wide Margin for MSS. Notes.

NOS.		
905.	Persian Morocco, limp.....	\$ 7.50
911.	Turkey Morocco, limp.....	8.75
915½.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	12.50

Postage, 32 cents extra.

Brevier 8vo. (Size 5¼x8½x1½ inches.)

810.	Turkey Morocco, boards, family register.....	\$ 7.00
811.	Turkey Morocco, limp, family register.....	7.00
814.	Persian Seal, Divinity circuit, silk sewed, round corners.....	7.75
815½.	Levant, Divinity circuit, kid lined, silk sewed, round corners.....	10.25

Postage, 23 cents extra.

Any books from the foregoing list can be had with Denison's Patent Index. Price, \$1.25 extra.
When ordering Bibles be sure to give the numbers of those you wish sent.
Address all orders to PACIFIC PRESS, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, MARCH, 1888.

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

THE AMERICAN SENTINEL is, as everybody can see, only an eight-page paper, and is issued only once a month. It is evident, therefore, that we cannot publish everything, nor can we print in one number everything that comes within our province. When people send us communications, or extracts from papers, they must have patience if they do not appear at once. "All things come 'round to him who will but wait."

"FRIEND, please stop the AMERICAN SENTINEL," was the word that came post haste from Kansas a few days ago. We have not the slightest doubt but that there are many who would like to have us stop the SENTINEL, but we cannot gratify them, because there are so very many who write of the SENTINEL in a strain similar to the following from a prominent judge in a Southern State: "I read each number that comes, and I think with increasing interest." The SENTINEL will not stop.

WE would call the attention of the friends of the SENTINEL to our bound volumes. Volume 2 of the AMERICAN SENTINEL neatly bound in manilla, with index, is now ready. Price, 60 cents. Better still are volumes 1 and 2 bound in one cloth volume, with index of each volume. Price, \$1.75 post-paid. Those who are studying the subject of National Reform, will find the two volumes bound in one just the thing for them. Nobody could do a better thing than to buy a copy to present to some friend.

THE SENTINEL has not space to waste in personalities. It is opposed not to National Reformers, but to National Reform. Our friend N. R. Johnston enters a grievous complaint against us in the last number of the *Statesman*, because a certain article of his was not published in the SENTINEL. As he says, we have published one or two articles from him. We went so far as to agree to publish them, before we saw them, because we felt sure that he would confine himself to the main points. So when he again asked for space, we again assented; but when we found that the most of one of the articles needed no reply, and was not really upon National Reform, we informed him that we had not space for it. We would have published one; but as he insisted that it must be both or none, we returned both. At the same time we informed him that whenever he would furnish us with straight National Reform matter, we would publish it. This he does not tell the readers of the *Statesman*.

We make this note of explanation simply

that all may know that the SENTINEL does not intend to shut out free and fair discussion of National Reform principles from its columns. Nothing would please us better than to receive for every number, from any representative National Reformer, short, pithy articles on National Reform, telling our readers just what National Reform is, and what it wants. This doesn't mean, though, that we propose to resign the editorial management of the SENTINEL into the hands of the National Reformers.

TRUTH never demands a vote. It refuses to go to the poll or to acknowledge majorities. It presents its evidence and claims submission. To attempt to gather truth out of a multitude of errors, by setting them to neutralize each other, is to revive the vain alchemy of the middle ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year.—*Horatius Bonar, D. D.*

THE November (1887) number of the SENTINEL contained some of the questions and answers given at the Lakeside National Reform Convention. Among them was one by Dr. McAllister, in which he was reported as saying, in answer to the question if the success of National Reform would not result in persecution: "False religion will be persecuted, and the State will be the persecutor." Mr. McAllister says that what he did say was that "a false religion will persecute." We very gladly make the correction, for we have no design to misrepresent anybody. The truth about the National Reform Association is more damaging to it than any erroneous statement could be. When we have more space than we have in this number, we shall notice Mr. McAllister's statement more at length.

"DISTRICT" SECRETARY, Rev. M. A. Gault, in a report in the *Christian Statesman* of August 11, tells of his attendance at a Prohibition convention at Lake Side Rink, Racine, Wis., at which he "had the privilege of presenting the cause of God in Government here on the same platform with Colonel Bain, and Governor St John." Speaking further of Colonel Bain he says:—

"He shook my hand warmly as I left the platform, saying how much he sympathized with the National Reform movement. He said he had received a letter some time ago from the editor of the AMERICAN SENTINEL in California, telling him how much mischief there was in our movement, and asking him to write some articles for the SENTINEL."

We are most happy to inform Mr. Bain that he is most prodigiously mistaken. We know that Mr. Bain never received a letter from the editor of the AMERICAN SENTINEL, because we happen to know that the editor of the SENTINEL never sent him a letter. Nor did the editor of the AMERICAN SENTINEL, nor any person authorized by the editor of the SENTINEL, ever ask Colonel Bain to write a single

article, much less "some articles for the SENTINEL." We would suggest that the excellent Colonel read his letters a little more carefully.

Further Mr. Gault says of him:—

"He wrote in reply [to the letter that he didn't get from the editor of the SENTINEL] that our country had been drifting devilward long enough, and he was disposed to sympathize with any movement to help it Godward."

Mr. Bain may have written such a letter to somebody; he may have written it to the editor of the SENTINEL; but that no such letter was ever received by us is certain. If we had received it we might have said to him that it is true enough that our country has been, and is, "drifting devilward," but whereas now it is only "drifting," the effect of National Reform will be but to set it *full-sail* in that direction.

HITHERTO the SENTINEL has used the phrase "union of Church and State" in calling attention to the rapid encroachments of the ecclesiastical upon the civil power in this country and in making known our opposition to it. But those who are zealously working for the union of Church and State here, constantly seek to dodge, and to deaden as far as possible, the force of the SENTINEL's arguments, by the sophistical plea that they are "all thoroughly opposed to any union of Church and State," while at the same time they are all just as thoroughly in favor of a union of Religion and the State. "Church and State," say they, "is always an unmixed evil. But Religion and State is another thing. That is a good thing,—and that is what we aim to make a feature of our institutions, and we are going to have it."

Now the SENTINEL does not propose to work at cross purposes, neither does it intend to spend any time in drawing hair-splitting distinctions between terms, therefore let it be forever understood that THE AMERICAN SENTINEL IS UNCOMPROMISINGLY OPPOSED TO ANY UNION OF RELIGION AND THE STATE. For such a union can end only in the worst of all tyrannies—the tyranny of a religious despotism. In reality there is no difference, of course, between a union of Church and State and a union of Religion and the State, but as those who favor the wicked thing, endeavor to disguise it under the apparently mellow term "Religion and State," we, likewise, in exposing it, shall hereafter use that term rather than the phrase "Church and State." This, not because we admit for a moment that there is any difference at all, but solely to prevent them from dodging our arguments. But let it be understood that our opposition to so-called Religion and the State, is due solely to our love for true religion and the individual.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or relig i
the maintenance of human rights,
both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - - 30c.
To foreign countries, single subscription, post-paid, - 2s.
Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, APRIL, 1888.

NUMBER 4.

The American Sentinel.

PUBLISHED MONTHLY, BY THE

PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.
J. H. WAGGONER, CORRESPONDING EDITOR.

Entered at the Post-office in Oakland.

"AND he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's."

THE New York *Independent* notes and comments as follows:—

"The present worthless school system, is what the *Freeman's Journal* calls our scheme of public education. If the Roman Catholics insist on destroying this system, they will have to destroy the Nation to succeed."

Oh, no, they will not! All they will have to do to succeed is to wait a little while till the National Reform Association shall have gained the support and the influence of a few more Protestant leaders, and then to accept the persistently proffered alliance of the Association, and the work will be done; the system will then soon and easily be destroyed. But then, having succeeded, the Nation will soon be destroyed. The *Independent* is right as to results; it had only misplaced the items. They will not have to destroy the Nation to succeed in destroying our public-school system. But having succeeded in destroying our public-school system, the destruction of the Nation will soon follow.

MR. "SAM" SMALL has acquired a national reputation, and a very extensive influence, as a religious worker. Against this in itself, or in its legitimate exercise, we have not a word to say. But when he essays to use his influence in the line of things set forth in the following proposition, then we most decidedly object. Says Mr. Small:—

"I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact it into laws."

And that will be but the Papacy over again. From the way things are now going we have no doubt that Mr. Small as well as the rest of us will see that day come. And when it does come it will be the most woful day the Nation will have ever seen; and the utter ruin of the whole national fabric will then be but a question of a little while.

Morality and Civil Government.

THE *Independent*, of St. Helena Cal., criticises a statement of the SENTINEL as follows:—

"Says the AMERICAN SENTINEL: 'Morality is a matter which, from its original nature and object, lies entirely beyond the reach and control of the State proper.' Then we are to understand that all police regulations, looking to the moral welfare of the community are wrong and illegal. Unfortunately for our fair California, that sentiment has prevailed too long."

The statement of the SENTINEL is strictly true. Let us enlighten our critic. *Morality*, as defined by Webster, is "The relation of conformity or non-conformity to the true moral standard or rule; . . . the conformity of an act to the divine law." The true moral standard is the law of God—the ten commandments. The keeping of the ten commandments is morality; the breaking of any one of them is immorality. The keeping of the ten commandments is righteousness; the breaking of any one of them is sin.

This true moral standard takes cognizance of the thoughts and intents of the heart. To hate is murder; to covet is idolatry; to think impurely of a woman is adultery; and these things are immoral. Morality or immorality lies in the heart; it pertains to the thoughts and intents of the heart; and with it the State can have nothing at all to do. The civil government has nothing to do with hatred, nor with covetousness, nor with impure thinking; yet all these things are immoral. A man may hate his neighbor all his life; he may covet everything on earth; he may think impurely of every woman that he sees; he may keep this up all his days, and the State will not touch him, nor has it any right to touch him. It would be difficult to conceive of a more immoral person than such a man would be, yet the State cannot punish him. And this demonstrates our proposition, that "with immorality the State can have nothing at all to do."

But only let that man's hatred lead him to attempt to do an injury to his neighbor, and the State will punish him. Only let his covetousness lead him to lay hands on what is not his, in an attempt to steal, and the State will punish him. Only let his impure mind lead him to attempt violence to any woman, and the State will punish him. Yet bear in mind, the State does not punish him even then for his *immorality*, but for his *incivility*. The State punishes no man because he is immoral, but because he is *uncivil*. It cannot punish immorality; it *must* punish incivility.

This distinction is shown in the very term by which we designate State or national government. It is called civil government; no person ever thinks of calling it *moral* government. The Government of God is the only moral Government. God is the only moral Governor. The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governments of men are *civil* governments, not moral. Governors of men are *civil* governors, not moral governors. The laws of States and nations are *civil* laws, not moral. To the authorities of civil government it pertains to punish *incivility*, not immorality. Thus again it is demonstrated, that with immorality civil governments can never of right have anything to do.

On the other hand, as God is the only moral Governor; as his is the only moral Government; as his law is the only moral law; and as it pertains to him alone to punish immorality; so likewise the promotion of morality pertains to him alone. Morality is conformity to the law of God; it is obedience to God. But obedience to God, must spring from the heart in sincerity and truth. This it must do, or it is not obedience; for, as we have proved by the word of God, the law of God takes cognizance of the thoughts and intents of the heart. But "all have sinned and come short of the glory of God." By transgression all men have made themselves immoral. "Therefore by the deeds of the law [by obedience] shall no flesh be justified [accounted righteous or made moral] in his sight." Rom. 3: 20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral; because it is that very law which declares him to be immoral. The demands, therefore, of the moral law, must be satisfied, before he can ever be accepted as moral by either the law or its Author. But the demands of the moral law can never be satisfied by an immoral person, and this is just what every person has made himself by transgression. Therefore it is certain that men can never become moral by the moral law.

From this it is equally certain that if ever men shall be made moral, it must be by the Author and Source of all morality. And this is just the provision which God has made. For, "now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which

is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned [made themselves immoral] and come short of the glory of God." Rom. 3:21-23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the Author and Finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is the morality of God which is by faith of Jesus Christ; *and there is no other in this world.* Therefore, as morality springs from God, and is planted in the heart by the Spirit of God, through faith in the Son of God, it is demonstrated by proofs of Holy Writ itself, that *to God alone pertains the promotion of morality.*

God, then, being the sole promoter of morality, through what instrumentality does he work to promote morality in the world? What body has he made the conservator of morality in the world? The church or the civil power, which?—The church and the church alone. It is "the church of the Living God." It is "the pillar and ground of the truth." It was to the church that he said, "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." It is by the church, through the preaching of Jesus Christ, that the gospel is "made known to all nations for the obedience of faith." There is no obedience but the obedience of faith; there is no morality but the morality of faith. Therefore it is proved that to the church, and *not* to the State, is committed the conservation of morality in the world. This at once settles the question as to whether the State shall teach morality. The State *can't* teach morality. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to the teaching of morality, and neither of these is committed to the State, but both to the church.

But, though this work be committed to the church, even then there is not committed to the church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God; she trains them in the principles and the practices of morality. It is hers by moral means or spiritual censures to preserve the purity and *discipline* of her membership. But hers it is not either to reward morality or to punish immorality. This pertains to God alone, because whether it be morality or immorality, it springs from the secret counsels of the heart; and as God alone knows the heart, he alone can measure either the merit or the guilt involved in any question of morals.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality in any way. Whoever attempts it, usurps the prerogative of God. The In-

quisition is the inevitable logic of any claim of any assembly of men to punish immorality. Because to punish immorality, it is necessary in some way to get at the thoughts and intents of the heart. The Papacy, asserting the right to compel men to be moral, and to punish them for immorality, had the cruel courage to carry the evil principle to its logical consequence. In carrying out the principle, it was found to be essential to get at the secrets of men's hearts; and it was found that the diligent application of torture would wring from men, in many cases, a full confession of the most secret counsels of their hearts. Hence the Inquisition was established as the means best adapted to secure the desired end. So long as men grant the proposition that it is within the province of civil government to enforce morality, it is to very little purpose that they condemn the Inquisition, for that tribunal is only the logical result of the proposition.

By all these evidences is established the plain, common-sense principle that to civil government pertains only that which the term itself implies—that which is *civil*. The purpose of civil government is civil and not moral. Its function is to preserve order in society, and to cause all its subjects to rest in assured safety by guarding them against all incivility. Morality belongs to God; civility belongs to the State. Morality must be rendered to God; civility, to the State. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

A. T. J.

The Baptists and National Reform.

MORE than once we have noticed, in the reports of the lecturers of the National Reformers, that they were opposed by Baptist ministers. This we should expect from our knowledge of Baptist principles. And sometimes they report that Baptist ministers heartily indorse their movement. This we should expect only where the Baptist ministers are regardless of the foundation principles of their faith; or where they have never inquired into the real object and intention of National Reform.

It is a truth that national religion, call it Church and State, or Religion and State, or what you will, cannot flourish where church membership is made to depend on conversion and personal piety. And no church can maintain the vitality and spirituality of religion, where national religion exists. The professed Reformers understand this to be so, however much they may plead for the necessity of national religion for the sake of upholding the church. Before they expect us to coincide with their movement, they ought to be able to point us to a single instance where national religion has preserved the spirituality of Christianity, and the purity of the church. The experiment has been made often enough, under very varied circumstances; but always with the same result. Religion has become a mere formality, whenever the State became its patron.

The following paragraph I copy from a National Reform paper. The editor gave his indorsement of the article in the strongest terms:—

"Little ones are as much under the covenant as their fathers. They are an essential element in the Nation, and are to be taught, and by their presence to teach others, that the obligation to serve the Lord does not originate in personal engagement. Antipedobaptists are all opposed to national Christianity. They have sufficient perspicacity to see that from the claims of a national bond, children cannot be exempted; and the absurdity of excluding such as are under bond, from the church, because they are incapable of a personal consent to the ecclesiastical covenant, would be too glaring."

People with more consistency than the National Reformers possess, who fully believed the above sentiment, would never ask, or at least expect, Baptists of any class to join in their crusade for national religion, with its necessary accompaniment of national and unconverted church membership. It certainly takes a great deal of what is modernly called "cheek," for the self-styled Reformers to accuse the Baptists of being recreant to their principles in refusing to aid them in their efforts to establish national religion, with such an avowal as the above before the world.

We will notice a few points which present themselves in the above declaration.

1. These little ones who are born under the national system of religion, are members of the church. And such they must continue to be, without regard to the characters they form when they grow up, as long as they are citizens, or belong to the Nation. For, it would be absurd to exclude from the church those who are "under national bond," the "ecclesiastical covenant" being a national covenant. This leads naturally and unavoidably to an unconverted church membership. And this has been the result whenever national religion has been established.

2. This declaration shows the fallacy of the claim of the National Reformers, that their object is not to establish a national church, but national religion without a church. According to their own avowal, they who are under national bond, or under a national ecclesiastical covenant, are necessarily church members. They say that to suppose the contrary is absurd. But the fact that they are necessarily church-members does not necessarily make them Christians, or religious. In their system church membership comes before religion. They are church-members by virtue of the national covenant under which they are born, without any regard to "personal engagement." The national covenant may make them church-members, but it cannot make them Christians, or religious. It may deceive them, and settle them down in a false hope, by leading them to believe they are Christians by virtue of their church membership, which is by virtue of the national bond or covenant under which they were born. It may enable them to successfully practice hypocrisy for social or political reasons, but it never will have a tendency to arouse their religious convictions; or to lead them to trust in

"personal engagement" alone as the foundation of their religious hope, as it really is. All history attests that national religion has never had such a tendency, in a single instance. It has no such tendency to-day, even in this age of Bible privileges.

The system is radically wrong, and can be advocated only by those who have not studied its principles, or those who have a favorite church hobby to ride, and who are so self-complacent that they think they are doing God service by compelling uniformity to their particular belief.

That their object is Church and State, or a national established church, is clearly evident from their uniform teachings, notwithstanding their persistent denials. And we are compelled to believe that their denials are not made in perfect sincerity. We cannot give them credit for such a large degree of blindness or ignorance that they cannot understand the obvious intent of their oft-repeated declarations. Thus, in the same article from which we have quoted, bearing the strong indorsement of the editor, are found the following words:—

It is the duty of civil rulers, in subordination to Christ, to recognize the church, its ordinances, and laws. It is not merely that the existence of such an organization is owned and tolerated, but a statutory arrangement, confessing the divine origin of the church, and the divine obligation resting on the nation to accept its doctrine and order, and engaging to regulate their administration in conformity with its constitution and object."

The avowed object is not that the State should acknowledge religion, and regulate its administration in harmony therewith, but it should, by statutory arrangement, confess the divine origin and organization of the church, and regulate its administration in conformity with the constitution and object, not merely of religion, but of the church. And this is not Church and State! oh, no. How we do wonder at the blindness of those who cannot see a plain distinction between Church and State and church and religion in such an arrangement as this! Alas for the church that is led by such leaders as the National Reformers; and alas for the nation when it is made subservient to such a church as they represent.

Ask anybody to point to the beginning of Church and State, and they will turn to Constantine the Great as the author of the system; the system which proved so disastrous to the purity of the church, and to the cause of vital Christianity. But our model Reformers do not want such a system as he established. No, they do not; for with such a system their ambition would never be satisfied. We will point out the difference between his system and that for which they ask.

Constantine established the church after the model of the empire, making the church and the empire as nearly identical as was possible, and retain the supremacy of the civil power. But the supremacy of the civil power was maintained during his reign, and for several centuries after his time. The church became the creature and servant of the empire; and

the church rulers were willing to accord to the emperor the general supervision of the church, for the sake of the advantages which they derived, and the honor conferred upon the church, by the alliance. But our Reformers will not abide any such arrangement. They demand that the church shall be the controlling power, and the State exist to serve the interest of the church. The State must acknowledge the authority of the church, and the Government must be administered in conformity with the constitution of the church. Constantine made the church subservient to the State; but these modern Reformers intend to make the State altogether subservient to the church. And yet they have the effrontery to deny that they seek any arrangement that can be called a union of Church and State. We wonder that they deny their object, while their statements of the object are published in their periodicals, and circulated broadcast through the land. But our wonder is still greater that people give ready credence to their pretenses, and shut their eyes to those many avowals of their intention to have the State administered in subserviency to their church system.

Shall the sad history of the church repeat itself in the United States? In a future article we shall point out the change that came over the administration of the Government when the supremacy of the State was lost, and the church occupied the position that our Reformers want it to occupy in Protestant America. It really appears to us that nothing but personal ambition could lead men to be so blind as to the results of their efforts, as these seem to be. J. H. W.

"Connecting Links Between Church and State."

In the *Homiletic Review* for December, 1887, Philip Schaff, D. D., LL.D., has an article on "The Connecting Links Between Church and State," and says that there are three of these links, namely, Marriage, Sunday, and the Public School. That is, these are the three links which form the union of Church and State in the United States. From the adoption of the Constitution until lately, it has ever been the just pride of this Nation, that in its form of government, Church and State were wholly separate; and that with religion the State had nothing to do, but left that matter just where it rightly belongs, as solely pertaining to the individual's personal relations between himself and God. Within the last few years, however, there has been a notable change of view in regard to this subject, in both its phases, especially on the part of prominent theologians and would-be church-leaders.

One class of these insist that the propagation of religious opinions is an essential prerogative of civil government, and therefore they with "undying enthusiasm" are determined to have the National Constitution and laws so altered as to make their views effective. Of this class the leaders of the Woman's Christian Temperance Union and the National Reform Association are the representa-

tives. The other class insist that in this Government there is already a union of Church and State. Of these Dr. Schaff is the principal one, and this article in the *Homiletic Review* is his statement of the case. It would be an easy task to show the causes of this change of base on the part of the Church and State religionists, but we shall not enter upon that at this time. We want to notice Dr. Schaff's "Links."

He starts out with this proposition:—

"A total separation of Church and State is an impossibility; unless we cease to be a Christian people."

He offers not a particle of proof in support of this statement, while proof is the very thing that is most needed. He assumes that the people of the United States are Christians, while not one in ten of them are Christians. The Doctor ought to have offered some proof; assumptions are *not* proof. But granting his assumption that this is a Christian people, and this a Christian Nation, his proposition is yet defective, because he says that, that being so, "A total separation of Church and State is an impossibility." However, to call this defective is not enough—it is totally wrong. For the precept of Christ *does* make a total separation of Church and State. The word of Christ is, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." There is no question at all that by the term "Cæsar" the Saviour means the State—the civil government. Here duty lies in two directions—to God and to the State. To each is to be rendered that which is his—to God that which is God's, to the State that which is the State's. Now the church of Christ is God's; that which is rendered to the church is rendered to God, because it is "the church of the living God." The church is not Cæsar's, it is God's. That which pertains to the church does not and cannot pertain to the State; that which is to be rendered to the church is not to be, and cannot be, rendered to the State; because the church is God's, and that which is God's must be rendered to him and not to the State. Therefore it is demonstrated that in these words the Lord Jesus has totally, and forever, separated the church from the State. And therefore Doctor Schaff's proposition is contrary to the word of Christ.

Doctor Schaff counts marriage as one of the connecting links that unite Church and State. But this is impossible without making marriage a sacrament of the church and confining it to that, as the Papacy has assumed the power to do, and so to count all marriages as only concubinage which are not solemnized by the church. But this it is impossible to do, because marriage *belongs to the race*. It no more belongs to Christians than to pagans. It is an original institution, and knows no distinctions. It belongs equally to atheists, infidels, Jews, heathen, and Christians—all alike, and to one class no more than to another. And as the institution belongs to all classes that can be found in civil government; and *as it relates to man in his relations to his fellow-men*; its regulation is properly within the province

of civil government. As a matter of fact, marriage is no more a "connecting link" between Church and State, than is life, or property, or character.

But when the Doctor comes to the discussion of his second "connecting link," the Sunday, he makes a good deal worse mixture than he does with his first. We quote the whole paragraph:—

"The Christian Sabbath, or weekly day of rest, is likewise protected by legislation, and justly so, because it has a civil as well as a religious side; it is necessary and profitable for the body as well as for the soul; it is of special benefit to the laboring classes, and guards them against the tyranny of capital. The Sabbath antedates the Mosaic legislation, and is, like the family, founded in the original constitution of man, for whose temporal and spiritual benefit it was instituted by the God of creation."

This paragraph is as full of error as an egg is full of meat. We have not space to fully set forth all the errors that it contains, but we shall call attention to some. The most prominent token of error that it bears is, that it contradicts itself. He first calls it "the Christian Sabbath," and then says that it is "founded in the original constitution of man." But Christianity is not an original institution. How, then, can the Sabbath be "founded in the original constitution of man," and be at the same time the "Christian Sabbath"? It cannot be; it is a moral impossibility. Christian institutions are peculiar to the system of redemption through Christ; but the Sabbath antedates the system of redemption. The Sabbath was instituted before man had sinned, before he needed to be redeemed. It would have been kept by man had he never sinned; but had he never sinned, there never would have been any Christianity, nor any Christian institutions. Consequently it is impossible for the Sabbath to be the "Christian" Sabbath. It is utterly a misnomer to call it the Christian Sabbath. The only names the Author of the Sabbath has ever given it are "the Sabbath of the Lord," and, "the Lord's day."

Let these titles, which alone the Author of the Sabbath has given to that institution, be put alongside of his own words in relation to what men owe to civil government, and see how the matter stands. He calls it "the Sabbath of the Lord," and, "the Lord's day." He says, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Sabbath is the Lord's. It is the Lord's day. Therefore it is to be rendered to the Lord. The Sabbath pertains not to Cæsar. It is not Cæsar's in any sense. It is the Lord's. Therefore, the Sabbath being the Lord's and not Cæsar's, it is proved by the words of Christ that the civil government has nothing at all to do with it. This annihilates at once the Doctor's idea that the Sabbath "has a civil as well as a religious side." The word of God says that the Sabbath is the Lord's, and Christ distinctly separates that which is the Lord's, from that which is Cæsar's: therefore when Dr. Schaff or anybody else attempts to pass off the Sabbath as both civil and religious, as pertaining

both to God and to Cæsar, he confounds that which Christ has clearly distinguished, and virtually charges Christ with loose thinking.

The commandment of God does not say, Remember the Sabbath day to keep it *civilly*; it does say, "Remember the Sabbath day to keep it *holy*." The Sabbath is wholly a religious institution; man's observance of it pertains wholly to the Lord. Therefore when the State undertakes to enforce the observance of the Sabbath, it thereby demands that to Cæsar shall be rendered that which is God's; and in that it usurps the place of God. That which is the Lord's we are to render to him direct, without any of the meddling mediumship of Cæsar. When we have rendered to Cæsar that which is his, we have rendered to him all his due, and when he has so received his due, he has no right to demand any more. And it is none of his business how men render to God that which is God's, or whether they render it at all or not.

All this is written in regard to the State and the Sabbath of the Lord. It is Sunday, however, that Dr. Schaff presents as the second connecting link which forms the union of Church and State in our country. And indeed this much of his article is true. Sunday is the link which connects Church and State, whenever the State has anything to do with it in the way of legislation. We ourselves showed in the SENTINEL of last month, that Sunday was the link that united Church and State in the fourth century, and that in the same way Sunday is now being used as the link by which Church and State will be united in fact in the United States. But whereas the Sabbath of the Lord belongs to God, though not to Cæsar, the Sunday Sabbath belongs neither to God nor to Cæsar. There is no command of God for it. It is wholly an institution of the church. The church instituted the practice of Sunday observance; the first Sunday law that ever was issued—that by Constantine—was at the request of the church, and was expressly to favor the church; and that has been the only purpose of Sunday legislation from that time to this. And that is why it is that Sunday is in truth the "connecting link" that forms the union between the Church and the State. But the more permanently that link is severed amongst all people, the better it is for both Church and State. There has never yet been a union of Church and State, that has not tended only the more to corrupt both. And it never can be otherwise. The church of Christ is espoused "as a chaste virgin to Christ," and she cannot join herself to any other, without forsaking her Lord and making herself an adulteress.

Let no one blame us for saying that there is no command of God for keeping Sunday, and that it is an institution of the church. We make the statements just as we find them, and we find them made by what is certainly high authority. The American Tract Society issues a \$500 prize-essay on the subject, which says of the "Christian Sabbath," that there is "complete silence of the New Testament so far as any explicit command" "or definite

rules for its observance are concerned." And the American Sunday School Union issues a \$1,000 prize-essay on the same subject, which says: "Up to the time of Christ's death there had been no change in the day." And "so far as the record shows they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." And this \$500 essay also fixes upon Sunday as a sacred day only by "a consensus of the Christian church." Now according to the word of Christ, which we are here discussing, men owe duty in but two directions—to God and to Cæsar. But Sunday observance belongs to neither of these, but to "the church." Therefore as Sunday observance belongs neither to God nor to civil government, there is no power in existence that can of right command it; and there is no obligation resting upon any soul to observe it.

Dr. Schaff's third "connecting link," the Public School, we must defer till our next.

A. T. J.

National Reform Ideas of Right.

THE following extract is National Reform doctrine in its purest form, from the pen of one of its *best* representatives:—

"A Christian people, adopting and administering a government that we would call Christian, might legislate about religion as well as about morals or education or temperance. To do so would not unite Church with State. Illustrations will be in place here. A Christian people might enact that any man who would blaspheme or curse God should be punished. If all the people of the United States were Christians, and they should be, they would do right in passing a law, Congressional or State or municipal, that no one, even a foreigner, pagan, or otherwise, should be permitted to erect a pagan temple and set up and worship idols therein. This would be a lawful, civil act, and would not unite Church and State."

This is a fair specimen of National Reform logic. Let us analyze it. "If all the people of the United States were Christians," they would have a right to pass a law prohibiting the erection of pagan temples, and the worshiping of idols. Upon this we would note the following three points:—

1. If all the people of the United States were Christians, such a law would not be necessary, for Christians do not erect heathen temples, nor do they worship idols. If they were all Christians, we cannot see why any such laws could be called for, unless the Christians were of the class who believe that they ought to do a certain thing, but haven't enough conscience in the matter to do it without being compelled. We have heard people say, "I believe Sunday ought to be kept, and if there was a law compelling everybody to keep it, I would keep it." Such ones are on a par with those who want a law forbidding Sunday railroad travel, so that they will not be tempted to patronize the railroads on Sunday, or to get up Sunday excursions to camp-meetings.

2. But we will not find very much fault with our friend's statement. Although it

would seem like a bit of foolishness for a lot of people who are already Christians to get together and pass a law forbidding any one of them to erect a heathen temple, we would have no objection to their amusing themselves in that way if they wanted to. And right here we will say that if the National Reformers will wait until the people of the United States are all Christians, not in name simply, but in fact, before they press their measures, we will join with them. But even in that case we would not admit that they would have any right to say what should be done by those who might not be Christians, or, to prohibit anybody from giving up his Christianity, and adopting any other form of worship. In the case supposed, the people of the country would form one large church, and might, just as any church now may, pass laws regulating their conduct as church-members; and whenever anyone did not wish to abide by those laws, he would simply lose his church membership, but not his citizenship. Anything intended to affect those not Christians, and not church-members, would be religious legislation, and would unite Church and State. The facts, in short, are these: Any organization has a right to make laws regulating the actions of members of that society, so long as they remain members, and no longer. The Odd Fellows have rules for their order, which must be observed by everyone who wishes to retain his membership in that order. But if the State should pass a law requiring every citizen to observe those rules, then we would say that Odd Fellowship and State were united. So also with the church.

3. "If all the people of the United States were Christians, . . . they would do right in passing a law . . . that no one . . . should be permitted to erect a pagan temple, and set up and worship idols therein." This statement is a virtual admission that they would not do right in passing such a law, if all were not Christians. And that is exactly the case. Nobody has a right to say what, or how, or when, anybody else shall worship. To say that if all the people of the United States were Christians, they would do right in passing a law that not even a pagan should erect a heathen temple, is simply nonsense; for if there were a single pagan here the people would not all be Christians. But we affirm that if all the people of the United States were Christians, with only one exception, they would not have the slightest right to say what that one should or should not worship.

Here, as before, we wish to emphasize the fact that if all were Christians, they would have a right to pass laws against idolatry, which should affect themselves as Christians, and none others. But they would have no right to say that nobody should come to this country, unless he believed just as they did. Here again is shown the inconsistency of National Reformers. They raise a great hue and cry against the injustice of limiting Chinese immigration, yet they hold to views that would not only exclude the greater portion of

foreign immigration, but would expatriate many who are loyal citizens. This is bigotry of the worse kind. It virtually says, "Every thing that we do is right, no matter how wrong it may be in others." We affirm the absolute right of every man to live wherever he pleases on this earth, and to believe what he pleases.

But many who would assent to this, might hesitate to say that the Government has no right to prohibit blasphemy. The third commandment is the touch-stone. If civil governments have a right to enforce the moral law, then they must prohibit blasphemy; if they have the right and power to prohibit blasphemy, then they have the right and the power to legislate on any other matters of morality and religion. In short, the whole matter of the right of the State to legislate on matters of religion, must stand or fall with the right to legislate against blasphemy. We think the following propositions will demonstrate that the State has no right to inflict any penalty, for violation of the third commandment.

1. If a man has a right, so far as men and human governments are concerned, to worship God according to the dictates of his own conscience, he has an equal right not to worship him at all. That religion is to be a matter of free choice with every individual, is evident from the gospel call, "Whosoever will, let him take of the water of life freely." If whosoever will, may come, then whosoever will not, may stay away. Man's free agency is everywhere recognized in the Bible. To be sure, certain penalties are announced as sure to be visited upon those who do not accept the gospel; but these penalties are visited, not for refusal to accept the gospel, but for the sins which they have committed, from which they would have been freed by accepting the gospel, but which, since they do not come to Christ, remain upon them. The truth is, that every man is just as free to reject the gospel as he is to accept it. So far as men are concerned, he has as much right to believe nothing as he has to believe in God and the Bible.

2. If no man has a right to compel another to worship God, then men have no right to compel such an one to show reverence for God; for reverence is worship. The man who reverences God, worships him; and the man who does not reverence and worship God, violates the third commandment, even though he does not openly blaspheme.

3. If it be claimed that refraining from taking God's name in vain is not an act of worship, and does not indicate reverence for him, then the same thing must be true with reverence to heathen gods. And then if the heathen were in a majority in this country, or if we were in a heathen country, they would have a right to compel us to refrain from speaking against their gods. For,

4. Blasphemy is not simply the use of profane oaths, but speaking against God. Last year a man was convicted of blasphemy, in New Jersey, yet there was no evidence that he had sworn. The only thing for which he

was convicted, was for speaking most disrespectfully of God, the Bible, and religion. When our missionaries go to foreign lands, they blaspheme the gods of the heathen. Paul was at Ephesus, he declared that "they be no gods which are made with hands." Now if the National Reform idea that the majority ought to rule in matters of religion, be true, then Paul ought not to have said anything against those heathen gods.

5. The ten commandments comprise the sum of all morality. The perfect keeping of them is perfect religion. To conscientiously and truly refrain from taking God's name in vain; that is, to reverence the name of God, is an act of religion. Therefore, if obedience to the third commandment may be enforced by the State, then the State may enforce religion upon all. The germ of all religious legislation lies in the enactment of laws against blasphemy.

But it may be said that our God is the true God, and that the Christian religion is the true religion, and that therefore people ought to worship our God, and adhere to our religion; that the gods of the heathen are no gods at all, and that we alone have a right to enforce laws concerning religion. Then we set ourselves up as the only ones who have the right of choice in matters of religion. And then the question might well be asked by the heathen, Who gave you a right to choose your religion and ours too? Have we not equal rights with you?

Let our National Reform friends turn their whole attention to making men Christians, in accordance with gospel methods. When they have done that, so that this is in fact a Christian Nation, and all the people without exception, are Christians, and of one mind, then it will be time enough to talk about making laws prescribing the forms of religion.

E. J. W.

Mr. Gault Speaks.

IN the SENTINEL of December, 1887, in answer to the CHRISTIAN STATESMAN'S inquiry, we wrote this:—

"The SENTINEL espouses the Christian theory of government; the theory enunciated by Christ, that men shall render to Cæsar the things that are Cæsar's, and to God the things which are God's; the theory that so far as man or civil government is concerned, the heathen, or the infidel, or the atheist, has just as much right to life, liberty and the pursuit of happiness, as the Christian has."

With this Mr. M. A. Gault makes his voice to clash after this sort:—

"There are two difficulties about the SENTINEL'S theory of government, one is its readers don't understand it, and the other is it don't understand itself. If it would only reason a moment it might discover that in our Government Cæsar represents the people, and among the things we must render to Cæsar is one day's rest in seven, and the security of the family relation, the security of life, liberty and property."

The great trouble with Mr. Gault is that he measures other people's understanding by his own; and because he doesn't understand a thing, he at once decides that nobody else

does. The gentleman greatly mistakes; the readers of the SENTINEL do understand it, and the SENTINEL thoroughly understands itself. As for Mr. Gault the SENTINEL can only repeat to him the answer that Dr. Johnson once gave to one who said that he "didn't understand:" "I give you *reasons*, sir; I cannot give you an *understanding*, sir."

Then he informs us that if we should reason a moment we might discover that "among the things we must render to Cæsar is one day's rest in seven." Well, let us reason a moment. Christ commanded: "Render to Cæsar the things which are Cæsar's, and unto God the things that are God's." Now how did Cæsar ever come into possession of one day's rest in seven? The truth is he never came into possession of such a thing at all. The word of God says, "The seventh day is the Sabbath [rest] of the Lord thy God." The Sabbath is God's. He called it "*My* holy day." It is "*the Lord's* day." And the Lord has never resigned to Cæsar the possession of this day. Now as we are to render to Cæsar only that which is Cæsar's, and as the Sabbath is wholly the Lord's, therefore there never can be any obligation upon any soul to render to Cæsar any such thing as the Sabbath or one day's rest in seven. Cæsar has no proprietorship whatever in the Sabbath, and he has no right to any. And whenever he attempts to assert any such thing, he obtrudes himself upon the rights and prerogatives of God; puts himself in the place of God; and demands the obedience which is due to God alone. And *that* is the principle of all Sabbath laws, and of Sunday laws, enforced by the civil power. And the SENTINEL is going to tell the people so.

Religious Bigotry in Spain.

THE land of the Inquisition, of somber cathedrals and bloody bull-rings, is more intensely Roman Catholic than Italy, and owing to its comparative isolation is less influenced by modern ideas of progress. Under the reign of Queen Isabel II., Matamoras, Carasco, and their friends, converted Bible-readers at Malaga, were thrown into prison and condemned to the galleys for professing Protestantism and assembling for religious devotion; in consequence of a strong protest of an international deputation of the Evangelical Alliance, the sentence of penal servitude was changed into exile (1863). The misgovernment and immorality of the queen resulted in her expulsion from the throne (1868), and in a succession of civil wars.

The Constitution of 1869 declares, in Art. XXI, the Catholic Apostolic Roman Religion to be the religion of the State, and imposes upon the Nation the obligation of maintaining its worship and its ministers. This is old Spanish. The second clause grants, for the first time, toleration to non-Catholics in these words: "No person shall be molested in the territory of Spain for his religious opinions, nor for the exercise of his particular religious worship, saving the respect due to Christian morality." Very good as far as it goes. But

during the reaction under Alfonso XII., the Constitution was modified June 30, 1876, and the concession of toleration virtually nullified by the addition: "Nevertheless, no other ceremonies, nor manifestations in public will be permitted than those of the religion of State." Thus the Constitution of 1876 restricts the liberty of non-Catholic worship to private houses. No church or chapel looking like a house of God, no tower, no bell, no procession, no public announcement is suffered by law, and Protestant preachers and evangelists depend altogether upon the tender mercies of the local magistrate, priests and people. Notwithstanding, the Protestants continue to labor, under these disadvantages, in about fifty humble places of worship in Madrid, Barcelona, Seville, San Sebastian and other cities where more liberality prevails than in ignorant and bigoted country districts. At the census of 1877 it was found that sixty per cent. of the population could not read.

On the other hand the Spanish Government has greatly diminished the material resources of the State Church. By two decrees of the Cortes, passed July 23, 1835, and March 9, 1836, all monastic establishments were suppressed, and their property confiscated for the benefit of the Nation.

Portugal knows and tolerates no other religion besides the Roman Catholic, except among foreign residents, who may worship privately in their houses, but not in a church.—*Dr. Philip Schaff, in Independent.*

Aims of the National Reform Association.

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36.

THE Jews expected the Messiah to establish a kingdom and enforce his teachings by laws and penalties of a worldly nature; and when they drew from him the confession that he was the Christ, and still disappointed their expectations, they brought him before Pilate with the charge of treason against the Roman Government. When Pilate asked him concerning it, he confessed, in the language of the text, and added, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Evidently, *this* truth. Pilate was convinced that Christ's kingdom was of a nature that would not interfere with human governments, and said to the Jews, "I find no fault in him at all." He could not have said this, had he understood that his kingdom was of a worldly nature, secured and maintained by political strife and physical force.

When the soldiers went to take Jesus, Peter expected he would resort to force to deliver himself, and drew his sword to that end. But Jesus said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" Matt. 26:52-54.

He thus taught his disciples that turning to human power to advance his cause, was turning from him who said, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

Neither Christ nor his apostles ever appealed to such power or authority to propagate their doctrines, or ever sought redress from that source. Christ said to his disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:25-27. There were to be no lords nor subordinates among them, but all were to be on equality under him.

True religion is voluntary. Enforced religion is a mockery. Paul says, "Though we walk *in* the flesh, we do not war *after* the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." 2 Cor. 10:3, 4. In Eph. 6:11, 12, he says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against *flesh and blood*," hence no need of carnal weapons. The only weapon furnished in the Christian armory is "the sword of the Spirit," "the word of God." This is the only one used, or authorized to be used, by Christ and his apostles, in propagating or defending Christianity. The cause would doubtless have been far in advance of what it is to-day, if no appeal had ever been made to human force for its promotion, but had it been treated as entirely above worldly wisdom, power, or policy.

By what method and spirit do the National Reformers propose to accomplish their end? They shall speak for themselves. I give them credit for being conscientious. Saul of Tarsus was also conscientious in trying to propagate his faith by legal and forcible means, and overthrow what he thought opposed it. And, like him, the National Reform Association are evidently doing what is "*contrary to Jesus of Nazareth.*"

Rev. M. A. Gault says, in the *Christian Statesman*:—

"Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and *lay its hand on any religion that does not conform to it.*"

Suppose the Pope of Rome should be the one to interpret what the moral law enjoins, would Mr. Gault be satisfied? But, of course, the National Reform Association expect to have that prerogative.—*Perhaps.*—Well, let us see what they intend to do. In their Article V, declaring reasons for amending the United States Constitution so as to make it a standard and guaranty of morality, Mr. Gault says:—

"We need it to correct our most unfortunate attitude under the first amendment, which restrains Congress from prohibiting the free ex-

ercise of any false religion, such as Mormonism, Oneidaism, pagan idolatry, etc."

This "etc." of course includes any religious beliefs and practices which they deem erroneous. The first amendment referred to reads thus: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Freedom to worship God according to one's own judgment and conscience, they think, should not be tolerated, except as their judgment and conscience dictate to be proper. This change, they teach, is to be accomplished peaceably, if all acquiesce, and otherwise by force.

Mr. Gault 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 anti-christ."

What anarchist makes bloodier threats than this? It smacks strongly of the spirit of Roman Catholicism. "Cardinal Manning insists that it is a sin, and even an 'insanity' to hold that men have an inalienable right to liberty of conscience and of worship; or to deny that Rome has the right to repress, by force, all religious observances save her own, or to teach that Protestants in a Catholic country should be allowed the exercise of their religion."—*Grattan Guinness, in Christian Herald and Signs of our Times.*

Rev. W. J. Coleman at Lake Side, O., last August said:—

"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. There is now no religion in the Constitution of the United States. Our aim is to bring this Nation to Christ, and to place it under the divine law. Our fundamental principles are, Christ is king of the Nation, and the Bible is the rule of action."

At the same convention Dr. McAllister said:

"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."

The Roman Catholics will doubtless indorse this sentiment with the understanding that they shall be the ones to interpret, and the National Reform Association have already appealed to them to join with them in bringing this about. In an editorial of the *Christian Statesman*, December 11, 1884, is the following:—

"Whenever they [Roman Catholics] are ready to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

Yes, even to shedding the blood of their Protestant brethren, who conscientiously differ with them in such measures. Here is an appeal, virtually, to the Pope in Rome to aid them in changing the Constitution and government of the United States.

The following from the encyclical letter of

Pope Leo XIII. (A. D. 1885) shows that the Roman Catholics are striving for the same power as are the National Reformers:—

"We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible into the administration of civil affairs, must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the Constitutions of States and legislation to be moulded to the principles of the true church. All Catholic writers and journalists should never lose, for an instant, from view the above principles. All Catholics should redouble their submission to authority, and unite their whole heart and soul and mind in defense of the church and Christian wisdom."

Compare this with a speech of Rev. Jonathan Edwards, D. D., LL.D., Vice-president of the National Reform Association, in which he denounces Seventh-day Baptists as atheists. Speaking of atheists, deists and Jews, he said:—

"The Seventh-day Baptists believe in God and Christianity, and are joined with other members of the class by the accident of differing with the mass of Christians upon the question of what particular day of the week should be observed as holy. These all are, for the occasion, so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be treated, as for this question, as one party. Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon."

What else does this mean, than that those who oppose this measure, however sincere and godly, are no more to be tolerated than the worst thing out of hell? Does this language breathe the love and charity exhibited and taught by Christ? "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. "If they do these things in a green tree, what shall be done in the dry?" Luke 23:31. —*Rev. N. Wardner, D. D.*

BIBLE-READINGS.

IN TWO NUMBERS EMBRACING A PORTION OF THE BIBLE COURSE AT HEALDSBURG COLLEGE. BY ELD. E. J. WAGGONER.

THESE Readings were prepared especially for the use of colporters and those who intend to conduct Bible-readings in missionary fields, and they present a connected chain of argument upon the fundamental doctrines of Present Truth.

NUMBER ONE contains 57 pages, embracing sixteen readings, as follows:—

Daniel 2.....	No. Ques. 93	The Law of God, No. 4.....	No. Ques. 32
Daniel 7.....	93	" " " 5.....	31
Daniel 8.....	60	Ephesians 2:15.....	26
Daniel 9.....	94	Romans 6:14.....	23
The Sanctuary.....	179	Romans 10:4.....	17
The Law of God, No. 1.....	30	Galatians 3:13.....	19
" " " 2.....	31	Romans 3:20.....	10
" " " 3.....	28	Tithing.....	99

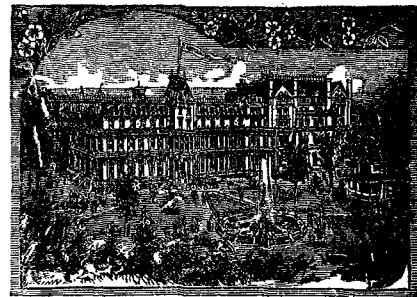
NUMBER TWO contains 46 pages, embracing twenty-two readings, as follows:—

The Sabbath, No. 1.....	No. Ques. 51	2 Corinthians 5:8.....	No. Ques. 18
" " " 2.....	49	Luke 28:39-43.....	16
" " " 3.....	42	1 Peter 3:18-20.....	10
Colossians 2:14-17.....	19	Luke 16:19-31.....	37
Psalms 118:24.....	13	Living Souls.....	14
Penalty of Transgression.....	10	Nature of Man.....	18
Sanctification.....	43	Punishment of the Wicked.....	70
Second Coming of Christ.....	64	Work of the Spirit, No. 1.....	47
The Resurrection.....	59	" " " 2.....	51
Immortality.....	18	Church Membership.....	61
Philippians 1:23.....	5	Missionary Labor.....	52

Price for the Two, 50 Cents.

Address, PACIFIC PRESS, Oakland, Cal.

SCHOOL OF DOMESTIC ECONOMY,



OPENS MARCH 15, 1888

The undersigned have organized, and will open on the above date, a School of Domestic Economy, to be continued for twenty-five weeks. The following Subjects will be taught, both theoretically and practically:—

SCIENTIFIC COOKERY, TABLE SERVICE, HYGIENE OF DIET, GENERAL HOUSEKEEPING, DRESSMAKING, LAUNDRY WORK, ECONOMICAL HOUSEKEEPING, DOMESTIC HYGIENE (including Sanitary care of house and premises, tests for impure water, purification of water, disinfection, etc.), INDIVIDUAL HYGIENE, and KEEPING OF FAMILY ACCOUNTS. In fact, every subject pertaining to the economical and hygienic care of a home.

TERMS: Tuition, \$25.00. Board and Tuition, \$100.00.

A number of suitable persons who can furnish good recommendations, will be given an opportunity to meet their expenses wholly in work, and if thoroughly capable can earn moderate wages during the course.

This is an Opportunity which no Young Woman who wishes to Become a Good Housekeeper can afford to miss.

For circulars and further particulars apply at once to **SANITARIUM SCHOOL OF ECONOMY, Battle Creek, Michigan.**

TEMPERANCE PACKAGES.

We have put up in neat packages, with printed wrappers, three different assortments of our health and temperance works, which we will furnish, post-paid, at the prices named.

TEN CENT PACKAGE.

This package contains 100 pages in twenty-five tracts, as follows:—

The Code of Health—How to Live a Century—Pure Air—How to Ventilate a House—A Back Yard Examined—Inventory of a Cellar—What's in the Well—Cayenne and Its Congeners—A Live Hog Examined—A Peep into a Packing House—The Contents of a Tea-Pot—Tea Tasters—Tea Drinking and Nervousness—Tea Toppers—Tea and Tippling—Tobacco Poisoning—A Relic of Barbarism—Tobacco Blindness—Science vs. Tobacco-Using—The Smoke Nuisance—The Rum Family—A Drunkard's Stomach—Gin Livers—A Rum Blossom—Alcoholism.

Of the twenty-five tracts, ten are devoted to general hygiene, five to the subject of temperance, five to alcoholic drinks, and five to tea and coffee. Twelve packages, post-paid, for \$1.00.

FORTY CENT PACKAGE.

The second package, costing forty cents, post-paid, contains the following tracts and pamphlets:—

True Temperance—Alcohol, What Is It?—Our Nation's Curse—Cause and Cure of Intemperance—Effects of Intemperance—The Drunkard's Arguments Answered—Alcoholic Medication—Alcoholic Poison—Tobacco Poisoning—Tobacco-Using a Cause of Disease—Tobacco-Using a Relic of Barbarism—Evil Effects of Tea and Coffee—Ten Arguments on Tea and Coffee—Pork, the Dangers of Its Use—Diphtheria, its Causes, Prevention, and Proper Treatment. By J. H. Kellogg, M. D. This book should be in every household.

ONE DOLLAR PACKAGE.

The third package, costing \$1.00, post-paid, contains in addition to the forty cent package the following pamphlets:—

Proper Diet for Man, price 15c.—The Uses of Water, price 25c.—Dyspepsia, Its Cause and Cure, price 25c.

The object of Arranging these Packages is to get them in a convenient form for sale and for selection.

Address, PACIFIC PRESS, Oakland, Cal.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

This package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation.....	8
2. Religious Liberty.....	8
3. National Reform and the Rights of Conscience.....	16
4. The American Papacy.....	16
5. Bold and Base A vowal.....	16
6. National Reform is Church and State.....	16
7. Purity of National Religion.....	8
8. The Salem Witchcraft.....	8
9. What Think Ye of Christ?.....	8
10. National Reformed Constitution and the American Hierarchy.....	24
11. The Republic of Israel.....	8
12. National Reformed Presbyterianism.....	32
13. The National Reform Movement an Absurdity.....	16

The above package will be sent post-paid to any address for twenty cents.

Address, AMERICAN SENTINEL, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, APRIL, 1888.

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

In his revival services in Kansas City, last January, "Sam" Jones said one day:—

"One reason why I favor woman suffrage is because we would have more Christian voters if the women were allowed to vote."

True enough, but would we not have more un-Christian voters too? If not, why not? Not all of the women in the United States are Christians, by any means. The truth is, that there are a great many more women in the United States who are not Christians, than there are who are Christians. And although it is true that to give women the ballot, will give more Christian voters, it is equally true that there will be more un-Christian voters also, and in the end the matter would not be helped at all. History does not present women-politicians in any better light than it does men-politicians.

In a sermon at Kansas City, January 22, "Sam" Small, in speaking of our country said:—

"From Maine and Massachusetts, to Georgia, all along the coast, the characters of the settlements gave it as one of their objects to glorify God, and forward his kingdom. . . . Then the heresy of hell took hold of a handful of people, and they made a Constitution, and left God entirely out of it."

We had thought to make some comments on this, but to brand as "the heresy of hell," the action of George Washington, James Madison, Alexander Hamilton, and the other noble makers of the United States Constitution, is sufficient of itself to render infamous the whole complaint which the speaker makes against the Constitution. Mr. Small is an evangelist and a great revivalist; now here is a conundrum: If the religion which he inculcates is compatible with such defamation as the above, then how much better off would this Nation be, if such religion should become National? We give it up.

THE Woman's Christian Temperance Union of Marion County, Missouri, in convention assembled at Palmyra, in that State, "resolved" that,—

"We believe the very same condemnation and punishment should be visited upon man as upon woman for violation of the moral law."

So do we, and more than that, we know that it *will* be, for the Author of the moral law has said that "there is no respect of persons with God." What could have led these excellent Christian women to think that the same condemnation and punishment might not be visited upon man as upon woman for violation of the moral law, when the word of God is so plain on the subject? Do they

suppose the Lord is going to prove recreant, and that it is therefore necessary for them to remind him of his duty? We suspect, however, that they have fallen into the dangerous error of believing that it is within the province of *civil* government to punish violation of the *moral* law, and they are contemplating the taking of God's work into their own hands.

IN the February SENTINEL, it will be remembered that we asked Mr. W. T. McConnell "to show any commandment of God for keeping Sunday." We do not intend for a moment to convey the idea that we would not be opposed to civil laws enforcing its observance, even though it were commanded by the law of God. This was simply an *argumentum ad hominem*. We would be just as much opposed to civil laws enforcing the observance of Sunday, or any other day, even though it were commanded by the law of God, as we are as it is. Our opposition to Sunday laws is from *principle* and not from *partisanship*. The principle is that the civil power has no right to enforce the observance of any religious institution, of any kind whatever; nor to enforce any duty as a *commandment of God*. Yet, as against this principle, the Sunday institution is doubly weak: First it is wholly an ecclesiastical institution, and secondly, there is no commandment of God for it. And as the National Reformers propose to enforce the keeping of Sunday as a commandment of God, of course it is perfectly in order for us to call for the commandment, while at the same time we would oppose civil laws enforcing it, even though there were a commandment of God for it.

Not a Christian Nation.

It would be difficult to use language in a looser way than by calling this "a Christian Nation." In all the Nation there is not a single town, nor a village even, in which the people are all Christians. A single family in which all are Christians is seldom found; and individual Christians are not abundant. We do not say these things to find fault; we are simply stating the facts in the case, as every person knows who looks at things as they are. Let any person anywhere in the land honestly ask himself the question, and honestly answer it, How many of my immediate neighbors and acquaintances actually show in the works of a godly life that they are real, consistent Christians? In the face of facts as they are, the answer only can be, Very few. How many are really separate from the world, and conformed to the will of Christ?

Take even the churches themselves, and everybody knows, and the churches themselves confess, that many of their members will not bear the test of the precepts of Christ. Many of them love the opera or the circus more than they love the prayer-meetings; and the excursion more than the services of the church; and the newspaper more than the sermon; and pleasure more than God; and the world more than Christ. Then, while it is thus with the church, where is the sense

of calling the *Nation*, Christian? and while the church is so nearly half full of worldlings, what is the use of talking about this being a Christian Nation? The trouble is that they put upon the term "Christian" a construction so loose that there is scarcely any discernible distinction between many of those who bear it and those who don't, and then spread the term over the whole mass, and thus they have a "Christian" Nation. But so long as the term "Christian" means what the word of God means—so long as it means strict conformity to the precepts of Christ—just so long it will be that this is not, and cannot be, a Christian Nation, except by each individual's becoming a Christian by an abiding, working faith in Christ.

A Wicked Question.

A CERTAIN "W. J. C." wrote to the *Interior* lately, from Gravel Hill, North Carolina, as follows:—

"DEAR INTERIOR: I would like very much to have your views upon the legality of allowing heathen temples to be erected in this country, as I see they have such things in some places, and hear of no efforts being put forth to prevent them. Is our Constitution so flexible that it can be made to bend to suit every shade of invention of the devil? There is a vast difference between religious worship and idolatry. I do not think the Lord is well pleased with it, and are we not encouraging it by allowing it, and becoming therefore a party to the crime? Ought not the attention of the Government to be called to it, with a view to its suppression?"

And some people seem to think the spirit of the Inquisition is dead! Mr. "W. J. C." ought to be told that however flexible our Constitution may be it cannot yet be bent to suit that worst of all the "inventions of the devil,"—religious persecution, and the despotism of religious bigotry which is so hard for "W. J. C." and his kind even now to restrain. We are glad to see that the *Interior* has the right view of the matter. It answers the question thus:—

"Undoubtedly every man in this country has a constitutional right to worship God, or any god, or no god, as he pleases; so long as he does so in an orderly way. Freedom of worship cannot be legally denied."

It is not every religious paper in the land that sees the matter so clearly.

THE reign of Constantine bears witness that the State which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence.—*Neander*.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - - 30c.
To foreign countries, single subscription, post-paid, - 2s.
Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, MAY, 1888.

NUMBER 5.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.
J. H. WAGGONER, CORRESPONDING EDITOR.

Entered at the Post-office in Oakland.

IT is not the province of the State to teach religious tenets. Its teaching should be limited to such instruction as will tend to good citizenship, and to fit its wards for the duties of the secular sphere. Clearly it has no right to provide for or allow more than this. For it to *provide* more would be to invade the province of the church. For it to *allow* more would be to open its institutions as an arena for sectarian strife.—*Selected.*

THE military authorities of France have recently issued stringent orders regarding the observance of Sunday, and an officer who called out his men to practice on that day, was sentenced to the penal colony of New Caledonia. This the *Christian Nation* uses as an example which it would be wise for these United States to follow. That is to say that the United States should adopt the principles of the Papacy to the extent that France carries them forth. It will probably be done.

SINCE the Elgin Sunday-law Convention, the Illinois preachers have been enlarging their field of operations. They have issued four petitions; One to the United States Senate, one to the House of Representatives, one each to the railroad and the telegraph companies in the United States, asking for their co-operation. One of their circulars says:—

"God's trumpet-call to every minister of the gospel, to every Christian and patriotic man and woman, and the public press in these United States, is that they 'advance along the line' against this giant sin of Sabbath [Sunday] desecration, which is sapping the foundations of our republican institutions."

If there is anything in this world that is sapping the foundations of our republican institutions more than is this movement of the churches to wield the power of the State, then we wish somebody would name it. There ought to be a million copies of the *MARCH SENTINEL* distributed at once in Illinois, and ten millions throughout the country besides; it shows what these Illinois preachers are up to, and what will come of it.

Doctor Schaff and the Public School.

THE third of Doctor Schaff's "links" between Church and State, is, "The Public School." He confesses that,—

"Positive religious instruction is the duty of the family and the church, which has the commission to teach all nations the way of life. The State cannot be safely intrusted with this duty."

That is all true. The State cannot teach Christian religion, or Christian morality, because, as we showed in the April *SENTINEL*, it has not the credentials for it. That work is committed to the church alone. It is the church which is "the pillar and ground of the truth." It is the church which was commissioned to go "into all the world and preach the gospel to every creature." It is with the church that Christ promised to be till the end of the world. Without the presence and help of the Holy Spirit, no religious teaching can ever be effectual. But it is the church, which is "an habitation of God through the Spirit." None of these things are spoken to the State, nor of the State. None of these things pertain to the State. But without these things no effectual religious instruction can ever be possible. Therefore it is perfectly certain that the State never can, with any propriety whatever, take it upon itself to give religious instruction. It is indeed true that "the State cannot be safely intrusted with this duty."

But, as in this we perfectly agree with Doctor Schaff's statements, the reader may query wherein we sufficiently disagree with him to justify the writing of an article on the subject? It is in this: Although the doctor grants that to the church and not to the State belongs the work of imparting religious instruction, yet he insists that religious instruction shall be given in the public schools at the public expense. Now, as this work belongs to the church, and cannot be intrusted to the State, and as this work must be done in the public school, at the public expense, it therefore follows that Doctor Schaff proposes that the church shall use the machinery of the State with which to do her own work. In this way he makes the public school a "link" between Church and State. But we deny the right of the church to use the State for any such purpose. We protest that the church shall do her work herself, with the means which God has appointed her, and with no other; for whatsoever is more than this is sin. If the church cannot do her own appointed work with the means which God has appointed her, she cannot do it at all. If

the church cannot impart religious instruction without the help of the State, she cannot impart it *with* the help of the State. If the church possesses enough of the presence and power of the Spirit of God, to make her instruction effectual, she will not need the help of the State; and if she lacks that power her instruction will not be effectual even though the doors of every public school building in the Nation be opened to her.

It is particularly interesting to notice the Doctor's plans for imparting religious instruction in the public schools. He says:—

"The Catholics certainly have a right to demand the Douay version as a substitute for that of King James, and both might be read, the one to the Catholic the other to the Protestant pupils."

There are some questions that we should like to have answered on this proposition: 1. Is the same teacher to give instruction from the Douay version to the Catholics, and from King James's to the Protestants? or shall there be two teachers—a Catholic and a Protestant—in every school? 2. If the Catholics have "a right to demand the Douay version," and the Protestant, have a right to demand King James's version, then why is it that those who are neither Catholics nor "orthodox" Protestants, have not "a right" to demand that there shall be no version at all used in the public schools? or is it true that all rights belong alone to Catholics and "Protestants"? 3. Is it so wholly essential to the welfare of the Nation that the Catholic "demands" shall be satisfied more than those of any other people in the nation?

The reason which Doctor Schaff gives, why the State cannot be safely intrusted with this duty, is that,—

"It might teach Rationalism, as is actually done in a great many public schools and Universities of Germany, Holland, and Switzerland."

Therefore to make it certain that there shall be just the proper kind of teaching in the public schools of our country, he offers this plan:—

"The State may, if necessary, allow the different denominations to monopolize certain school hours in the school building for religious instruction."

Let us look at this a moment. The school day consists of about *six* hours, and the State is to allow the different denominations to monopolize certain of these hours in the school-room. Of the "different denominations" there are the Catholic, Episcopalian, five of the Methodist, eight of the Baptist, ten of the

Presbyterian, Congregationalist, Dutch Reformed, Lutheran, Unitarian, Universalist, and two Adventist—this makes at least *thirty-two* "different denominations" who are to monopolize certain of the *six* school hours in the school building. Now will the Doctor have the State distribute the six hours of the school day equally among these thirty-two denominations? If so where is the State to get in any other instruction? Or will Dr. Schaff have each of the "different denominations" monopolize one hour a day in its turn? If that be it, then let us see—there are twenty school days in a month, and there are thirty-two different denominations. As it would take more than six weeks to go round once, there would be given to the different pupils but one hour of religious instruction in about six weeks. Then the same question again arises, During this round of "religious instruction" how are the regular teachers to get anything else into the minds of the pupils to any purpose? Or would the doctor have all thirty-two of the "different denominations" go to "the school building" and monopolize an hour each day all together?!! That would be Babel risen again indeed.

And, says the Doctor:—

"In this way the problem of united secular, and separate religious, instruction could be solved, at least to the reasonable satisfaction of the great majority."

It is perfectly safe to say that in this way the problem could *not* be solved to the reasonable satisfaction of any reasoning person in the Nation. The "different denominations" themselves would not be satisfied with it; those who belong to none of the different denominations could not be satisfied with it; nor could the school authorities be satisfied with it. The truth of the matter is, that an attempt to carry into effect any such scheme would be the utter destruction of the whole public-school system. From another sentence in the same paragraph the Doctor seems to imply that the regular teachers of the schools are to do the work of the religious, as well as the secular instruction. He says:—

"In communities which are sufficiently homogeneous one teacher would answer; in others two or more might be chosen, and the children divided into classes according to the will of the parents or guardians."

A community sufficiently homogeneous to require but one teacher, would consist of but one denomination. But how many such school districts can be found in the United States? The places where two or more teachers would be required, would be of course where there are two or more "different denominations," and there would necessarily have to be as many teachers as there might be different denominations. Or does Doctor Schaff intend that the teachers in the schools shall all be so polemically versatile that any one of them shall be able to give religious instruction in harmony with the religious views of any one or all of the different denominations? Then, again, who is to examine the teachers, and pass upon their qualifications to impart the requisite amount and the quality

of such religious instruction? Oh! that important office would fall to the church, of course. And thus we are brought round again to the point which we made at the first, that Dr. Schaff's proposition, and that of everybody else who proposes to put religious instruction, into the public schools, is only a scheme to secure to the church the help of the State in furthering her own aims, and so the "connecting link between Church and State" is to be formed.

How it would be possible to frame a scheme of public instruction more utterly absurd than is set forth in this essay by Dr. Schaff it would be difficult to conceive. And how any man of the standing of Dr. Schaff could get off such a perfect medley of nonsense, would be surprising were it not patent on the very face of public affairs that the emasculated Protestantism of to-day has set itself to secure control of the power of the State to wield it in its own interests, and it is willing to countenance any absurd scheme, and propose any sort of a compromise to gain the support of the Roman Church, because its managers know that they cannot win without this. This is shown by another statement from the Doctor:—

"Possibly the more liberal portion of our Roman Catholic fellow-citizens might agree to such a compromise" (as is proposed in the statements which we have quoted).

There is a good deal being said about the danger to our institutions, from Romanism. There is such danger, but it lies not in Romanism direct, but in this degenerate Protestantism ambitious of civil power and willing to compromise with Rome to obtain it. This it is that needs to be constantly and carefully watched.

A. T. J.

National and Enforced Hypocrisy.

ARTICLE 6 of the constitution of the National Reform Association, says of their proposed religious amendment to the Constitution of the United States:—

"It is necessary to maintain our present Christian institutions against the assaults of secularism and infidelity."

Upon this point Dr. Crosby says (June, 1887): "If the State is to furnish religious instruction, there is another thing that it will have to furnish, and that is the inquisition. That will be the legitimate outcome of religious instruction by the State. If it is going to teach religion, it will have to compel the people to receive that religion, and in order to do that it will have to have the strong arm of the inquisition. But not only that, in our attempt to find out what sort of religion you are going to have taught in your schools, and what kind of teachers you are to get to instruct, you have got to deny and destroy the foundation of American independence. The foundation of it all before God is individual, independent, and mutual equality. And no mere majority clothes any man in that majority with power to say, 'You must be taught my religion.' Of all forms of wrong which men have suffered from each other, none have been less reasonable, or more merciless and unre-

lenting, than those of religious zeal armed with civil power. There is no darker chapter in the history of governments than that which chronicles their misdeeds in the attempt to administer and propagate religion. The attempt is a horrid human tyranny begun, and every step of the process is that tyranny continued."

No one man ever injured the cause of Christ as did Constantine, by incorporating Christianity into his Government as a political factor. Dr. Dowling says: "Many of the errors, indeed of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed until Constantine, the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the state of affluence, grandeur, and influence, in the empire, as had been enjoyed by pagan priests and secular officers of the State. Professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, and wealth, and dignity, the connection between the Christian faith and the cross was at an end."—*History of Romanism*, p. 29.

The National Reform Association would vainly secure a similar state of things in the United States.

In their Article 4 they say:—

The amendment "is necessary in order to secure a standard and guaranty of moral qualification in civil rulers, which is now wanting in our constitution."

They imagine that by incorporating Christianity into the constitution, so that all must profess it in taking the oath of office, they will then be known to be Christians. But what more will it do than bring to the front a horde of hypocrites? Will unprincipled politicians and office-seekers hesitate to profess Christianity for the sake of office? If we *must* have infidels in office, who would not prefer an honest, outspoken one, to a sheepskin-covered hypocrite?

Rev. Mr. Sommerville, in the *Christian Nation* (July 14, 1886), says:—

"Civil rulers owe it to their supreme Lord and to society to encourage and to stimulate the church in its work of faith and labor of love, and, when it may be necessary, to give pecuniary aid to its ministers, that the gospel may be preached in every part of their dominion and to all classes, without respect of persons, and to take public money to teach principles, enforce laws, and introduce customs to which many members of the community are conscientiously opposed."

All the real success Christianity ever had was without the aid of civil government, and it has shone brightest and purest, even when worldly governments were arrayed against it. Then God's protecting care and power were most manifest. Its history has been, that in proportion as human governments have made it a political factor, it has been corrupted by designing men professing it as a stepping-stone to ambitious attainments. Nothing could injure the cause so much as to make it popular in such a worldly sense. Has Christianity

lost its inherent power to compete with sin? Has Satan gained such a victory over Christ that he must now accept the offer made him by the devil on the mountain, in order to save his cause from destruction? This would be to enthrone Satan as king of the nation instead of Christ.

In a pamphlet entitled "Aims and Operations of the National Reform Association," we read: "The object of this society shall be to maintain existing Christian features in the American Government and to secure such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."

A very small minority of the inhabitants of the United States are true Christians. Will voting Christianity into the Constitution make them such? If so, then all we have to do is to show our hands in the affirmative, and the whole nation is converted! Christians are not made that way; but hypocrites may be. If the Constitution be so changed, then all who swear allegiance to it will profess Christianity, and only such can hold office under it. Thus a premium will be offered for the commission of moral perjury.

If all the "Christian institutions and usages" are incorporated into the Constitution and laws, they must be enforced by penalties, even to the shedding of blood. What will this be but compelling people by police clubs, handcuffs, incarcerations, etc., to *pretend* to be Christians; even those who hate the name? Again, who are to decide what kind of "institutions and usages" are to be enforced? Of course those who take the lead in bringing this change about will expect to have that matter in charge. Perhaps they will, and perhaps not. There is another party whose cooperation they are seeking, which will not rest till they get the control in their hands; and then these so-called reformers may not fare any better than the rest of us.

Political matters are in the hands of politicians, and no amendments or oaths will prevent those who itch for office from putting themselves in an attitude to get it, and they will manage affairs to suit the wishes of the class which will have most influence at the polls. Whatever political party is in power will be the one to decide what the Bible teaches. When these things come to exist, what else will it be but Church and State, or Christianity and State, which is virtually the same thing? What essential difference will there be whether *one* denomination is thus united with the Government, or half a dozen? Those outside this circle will not fare any better for being ruled by an *aristocracy* of churches instead of one. Then, perpetual strife will be sure to follow among these dominant churches as to which shall have the pre-eminence. Besides, they will not be satisfied with merely what they now contend for. These changes will suggest and necessitate many others.

The W. C. T. U. started with one reform in view, and forty more have been added as growing out of this one. Our forefathers were wise in adding that "first amendment" to the Constitution, and it should, by all means, be sustained, if Christian liberty is to be preserved in our Nation.—*N. Wardner, D. D.*

"The National Reform Movement and Sabbath-Keepers."

THE editor of *The Outlook and Sabbath Quarterly*, a Seventh-day Baptist journal published at Alfred Center, N. Y., was present at the Ocean Grove National Reform meeting last July, and listened to a paper by Professor Rittenhouse, entitled "Christ and the Sabbath." Being impressed with the soundness of the argument in favor of the Sabbath, the editor of the *Outlook* asked Professor Rittenhouse to make "a statement of the attitude which the National Reform Association assumes, theoretically, toward those who observe the Sabbath, and not the Sunday." Accordingly Mr. Rittenhouse wrote the communication which we present below, followed by the *Outlook's* comments thereon:—

"DICKSON COLLEGE, Carlisle, Pa.,
Sept. 10, 1887.

"REV. A. H. LEWIS, D. D.—*My Dear Sir and Brother:* Your letter of the 8th inst. came duly to hand, containing a request to state the views of the National Reform Association 'concerning the future of Sabbath observance,' 'the theory and purpose of the Association concerning the Sabbath,' and 'the attitude of the Association concerning the duty of the State with reference to the Sunday laws, and their enforcement on different classes.'

"I am not sure that I am able to represent correctly the views of the Association on these points, and I will therefore only endeavor to state very briefly my own views on the general subject indicated in your letter.

"The Sabbath as a civil institution rests upon the law of nature as well as the positive law of revelation, and the laws enacted by the State for its maintenance are binding upon the conscience of the Christian citizen, independent of the authority of the decalogue. 'It seems,' says Fairbairn, 'as if God, in the appointment of this (Sabbath) law, had taken special precaution against the attempts which he foresaw would be made to get free of the institution, and that on this account he laid its foundation deep in the original framework and constitution of nature.'—*Schaff, the Anglo-American Sabbath.*

"The Sabbath is at the same time an institution of the State and of the church, but civil government maintains it, not for the sake of the church, but for its own sake; not to secure the specific spiritual ends contemplated by the church, but to secure the legitimate political ends, whether moral or material, contemplated by civil government. The citizen has a right to the civil Sabbath, as Hopkins has shown, 'on the same grounds that he has a right to property, or to anything else,' and 'it belongs to legislation to secure him in the enjoyment of those rights.'—*Law of Love, p. 319.*

"With reference to the enforcement of the Sunday laws on different classes, it is undoubtedly the right and duty of the State to enforce such laws on all classes, even upon those who hold that another day of the week than Sunday is the Sabbath day according to the Scriptures. There can be only one Sabbath day in the week, and 'the privilege of rest for each is conditioned upon a law of rest for all.' Government, therefore, must decide upon the day, so far as the civil Sabbath is concerned. If the first day is chosen, the religious scruples of the Jews and others who hold sacred the seventh day will have to be disregarded and offended; and if the seventh is made the legal rest day, then the religious scruples of those who hold to the first day will have to be disregarded. There are very many Christians, however, who believe that the Sabbath law as such does not enjoin a particular day of the week; that it requires the observance not of the seventh day, but of every seventh day; that what the Sabbath law does enjoin is the consecration of one-seventh of the time to rest and worship, in a regular alternation of six days of labor, and one day of rest. It is right for the State to recognize the authority of the divine law as at the foundation of the Sabbath law, and, as far as possible, to make the civil Sabbath coincide as to the

day with the sacred Sabbath. But the State cannot be expected to achieve the impossible. If the State does not respect the religious scruples of all its citizens, as to the particular day, it is simply because it is not possible to do so where there is a diversity of sentiment on this point. There will always be diversity of sentiment, not only on this, but on all, or nearly all, other questions, political, as well as religious, and Government is bound to come to some decision and to adopt some policy on all matters coming within the political sphere, notwithstanding the religious or political scruples that may be offended thereby. As already stated, the Sabbath is a civil as well as a religious institution, and the right and duty of civil government to maintain the Sabbath rest cannot be questioned. Civil government is not free to decide the question whether or not there shall be a Sabbath; that has been decided by the divine authority, to which States as well as individuals are subject.

"If the Sabbath is well calculated to secure spiritual ends, and to build up Christian character, at the same time that it secures temporal ends, and promotes good citizenship, this fact furnishes an additional argument in favor of civil Sabbath laws. Government cannot compel a religious observance of the Sabbath, but it can and ought to compel a secular observance of the day, by forbidding all work, so as to secure the privilege of secular rest to all citizens, and the opportunity of spiritual rest to as many as choose to observe the day for worship. To this extent, and in this sense, the civil Sabbath, strictly maintained, becomes a shelter for the holy Sabbath. Those who agree with the State on the particular day will of course have an advantage over those who feel bound to observe some other day; but the State, meanwhile, cannot abandon the civil Sabbath because of this inequality growing out of a diversity of sentiment.

"The Seventh-day Sabbatharians suffer loss, because they are forced to rest two days in the week; but other citizens are compelled to submit to similar disabilities on account of their religious scruples. Take, for example, that most excellent class of citizens, the Friends, or Quakers. They religiously hold what are known as peace principles; and so long as armies are maintained, and conscriptions are enforced, and war taxes are levied by the Government, the Friends are forced to suffer, not only in mind and conscience, but also in property and political privilege; for they can never aspire to the chief magistracy of the nation, or wear the honors of the army and navy, or enjoy any of the emoluments of the military service of the Government.

"But I am not aware that the Friends are disposed to charge the Government with intolerance because the laws are impartially enforced, or because they are left to the normal consequences of their religious scruples. They suffer patiently, and in the spirit of true martyrdom they "witness" in favor of their principles. Under a Christian Government that bears the sword in the name of the divine authority, the Friends offer a passive resistance in the name of conscience.

"Of a like character, although of less degree, are the hardships which the enforcement of the Sunday law imposes upon those who believe in the seventh-day Sabbath. They are compelled by the State to rest on the first day, and conscience compels them to rest on the seventh. The State certainly cannot yield, for the civil Sabbath must not be abandoned; and all that the seventh-day Sabbatharians can do is to stand by their religious convictions, to suffer for conscience' sake, to maintain and advocate the truth as it has been given them to see the truth, and to wait for the time when the Government may change the day so as to conform to their views. But if the day should not be changed, they cannot justly complain that the Government is guilty of intolerance in enforcing the Sunday laws.

"Such, in brief, are the views I hold on this question, and which I believe to be in substantial accord with at least a considerable number of those who are in sympathy with the National Reform Association. I may add that the State should maintain Christian institutions, not merely because they are Christian, but because they are serviceable to society, and pre-eminently adapted to secure the great ends for which Governments exist. Yours very truly,

"A. RITTENHOUSE."

"Professor Rittenhouse claims that the State must establish a 'civil Sabbath;' that this should coincide, so far as possible, with the 'sacred Sabbath,' and that the authority for establishing a 'civil Sabbath' is the divine law concerning the 'sacred Sabbath.' He further states that since there must be differences of opinion on all questions, the State cannot recognize 'the religious scruples of all its citizens as to the particular day,'

but nevertheless it must compel the observance of the 'civil Sabbath.' All these propositions are self-contradictory when applied to Sunday. If the State ought to enforce the observance of the Sabbath according to the divine law, it must enforce the observance of the seventh day of the week. It is further asserted: 'There can be only one Sabbath day in the week, and the privilege of rest for each is conditioned upon a law of rest for all. Government, therefore, must decide upon the day, so far as the civil Sabbath is concerned.' Here the doctrine that any one day in seven meets the demands of the law, is ignored, and the proposition is put forth that the Government having chosen a day—for whatever reason—that day and that only must be recognized and enforced by the civil law. It has been frequently said within the last few years that 'the privilege of rest for each is conditioned upon a law of rest for all.' This statement is disproved every week. The existing Sunday laws are but slightly enforced, and while, in a certain sense, rest from labor is general, Sabbath-keeping in any religious sense is, by no means general; nevertheless, the few who desire to rest religiously on Sunday, do so with but slight if any interruption or disturbance. This proposition is farther disproved by the fact that Sabbath-keeping Christians and Sabbath-keeping Jews have been compelled by the practice of the majority for centuries to rest in the midst of the great tide of worldly business and amusement. Yet, in spite of all this, their rest has been quite as nearly complete and as truly religious as that of those who observe the first day. They not only rest without the authority of the [civil] law, but surrounded by all the disabilities which come from being ignored by the law, and from being compelled, by the same law, to rest upon the first day of the week.

"Here comes the crucial point in Mr. Rittenhouse's position, which, being analyzed, is seen to be opposed to the fundamental doctrines of Christianity, of republicanism, and of freedom of conscience. According to Mr. Rittenhouse, the State must legislate upon Sunday-observance in accordance with the opinion of the majority, and must wholly ignore the minority. If, as now, the civil rest day be fixed upon the first day of the week, Jews and Sabbath-keeping Christians must suffer. If by any turn in the wheel, the civil law should fix upon the seventh day, then all who observe the first day must suffer. The fundamental error in this theory is, that the civil and religious rights of the minority are not to be respected. Being in the minority, they must patiently suffer for conscience' sake. This is the same doctrine which drove Baptists and Quakers from New England, which burned dissenters at Smithfield, which butchered the Waldenses, and so backward along the line of religious proscription and persecution, until we reach the fountain of this theory, where it springs from the genius of the pagan State. Professor Rittenhouse's proposition is only an indirect way of punishing those who hold to an *illegal* religion.

* * * * *

"The weakness of Mr. Rittenhouse's position, as well as its injustice, is further evinced in the repetition of the popular fallacy, that there is, or can be, a 'civil Sabbath.' The State may rightfully establish holidays, upon which cessation from labor is permitted—possibly in great emergencies when the interests of the commonwealth are clearly at stake it might compel such cessation as 'a war measure.' But to assume that the State has the right to compel a weekly cessation from legitimate business upon mere hygienic grounds, is, to say the least, a point settled neither by experience nor by the deductions of science. If it be claimed that the fourth commandment indicates this necessity, we agree heartily; but it is begging the question to say that therefore the State has a right to compel this rest. The blessings which the fourth commandment implies come through obedience from religious motives—conscience toward God. They cannot rise from physical rest unassociated with the religious element. There are thousands of evils which obedience to the law of God would prevent in individual life, and in the State, which can be prevented only by the enthronement of the divine law in the hearts of individuals, and thus in the Nation. Cessation from business at the behest of civil law has never risen above holidayism. In the matter of Sabbath-keeping, as upon every other religious question, the only province of the civil law is the protection of conscience. Every man should be protected equally with every other man, on whatever day he may feel it his duty to rest, that he may sabbatize. If unavoidable difficulties come to him because he is in the minority, he must bear them; but the State has no right to impose still greater difficulties, by compelling him, against his conscience, to cease from legitimate labor on another day. It is practically true under the operation of the laws of the State of New Jersey that a large share of the business men of the church of which the writer is pastor, are compelled to lose one-seventh of their time from legitimate business.

"We do not believe that Professor Rittenhouse, nor those associated with him in the opinions he expresses, have fully considered the position they have taken, either as to its logical results, or as to its intrinsic injustice. They see Sunday observance not only endangered, but being destroyed. Deluded by the hope that the civil law can prevent this, their proposition is to compel all classes to express at least an outward regard by cessation from labor.

"The attempted comparison of the position of the Friends as non-combatants, and Sabbath-keepers, is not a just one. Necessary defense of the nation against foreign foes or internal disruption, constitutes an emergency to which the Sabbath law yields, upon the ground of self-defense. Such an emergency—we trust it may never arise again in the history of our nation—bears no just analogy to a religious practice connected with every week of life; and it is scarcely less than ludicrous to speak of the voluntary refusal to seek the emoluments of the army and navy

as a misfortune, or to call this a disability under the law.

"We do not question the Christian spirit and purpose of those men represented by Professor Rittenhouse and his theory. We impute neither conscious injustice nor unkindness to them. Having adopted the false theory that the State must compel obedience in religious matters, and being unconsciously blinded by that sense of power which the majority always feels, they propose to trample upon the conscientious rights of the minority, because they can. The great mass of those who violate the Sunday laws are not Sabbath-keepers. Many of them are defiantly irreligious. They do not disregard Sunday because they have a religious regard for the Sabbath, but because they have no religious regard for anything. The wickedness which they seek to do on Sunday as a holiday, should be restrained by civil law—notably, liquor-selling and the resultant rioting. [And so they should be on every other day as well.] But if, as Mr. Rittenhouse claims, the civil law ought to accord with the divine law of the sacred Sabbath—which divine law cannot apply to Sunday—there is no shadow of pretense for forbidding legitimate business on Sunday. If any logical basis can be found for legislation against legitimate business on Sunday, it must be based upon scientific deductions relative to the welfare of the State, without regard to religious considerations.

"Mr. Rittenhouse is consistent with the facts of history when he insists upon the enforcement of Sunday laws on religious grounds. All Sunday legislation has sprung from the religious sentiment. The pagans 'venerated' the day as a religious duty owed to the god of the sun. In the Middle Ages, the ruling authorities claimed the right to enforce religious regard for Sunday, and many other days, because similar regard for the Sabbath had been required under the Jewish theocracy. The Puritan theory, which formed the basis of the special legislation in our own country, claimed religious regard for Sunday, both as commemorating the resurrection of Christ, and by the transfer of the authority of the fourth commandment to the first day of the week. There would have been no Sunday legislation in the past had it not sprung from religious sentiment. Hence it is correct to insist upon the enforcement of the Sunday laws, if at all, upon religious grounds. It is this fact which makes Mr. Rittenhouse's positions illiberal and destructive to freedom of conscience. His propositions are more elegantly expressed than were the earlier colonial laws which empowered the civil officers to break into any house where they suspected 'pestiferous Quakers,' and Baptists, or other *ungodly* assemblies, to be in worship, and to arrest and punish all found thus doing. The civilization of our time forbids the repetition of such legislation, but the exact spirit which prompted those enactments lurks in the proposition of Mr. Rittenhouse to compel the minority to obey the Sunday laws with reference to legitimate business, without regard to their conscientious regard for the Sabbath. If the

majority may compel observance to the Sunday laws as a religious duty, they may with equal propriety compel obedience to every outward requirement of religion represented by the majority. This would carry all Protestants back to the bosom of the mother church; obliterate all outward schisms, and usher in the millennium, *according to civil law.*

"We are glad to protest against the injustice which the view presented by Professor Rittenhouse would do the Sabbath-keepers—Jews and Christians. It is quite enough that custom and the influence of the majority lay unavoidable burdens upon them. It is consonant with neither Christianity nor republicanism to formulate enactments which legalize these disabilities, or add to them. Sabbath-keepers do not hold to the Sabbath as a matter of convenience, as many avowedly hold to Sunday; much less is it a 'whim of sectarianism.' They seek to obey the law of God without modification or evasion. The civil regulations and ceremonial excesses which were peculiar to Judaism are discarded by Sabbath-keeping Christians, in accordance with the example and teaching of Christ, the Lord of the Sabbath.

"Thus standing, we cannot cease to assert our right to full recognition before the civil law, and doubly so when it is claimed that civil enactments should coincide with the law of God. Freedom of conscience is not the exclusive right of the majority, and it is but the dust of sophistry and of special pleading to say that this is not assailed when the civil law prohibits a man from legitimate business on a day when God commands him to labor, under the plea that the majority must not be disturbed in the observance of a legalized but unscriptural institution. Men may say, patronizingly, that 'religious proscription is not intended,' but the fact remains that it is established and defended by several of the existing Sunday laws; and if the theory of Professor Rittenhouse is the theory of the National Reform movement, it is none too soon to call a halt along that line."

The California Church and State Convention.

THE California State Prohibition Convention was held in San Francisco the first week in April. The first words of its platform were these:—

"The Prohibition party of the State of California in convention assembled, reverently recognize Almighty God as the supreme ruler, to whose laws all human laws should conform."

The seventh plank in its platform is this:—

"We declare that Sunday is an institution so interwoven into our laws, our customs, our civilization, and the very structure of our Government, so intricately and beneficently connected with our social, business, and moral life, that we cannot dispense with it without sacrificing the very best interests of the country and the highest welfare of the whole people. And so believing, we demand the enactment and enforcement of an intelligent and rational Sunday law."

The discussion of these two parts of the platform is of interest to those who are watch-

ing the growth of religion as a power in politics. We quote from the published report:—

"The first section being read, about twenty delegates jumped to their feet for recognition. One clerical gentleman, with long gray hair, and wearing glasses, made a long address in which he mixed up religion and politics, declaring that the party ought to recognize the Young Men's Christian Association and the Women's Christian Temperance Union, and that pre-eminently the convention ought to adopt the reverential section addressed to the Almighty.

"Mr. Robinson, of Sonoma County, wanted to stop and calmly consider the fact that the gentlemen of the Republican party did not lug religion into their platform. It was unwise to do anything to bring about a conflict of religious opinion. He believed that God Almighty cared little for compliments to him passed by a Prohibition convention. The speaker objected to bringing in the Church and State.

"Before he could proceed further the speaker was greeted by shouts of, 'No, no!' yells and hisses.

"The chairman shouted, 'Time, time!' and hit the desk vigorously with his gavel.

"Mr. Robinson, having by this time caught his second wind, made a motion to strike out the section recognizing God in the platform.

"Another howl of indignation arose from the opposition, who were greatly in the majority, while amendments and amendments to those again were offered, and the matter became so twisted up that the convention hardly knew where it stood. The original question being finally put, the entire first section, with the objectionable recognition of the Deity, was carried, there being only two or three opposing votes."

"When the seventh section was read Dr. Yarnell, of Los Angeles, moved to amend by striking out the word 'Sunday' and substituting 'Sabbath.'

"Mr. Robinson, of Sonoma, who seemed to have as clear an idea of business and dispatch as any member of the convention, again bobbed up and said that the motion was only recurring on the question of Church and State. He moved to strike out everything relating to Sunday.

"Dr. Calhoun, of San Jose, threw himself into the breach and declared that Sunday was not an institution, while the Sabbath was. By using that term you used none that was objectionable to anyone. The reverend gentleman then went back 1,800 years and began an argument on religion in general.

"Miller, of Los Angeles, moved to lay the amendments on the table. After argument had been going on for ten minutes the chair ruled the question was not debatable.

"Judge Bourne, of San Bernardino, cut the Gordian knot by offering an amendment that nothing in the platform interfere with the religious observance of Sabbath by Christians if so disposed.

"One member objected to the motion because it would cut off Hebrews.

"Henry French, of San Jose, declared that he wanted to put himself on record right here, and say that he would not live in a country where there was no Sunday; he'd rather go to the Fiji Islands first. Shut up the saloons from Saturday night until Monday morning and they would soon be compelled to close up entirely.

"Judge Elliot, of Stockton, said that if the party went into the campaign with the Sunday plank in the platform, they would have to pass half the time in convincing the people that it was not a religious movement.

"After half an hour of debate, Judge

Bourne's amendment was lost by a vote of 73 to 84.

"The original resolution as presented in the platform originally was adopted."

This we insert not so much for comment at this time, as for the purpose of setting before our readers a view of the rising of the evil tide which the SENTINEL has been pointing out now for nearly three years. When opposition to Church and State is met in a Prohibition or any other sort of a convention with, "No, no, yells and hisses," then such convention ought to be condemned by every man who has any regard for civil and religious liberty, for human right, or for purity in either politics or religion. This is more than "a straw" showing which way the religio-political wind is blowing. The Church and State party is now the proper name for the Prohibition party of California.

An Alarm Needed.

IN the March SENTINEL we made an extended quotation from the *Christian Union*, of which the following is the most important portion:—

"It is not impossible that the time may come when the old antagonism of the Catholic and the Protestant may appear insignificant in view of the deeper antagonisms which shall make them essentially one. . . . It is quite possible that the time may come when the real issue will be between the theist and the atheist; the man who believes in God, and order, and freedom, and rights of person and property, on the one side, and the man who disbelieves in all these, on the other side. Whenever that time comes the Protestant and the Catholic will stand side by side in a common defense of those common beliefs which have been their mutual possessions these many centuries. Stranger things have happened in history than such a change of attitude as would be involved in the fellowship of the Roman Catholic and the Protestant."

This quotation is only one of many similar utterances, and as we showed in that number of the SENTINEL is nothing but the preparation for Church and State union, because that is the one distinctive feature of the Roman Catholic Church.

But the *Christian Union* does not profess to follow denominational lines very closely, and therefore it may be thought that its utterance does not in any degree represent the drift of modern Protestantism. Accordingly we present another statement very similar to the above. The Rev. Dr. Henry M. Field, editor of the New York *Evangelist* (Presbyterian) said in a recent issue of his paper:—

"The late President Hitchcock often said to us, when we discussed the dangers to society from socialists and communists, that we might yet come to look upon the Roman Catholic Church as the most conservative power in the country, if, by its influence over the Irish, it should keep them from running into the excesses by which so many of the French and Germans were carried away. It is conservative also in preserving the name of Christendom against the great flood of infidelity which is sweeping over the land. Here is a tremendous power exercised by the Roman Catholic Church over millions of our countrymen, and it is the height of folly and fanat-

icism to alienate it from us by standing always in an attitude of antagonism."

And an Episcopalian clergyman of Central New York wrote as follows to Dr. Field:—

"I do want to thank you for what you say about the treatment of Roman Catholics. How vastly better than infidelity is that church, and what a check it is to the same! Surely God is in it."

Such an expression from a representative of the Episcopal Church ought not to occasion any surprise, for there are many prominent members of that denomination who are desirous that it should be known as the American Catholic Church; but when so prominent a Presbyterian as Dr. Field comes out in favor of an alliance with Roman Catholicism, it is very significant. And what Dr. Field says is but an echo of the opinions held by Dr. Hitchcock, of the Union Theological Seminary, and Drs. Hodge and Patton, of Princeton College, both strongholds of Presbyterianism.

From a report in the *Congregationalist* of April 5, we take the following, which is perhaps even more significant than the statements above quoted; it appeared in that paper under the heading, "Observance of Holy Week:—

"Probably more Congregational Churches than ever before, marked the eventful days of last week, either at their regular services, or with special meetings.

"In Lowell, the John Street Church was open every afternoon, and Rev. H. T. Rose gave a brief address, many coming from other churches to listen, and to share in the worship. The churches of Salem united on Good Friday in a communion service at the Crombie Street Church, Rev. L. B. Voorhees preaching.

"A remarkable series of discourses was given in Worcester at the union meetings of the Central Church and St. John Episcopal, each house of worship being alternately used. The preachers were Drs. Merriman, Tucker, Herrick, and Phillips Brooks. These union meetings continuing through Lent, have fostered the spirit of unity, and desire for aggressive work.

"As last year, union services were held in Pittsfield every noon, for half an hour, in the First Church, only one clergyman being in the pulpit, and the exercises consisting of prayer, hymns, a scripture reading covering the incidents of the day, and a few fitting words. The congregation united in the Apostles' Creed and the Lord's Prayer. On Good Friday the service, 'The Watch on the Cross,' was held at St. Stephen's Church from twelve till three o'clock, being conducted by Rector W. W. Newton. Each of the other evangelical clergymen of the town spoke briefly on one of the seven words of the cross. The services have had a meditative and strengthening character, and the yearly observance of the week is now a settled thing.

"The observance was more general than ever in Hartford. The Asylum Hill and South Churches each held daily services at 5 P. M. The Center, Park, and Pearl Street churches held union services for five evenings. At the Fourth Church the annual week-night communion service was held. Dr. Stainer's 'Passion Music' was rendered at the Good Friday service in the South Church."

These things show a strong and increasing tendency among the professed Protestants to obliterate all seeming differences between them and the Catholic Church, so that there

may be complete "Christian union." Perhaps some may not have thought of the fact, but it is a fact, that this is off from the same piece as National Reform. We have often stated, and wish to emphasize the statement, that the AMERICAN SENTINEL is not simply opposing what is known as the National Reform Association, but is uncompromisingly opposed to everything tending toward a union of Church and State, or to a curtailment of civil or religious freedom. We do not believe that the National Reform Association alone could in a hundred years so influence public sentiment as to secure the ends which it seeks; but that Association is only one of the many agencies at work to destroy all that is distinctive about Protestantism. The regular National Reformers have already committed themselves to union with Roman Catholics, by stating that in a world's Christian convention many countries could be represented only by Catholics, and that they would have no objection to having the Catholic Bible and Catholic instruction in the public schools where Catholics are in the majority. The Prohibition party in many States is fully committed to laws enforcing religion; the Women's Christian Temperance Union has indorsed the work of the National Reform Association; the Catholic Church exists in the foundation of Church and State; and the Protestant churches are courting the Catholic Church. Surely there is need enough for an alarm to be sounded. E. J. W.

Not an "Enduring Morality."

SOMETHING over two years ago the Presbyterian Synod of New York appointed a committee on Religion and Public Education to consider and report upon the following resolution:—

"RESOLVED, That the Presbyterian Synod of the State of New York, believing that the lessons of history and the traditions of American liberty forbid the union of Church and State, *discriminates between sectarianism and religion*, and affirms that so far as public education is concerned, an enduring morality must derive its sanctions, not from policy, nor from social customs, nor from public opinion, but from those fundamental religious truths which are common to all sects, and distinctive of none.

"It therefore urges upon its members the imperative necessity of opposing the attitude of indifference to religion, which appears both in public-school manuals, and in the educational systems of reformatories, and at the same time, of using every proper influence to secure the incorporation with the course of State and national instruction, of the following religious truths as a groundwork of national morality, viz:—

1. The existence of a personal God.
2. The responsibility of every human being to God.
3. The deathlessness of the human soul as made in the image of God, after the power of an endless life.
4. The reality of a future spiritual state beyond the grave in which every soul shall give account of itself before God, and shall reap that which it has sown."

That is a queer sort of a resolution on religion to be passed by a body of men who pretend to know anything about the religion of Christ. In the four "religious truths" which they set forth as "a groundwork of national

morality," they certainly have made a success of getting those "which are common to all sects and distinctive of none;" for there is not one point in the four that is not accepted by nine-tenths of the people on earth.

The Unitarian, the Trinitarian, the Jew, the Mohammedan, and the heathen can all accept every point named. As to "the existence of a personal God," whether it be Buddha, or Joss, or Allah, or Jehovah, it is all right: all that is necessary is to assent to the *existence* of a *personal* God. And there is nobody that believes in any sort of a god at all who does not believe in man's personal responsibility to him. "The deathlessness of the human soul" has been believed by the great majority of the race, almost ever since Satan told Eve that she should not die. And if a person believes that the soul is *deathless*, it is not likely to be very hard for him to believe that it is made after the power of an "endless life." The fourth point is already contained in the second and third, and it is difficult to see what they want to gain by repeating it.

But the worst thing about it is that there is not in the whole statement a word or a hint about Christ, no more than if there were no such person in existence. And yet it is proposed by a body of professed Christians, as a statement of "religious truths." More than this, they make the whole thing but a piece of infidelity by resolving that "an enduring morality must derive its sanctions . . .

. . . from those fundamental religious truths which are common to all sects and distinctive of none." The truth is, a person may believe all four of the points named and yet not have a particle of morality in him. All men have made themselves immoral by transgression of the moral law. And no man can attain to morality except by faith in the Lord Jesus Christ. "An enduring morality" can only be secured by an abiding faith in Jesus Christ. And when these men make "an enduring morality" to derive its sanctions from these fundamental religious truths "which are common to all sects, and distinctive of none," they in that set Christ aside and present to men the hope of an enduring morality without him. But such a hope is a spider's web instead of an anchor of the soul. God forbid that such morality shall ever become national.

As was to be expected, the report says:—

"The earliest efforts of your committee were directed towards ascertaining the attitude of the Roman Catholics. Archbishop Corrigan, of New York, and Vicar-Generals Quinn and Preston, besides many leading priests and writers of the Roman Catholic persuasion, were interviewed, with the most satisfactory results."

Now just see what that committee counts as a "most satisfactory result." A member of this committee wrote a letter to Archbishop Corrigan, "requesting for publication a distinct statement of the position which the Roman Catholics would be likely to assume." Vicar-General Preston answered the letter as follows:—

"The Most Rev. Archbishop desires me in his name to say in response to your letter

that the Catholic Church has always insisted, and must always insist, upon the teaching of religion with education. For this reason we cannot patronize the public schools, and are forced to establish our own parochial schools. The question, where there are many different denominations, each with its own creed, is a difficult one to settle. We could be satisfied with nothing less than the teaching of our *whole faith*. Protestant denominations, if they value their own creeds, ought to feel as we do.

"Denominational schools are, to our mind, the only solution of the question. This plan should satisfy everyone, and would save the State a vast outlay of expense.

"The *points* you propose, while better than none, would never satisfy us, and we think they ought not to satisfy many of the Protestant churches; while the infidels, who are now very numerous, would certainly reject them.

"We believe that the country will yet see the ruinous effects of an education from which religion has been excluded. With sincere respects on the part of the Archbishop and myself. Yours very truly,

"T. S. PRESTON, V. G.

"REV. GEO. SHIPMAN PAYSON."

Then says the committee:—

"The position of the Roman Catholics upon the question, therefore, is well defined."

Indeed it is, a good deal better defined than is this Presbyterian spider's web. That is not a position at all, it is only a floating scheme trying to catch whatever element it can. What an edifying spectacle it is indeed, to see a committee from the Presbyterian Synod of New York, soliciting the alliance of the Catholic Church, and that not only to meet with a rebuff, but to be snubbed with the reminder that Protestant denominations don't value their own creeds, and that the "points" proposed "ought not to satisfy many of the Protestant churches!" And then, more than all, to find the committee reporting this as a "most satisfactory" result! Well, well, what will the committee do next? We have not the least doubt, however, that they will do as was suggested by the National Reformers seven years ago—they will "make repeated advances," and allow themselves to be subjected to repeated "rebuffs," to get Rome's "co-operation in any form in which they may be willing to exhibit it." Because, "it is one of the *necessities* of the situation."

A. T. J.

Sunday-Law Fallacies Exposed.

THE Cincinnati *Commercial Gazette* of March 10 makes some good points against the advocates of civil statutes to enforce the observance of Sunday, or, as they call it, Sabbath. The article is too long to print entire, but we insert the main points, that expose the sophistry of those political religionists who propose to enforce religious observances under cover of civil statutes; and who propose to carry civil government into the realm of morals, or rather propose to reduce the moral law to a level with civil statutes, and to give to the law of God the sanction of civil enactments.

"Separated from the Creator's seventh day of rest, the Sabbath commandment would be separated from its foundation and meaning. Has Jehovah repealed the seventh-day com-

mandment? If so, let the repealing word be shown. Can man repeal it? Can man shift Jehovah's law from the seventh to the first day? Can he say that the story of the six days' work of creation is a myth of an ignorant people, and that God did no corporal work, and was not tired, and that creation may have been evolution through millions of years, and that the essence of the commandment is that one day in seven, or one-seventh of the time, shall be a day of cessation from the ordinary vocations?

"A letter in the *Commercial Gazette* of the 6th, laying down the standards of the Presbyterian Church, and warning this paper against 'leaving the sphere of the secular and entering the arena of the religious,' shows that that church has repealed the seventh-day commandment, and has re-enacted it for the first day, whereby it has created the sin of Sabbath-breaking on the first day. No prudent person can wish to enter the 'religious arena' to deny that the Presbyterian Church can repeal the law of God, and can enact a law to create new sins. But such repeal and enactment are binding only on Presbyterians, and cannot be made the ground of State statutes. As to the 'religious arena,' the newspaper province extends over all that concerns mankind. It recognizes no taboo.

"The consciousness that the separation of the commandment from its foundation in the Creator's rest day, abandons all foundation for a day of holy time, and all foundation for a moral or civil code which makes sins of things on one day which are not sins on other days, is that which makes good people cling to a part of the commandment, and try to enforce it on Sunday, after they have abolished it as to the Sabbath day. In this they fly from the commandment to the argument of man's welfare—which cuts loose from the commandment—and then they fly from the argument of man's liberty in his welfare, to the commandment of holy time which they have repealed.

"The matter of inhibition from work, for the relief of the toilers, is one thing. The Sabbath commandment of Jehovah's holy day is another thing. The argument of man's welfare makes man free to adapt the inhibition to his welfare. But man may not adapt Jehovah's seventh-day Sabbath law to his idea of his own welfare. If that commandment stands, it is for the day it commands. It is a law or it is not. It is no fast-and-loose law. . . .

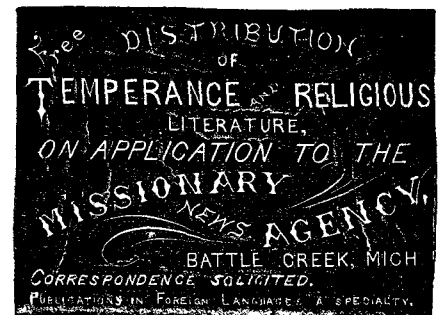
"They declare Sunday the moral ruin of the people. They prove it by alleged statistics of criminal prosecutions to show that more crimes of violence are committed on Sunday than on all other days of the week. Why is this? Because the saloons are open? They are open on other days. This reduces them to the sole reason that it is because it is a day of idleness.

"Their argument is absolutely destructive to the beneficence of the custom of a rest day. They continually affirm that a Sabbath day is the very foundation of religion, morals, and society, and they as incessantly declare that the custom of Sunday cessation from work in the cities has made it a day of moral ruin. What is their recourse from the destruction which they charge upon the day of idleness? *To make statutes more stringent to enforce idleness.* Arguing that idleness on that day leads mankind to moral ruin, they call for a more rigid enforcement of idleness, to lead mankind to the ways of salvation.

"Surely there is need to revise their basis in legislation. Selling beer is no more a sin on Sunday than on other days. The reason why more crimes of violence are done on Sunday

than on other days—if that is a fact—is not that the saloons are open, but that men are idle. The good of a day of rest for the toilers has to be taken with the drawback of this unavoidable evil from idleness and indulgence of the appetites. The cause is the cessation of vocations. The attempt to close the saloons is a diversion from the true cause, and is a vain attempt to deal with one of the effects.

"Moral laws must have a foundation of truth, or they will make no headway. The attempt to found Sunday laws or Sunday observance on the Sabbath commandment is to give them a false bottom. The affirmation of the Sabbath law as binding on the conscience on Sunday, as a reason for Sunday statutes, while disclaiming any desire to enforce religious observance by statute, is crooked. The pretense that the saloons are the cause of the crimes of the day of idleness, is not true. Still, there is an eternal power in truth, which will bring to naught all statutes and moral causes which reject truth from the foundation, and try to build upon false assumptions."



THE FIRESIDE TEACHER.

A 32-PAGE MONTHLY.

NEAT, CLEAN, PURE, ENTERTAINING, INSTRUCTIVE.

THE object of this journal is to create and encourage a love for learning; to promote correct habits of thought, and a truer appreciation of the things which the Creator has made and placed all around us for our instruction; to cultivate a pure and refined taste in literature. It also affords a most valuable help to all who are engaged in literary study. It contains general articles on Plant Life, Animal Life, Natural Scenery, Oceanic Wonders, Strange Peoples and Countries, Literature, the World's Really Great Men, and among other Useful as well as Interesting Topics,

TRUE PRINCIPLES AND METHODS OF EDUCATION.

The School Room Department contains thorough instruction on several important studies, such as Grammar, Arithmetic, and Rhetoric.

The whole work is elegantly illustrated with fine engravings. As a literary and educational journal it has no equal for its size. It is neat in execution; entertaining, instructive, and moral in its character. It is highly appreciated by all lovers of good literature.

EXTRAORDINARY OFFER.—For \$1.50 we will send to the address of anyone in the United States or Canada, who is not already a subscriber for the magazine, the *Fireside Teacher*, and the *Pacific Health Journal*, monthly, for one year. Single subscription price for *Fireside Teacher* alone, \$1.00.

THE AMERICAN SENTINEL is an eight-page monthly journal devoted to the defense of American Institutions, and the preservation of the United States Constitution as it is. For \$1.25 we will send you both the *American Sentinel* and *Fireside Teacher* one year, post-paid.

Address, THE FIRESIDE TEACHER CO.,
71 College Ave., Battle Creek, Mich.

HISTORY OF THE SABBATH

AND FIRST DAY OF THE WEEK.

By ELD. J. N. ANDREWS.

THIS WORK CONTAINS A MINE OF INFORMATION.

THE Bible record of the Sabbath; the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration, are given in detail.

Every text of Scripture concerning the Sabbath is commented on at length; and the complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 548 pp. Price, \$2.00.

Address, PACIFIC PRESS, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, MAY, 1888.

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

It is reported in the religious press that a great revival is progressing in Tokio, Japan, with no fewer than five hundred conversions in a single month. One religious journal, in noting the wonderful revival, and how recently the country was wholly pagan, says: "Everybody is interested in Christianity, and nobody speaks against it." Well, then, we fear that Christianity is in a bad condition in Japan. Christ said: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." When the Christians were only "a sect" that was everywhere spoken against, Christianity was pure and undefiled; but when Constantine elevated Christianity to the throne of the world, and nobody spoke against it, but men found that they gained popularity by accepting it, then real Christianity fled, and "that wicked" took its place. We do not believe Christ's words have any less application to-day than they had eighteen hundred years ago.

Not long ago the religious journals of New York were very active in working for the Saturday half-holiday. Now the bank superintendent of the State, in his report to the Legislature, has recommended that the law be so amended as to be limited in its operations to July and August, during which months business in the cities is usually suspended on Saturday afternoons; and the *Independent* says that "a better recommendation would have been a total repeal of the law altogether." It truthfully adds:—

"The truth is, that the law is really of no service to anybody. The design of the Legislature in passing it was simply to humbug the working people, by seeming to do something for them, when in fact doing nothing except to their injury."

And that is just the case with all Sunday legislation. If the workingmen allow the Sunday-law advocates to humbug them into thinking that the object of Sunday laws is to benefit them, they will find out the contrary to their sorrow when it is too late to remedy the matter.

In a recent address before the Young Women's Christian Temperance Union in Oakland, Rev. Dr. Horton stated that he had been credibly informed that during this Lenten season there were many families which gave their children wine in the place of meat, and said that teachers in certain schools complained that those children became utterly unmanageable in consequence. Was there ever a worse exhibition of straining out a gnat and swallowing a camel? We believe Lent is a period

of time devoted to the mortification of the flesh! "The church" forbids the use of meat during that time, so that the body may be kept under; and these people, who would think it almost a mortal sin to disobey the church in this regard, give their children (and undoubtedly themselves also) wine, which is ten times worse than meat could be. This is a fair sample of the working of a religion that is fixed by law; formalism at the expense of piety must always be the result.

We have received from the editor of the *Herold der Wahrheit* a translation of a part of the remarks of the prosecuting attorney of the city of Cassel, Germany, in the case of the Rev. Thümmel, who was indicted for attacking the Papacy and calling the Pope antichrist. In moving for nine months' imprisonment for Thümmel, and two months' imprisonment for the publisher of the article, the prosecuting attorney said, among other things:—

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and tastes, etc., have changed. If Luther lived to-day, and should say and write the same things that he did then, he would undoubtedly, by reason of section 166 of the Penal Code, be condemned."

Undoubtedly; and this is in a city where the majority of the churches to-day are Lutheran. If a man should be condemned now for using language similar to that which Luther used three hundred years ago, then he ought to have been condemned then, for it is Rome's boast that she never changes. If Luther were alive to-day he would undoubtedly say the same things about the Catholic Church that he said in the days of Leo X., and would include many professed Protestants in his remarks. Fortunately there are some still who are animated by the same spirit that Luther was, and who do not flatter the Pope simply because his power is increasing.

A Deserved Rebuke.

In the latter part of March, the Methodist Episcopal Conference of Kansas adopted resolutions refusing to support any political party that will not agree to play into their hands. The *Interior* (Presbyterian) administers a just and deserved rebuke, which we here insert, not only for the good in the matter itself, but also as another evidence of the rapid growth of Church and State ideas. We ask, for the weighty words of the *Interior*, the careful consideration that is their due.

"The Methodist conference for Kansas, at its meeting in Topeka last week, passed resolutions demanding national prohibition and refusing to support any political party which does not stand squarely upon their platform. They demanded: 1. That the United States shall not issue permits to sell liquor in any State unless the same be countersigned by the State authorities. 2. Prohibition in the District of Columbia, the Territories, etc. 3. The importation of liquors into any State to be by the consent of the State. 4. A prohibitory amendment to the Constitution of the United States.

"Just what the practical effect of these provisions might be, it is not safe to undertake in advance to determine. But the purpose of these brethren was to put down the liquor traffic, and therefore it was a righteous purpose. But we would not like to have our presbytery or assembly pledge our church to the defeat of any political party not committed to these particular measures. We would not like to have our church committed to a war of extermination upon the Republican party or the Democratic party. As the clause in our Confession forbidding the church to meddle with civil affairs is now under scrutiny, the action of the Methodist conference affords a very good illustration.

"Let us suppose, now, that the Methodist Episcopal Church, which at the North, we may say, is pretty nearly solidly Republican, should receive and obey a mandate from its general conference to vote against the Republican party—that would defeat that party. There are over 100,000 offices and over a thousand millions of treasure dependent upon that stake. Can a church have the awarding of such political spoils to one or another political party and remain morally pure? No reasonable man will believe it. Nothing has yet been seen in history in the way of ecclesiastical corruption that would compare with the horrible mixture of cant and rascality that would follow. This shows that, however attractive from a moral standpoint ecclesiastico-political action may be, it is in the highest degree perilous. In forbidding it our Confession of Faith deals with principles of religion and morality that are unchangeable and decisive."

It is stated that Colorado has great hopes of becoming the tobacco-producing district of this country, careful experiments having determined that many varieties of tobacco will yield enormous crops upon its soil. The *Oakland Times* says:—

"If Colorado cannot produce the requisite soil and climate, it could certainly be found in California. With our vast domain it is ridiculous that we should still be spending eight to ten millions of dollars per year in buying the weed from Cuba and Sumatra."

We should say that if Californians must use eight or ten million dollars' worth of tobacco every year, it will be vastly cheaper to import it than to ruin good land in producing it. It is well known that there is nothing that grows that exhausts the soil so much as tobacco. Much good land in Connecticut and Virginia has been rendered unfit for use, because it has been devoted to tobacco-raising. Tobacco has only one mission, and that is, to kill, and it does that effectually, whether applied to the land, to men, or to pestiferous vermin.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact

Single Copy, Per Year, post-paid, - - - 50c.

In clubs of five or more copies, per year, each, - - 30c.

To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, JUNE, 1888.

NUMBER 6.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

A Dangerous Combination.

IN 1829 the United States Senate said:—

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

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

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

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

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

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

The Plea for National Sunday Legislation.

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

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

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

So, then, Doctor Crafts and his fellow-petitioners, want Congress to set itself up as the guardian of the law of God, to define what is the law of God and what is its transgression—to define and to punish *sin*—for Mr. Crafts said also in this very connection that "most of the railroad work" "is a sin against God's law."

He demands that railroad trains shall be compelled to stop over Sunday wherever they may be when Sunday overtakes them, and then inquires:—

"Why may not a few railway passengers be detained for one day, even at some slight inconvenience or loss, on the same ground that steamboat passengers are detained in quarantine for a fortnight, namely, to protect the public health?"¹¹

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Again:—

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

Again:—

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

And again:—

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

Well, then, what do they want?

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

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

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

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

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

A. T. J.

National Reform and Christianity.

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

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

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

FRANK HOPE.

Catholic Schools.

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

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

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

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

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

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

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

An Alarming Proposition.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E. J. W.

Congress and Sunday Legislation.

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

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

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

CONGRESSIONAL REPORT—TRANSPORTATION OF THE MAIL ON THE SABBATH.

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

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

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

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

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

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

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

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. *Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous.* This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. *If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.*

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

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

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

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

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

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

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

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

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

The Annual Convention of the National Reform Association.

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

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

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

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

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

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

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

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

JOSEPH H. HAUGHEY.

Another "Open Letter."

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

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

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

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

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

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

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

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

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

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

National Reform in the Public Schools.

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

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

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

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

OUR GENERAL AGENTS.

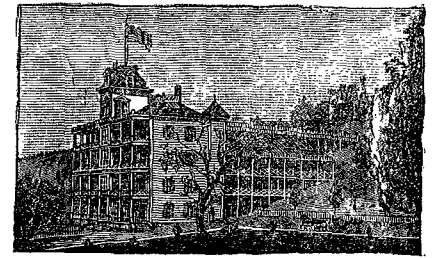
Alabama—C. W. Olds, 1523 Eighth Ave., Birmingham, Ala.
 Australia—Echo Publishing House, North Fitzroy, Victoria.
 Canada Tract Society—Mrs. R. S. Owen, South Stukely, P. Q.
 Colorado Tract Society—Mrs. G. W. Green, Sec., 812 Nineteenth Ave., Denver, Col.
 Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Minn.
 England—S. N. Haskell, 48 Paternoster Row, London, E. C.
 Florida—Lysle Reynolds, Sorrento, Orange Co., Fla.
 Georgia—Charles F. Curtis, 229 South Pryor St., Atlanta, Ga.
 Hawaiian Islands—International Tract So., Honolulu, H. I.
 Illinois Tract Society—F. T. Poole, 3514 Vernon Ave., Chicago.
 Indiana Tract Society—John Moore, Sec., 175 Central Ave., Indianapolis, Ind.
 Iowa Tract Society—Leroy T. Nicola, Sec., 608 East Twelfth St., Des Moines, Iowa.
 Kansas Tract Society—L. Dyo Chambers, Sec., No. 821 West Fifth St., Topeka, Kan.
 Kentucky—Elder J. H. Cook, Leitchfield, Grayson Co., Ky., and Elsie K. Scott, Cecilian, Hardin Co., Ky.
 Maine Tract Society—M. Russell, Sec., No. 110 State St., Bangor, Me.
 Michigan Tract Society—Hattie House, Sec., *Review and Herald* Office, Battle Creek, Mich.
 Minnesota Tract Society—A. L. Curtis, Sec., 336 Lake St. E., Minneapolis, Minn., P. O. Box 1058.
 MISSISSIPPI—C. W. Olds, 1523 Eighth Ave., Birmingham, Ala.
 Missouri Tract Society—Clara E. Low, Sec., 3625 Finney Ave, St. Louis, Mo.
 Nebraska Tract Society—Mrs. N. H. Drullard, Sec., 1505 E St., Lincoln, Neb.
 New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.
 New York State—J. V. Willson, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
 New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
 North Carolina—Elder J. M. Rees, Springfield, Tenn.
 North Virginia—N. P. Tract Society, Charles A. Wyman, Sec. Box 18, East Portland, Or.
 Norway—*Sundhedsbladet*, 74 Akersgaden, Christiania, Norway.
 Ohio Tract Society—L. T. Dysert, Sec., 440 Floyd St., Toledo.
 Pennsylvania Tract Society—L. C. Chadwick, Sec., Cor. Hepburn and Fifth Streets, Williamsport, Penn., Box 2716.
 South Africa—International Tract Society, No. 5 Scott St., Cape Town.
 Switzerland—Imprimerie Polyglotte, 48 Weiberweg, Basel.
 Tennessee—J. H. Dortch, Springfield, Henry Co., Tenn., and Elder J. M. Rees, Springfield, Robertson Co., Tenn.
 Texas Tract Society—Turner Stevenson, Sec., Denton, Texas.
 Upper Columbia—U. C. Tract Society, Mrs. L. A. Fero, Sec., Box 288, Walla Walla, W. T.
 Vancouver Island—Bernard Robb, Victoria, B. C.
 Vermont—Lizzie A. Stone, South Lancaster, Mass.
 Virginia—Amy A. Neff, Quicksburgh, Shenandoah Co., Va.
 West Virginia—Mrs. Nelia M. Stone, Clarksburg, W. Va.
 Wisconsin Tract Society—F. W. Field, Sec., 1029 Jenifer St., Madison, Wis.

Please Examine

The address label on your SENTINEL and see what the date is thereon. A large number of subscriptions expire in June, 1888, and July, 1888; if yours is among that number, please send us your renewal this week. Subscription price only 50 cents per year, or if you will send us two new subscribers at 50 cents each we will send you the AMERICAN SENTINEL one year free.

Rural Health Retreat,

CRYSTAL SPRINGS,
ST. HELENA, CAL.



THIS delightful Resort offers unrivaled advantages to Tourists and all classes of Invalids, both for Winter and Summer. It is situated on the southwestern slope of Howell Mountain, 500 feet above and overlooking the noted and beautiful Napa Valley, and 2½ miles from St. Helena. This place is noted for its Pure Water, Dry Atmosphere, Clear and Balmly Sunshine, Even Temperature, Mild Breezes, and the absence of high winds.

THE RATIONAL TREATMENT

By all known remedial agents is employed in this Institution. With these natural and acquired advantages, pleasant and desirable surroundings, thorough and judicious treatment, and wholesome diet, most invalids who avail themselves of these agreeable facilities, rapidly recover. Patients have the care of a regularly graduated Physician of experience, who is assisted by well-trained and courteous gentleman and lady assistants.

All Invalids and Tourists may feel assured that they will be courteously received, and kindly cared for.

For Circulars and further particulars, address
RURAL HEALTH RETREAT,
 St. Helena, Cal.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year, or with the 300-page premium book—"Practical Manual of Hygiene and Temperance," containing household and cooking recipes—post-paid for \$1.40.

Address, PACIFIC PRESS, Publishers, Oakland, Cal.

THE AMERICAN SENTINEL,

AN EIGHT-PAGE MONTHLY JOURNAL,

DEVOTED TO THE DEFENSE OF AMERICAN INSTITUTIONS, THE PRESERVATION OF THE UNITED STATES CONSTITUTION AS IT IS, SO FAR AS REGARDS RELIGION OR RELIGIOUS TESTS, AND THE MAINTENANCE OF CIVIL AND RELIGIOUS RIGHTS.

It Will ever Be Uncompromisingly Opposed to Anything Tending
 Toward a

UNION OF CHURCH AND STATE,

Either in Name or in Fact.

It will discuss subjects of the deepest interest to all American citizens, and every position taken will be fortified by sound argument.

Terms: Fifty cents per year, post-paid; sample copies free.

If you will send us the names of two new subscribers at fifty cents each, we will send you the paper one year free, or in clubs of five or more copies we will send the papers at the rate of thirty cents each per year.

We will send the AMERICAN SENTINEL one year, and any book mentioned below, post-paid, for the price named opposite the book. Or they can be obtained from any State T. and M. Society.

- "Practical Manual of Hygiene and Temperance," - - \$1 00
 - "Revised Version of the New Testament," - - - 1 00
 - "The Life of Christ" (800 pp.), by C. Geikie, D. D., - - 1 00
 - "The United States in Prophecy," - - - - - 1 00
 - "The Coming Conflict in this Country," - - - - - 1 25
 - "Sacred Chronology and the Peopling of the Earth,"
 300 pages, cloth, - - - - - 1 25
 - "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner, - - - - - 1 25
 - "Our Country—the Marvel of Nations," Its Past, Present, and Future, by Uriah Smith, - - - - - 1 35
 - The Pacific Health Journal, a 32-page monthly magazine
 of Hygiene and Temperance, one year, - - - - - 1 35
 - "The Great Controversy between Christ and Satan,"
 over 20 full-page illustrations, popular edition, - - 1 75
- Address, PACIFIC PRESS, Publishers,
 1059 Castro St., Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, JUNE, 1888.

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

DOCTOR CRAFTS says of the Sunday in politics:—

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

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

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

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

"A national evil requires a national remedy."

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

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

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

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

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

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

An apparently specious argument in favor of Sunday legislation, and one eminently satisfactory to those who make it, is this:—"The liberty of rest for each demands a law of rest for all."

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

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

BIBLE SANCTIFICATION:

A CONTRAST OF
TRUE AND FALSE THEORIES.

By MRS. E. G. WHITE.

This is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, PACIFIC PRESS, Oakland, Cal.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact. Single Copy, Per Year, post-paid, - - - 50c. In clubs of five or more copies, per year, each, - - 30c. To foreign countries, single subscription, post-paid, - 2s. Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, JULY, 1888.

NUMBER 7.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

A Sensible Letter.

IN a recent letter from a town in Northern California ordering the SENTINEL for a public reading-room, the writer, evidently a gentleman of intelligence, takes the occasion to thus express himself in reference to our work:—

"I think your arguments are unanswerable, and the position you take in reference to the union of Church and State is the only safe one. It is for the best interests of all the people, and of all religious denominations as well.

"There is no doubt in my mind that some of the leaders of the W. C. T. U. favor the designs of the National Reformers, but the great majority of the members do not understand the matter at all. I am a Prohibitionist, and I am satisfied that the National Reform Association would like to use the Prohibition party in the furtherance of their designs; but I am fully convinced that there are very few Prohibitionists that are aware of the fact.

"I am decidedly opposed to the Prohibition party's adopting a Sunday-law plank; (1) because it can do no good religiously, and (2) because it is a great mistake politically. The Prohibition party was organized to close the saloons seven days in the week, and on this Prohibitionists are agreed, but on the Sunday-law question they are not agreed, nor can they be. The adoption of that as a party measure would, in my judgment, divide the party and render success impossible.

"I wish that the SENTINEL could be placed in the hands of Prohibitionists everywhere; and especially that it could be read by the editors of all Prohibition papers."

Our correspondent has expressed the thing exactly. The National Reform Association intends to make use of the Prohibition party, but Prohibitionists are not generally aware of that fact. In this very ignorance lies the danger. We propose to show them the danger, so that those who are really desirous of reform may not be used to further a movement which will have the semblance of all re-

The Entering Wedge.

THROUGH the courtesy of the introducer, Senator Blair, we have copies of a bill and a resolution which have recently been introduced into the United States Senate, which will interest the readers of the SENTINEL, and should arouse the attention of every person in the country. We think it of the utmost importance that these be thoroughly studied, and so we print them in full. The first which we present is a "Joint Resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools." The Resolution is dated May 25, and has been read twice, and ordered to lie on the table. It reads thus:—

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

ARTICLE.

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

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

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

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

in one particular, and that is the provision that free public schools, established and maintained by the State, shall be established and maintained "for the education of all the children living therein . . . in the principles of the Christian religion." We have no idea that the amendment proposed will ever be adopted, for it too strongly maintains the necessity of the public schools being free from denominational control, and of the denominational school being deprived of State patronage, to suit the Catholics, and no political measure which the Catholics oppose can carry in this country. But while this is so, there is great danger that by means of the introduction of such resolutions, our legislators will become so familiarized with the idea of religious legislation that it will not appear to be the unrighteous thing that it is.

It is as Christians as well as American citizens, that we stand opposed to any proposition for the State to maintain public schools wherein children shall be taught "the principles of the Christian religion." We think that it calls for opposition from Christians more strongly than from any other people. We have so often set forth the principles which condemn such legislation, and those principles are so simple, that it should be unnecessary to repeat them; but often things that are simple are overlooked because of their very simplicity, so we note the following points which should be applied by every citizen, not only to this resolution, but to every one of a similar nature:—

The resolution is directly opposed to the first amendment to the Constitution, which says that "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." If it be said that the resolution does not mention an establishment of religion, we reply that for the State to teach Christianity would be most emphatically to effect an establishment of religion; for Christianity is nothing if it is not religion. If it is not religion, what is it? The plain intent of that amendment is that Congress shall do nothing whatever that will tend to influence any man's religious belief or practice, whether he be Christian, Jew, pagan, or infidel. In short, it was designed to set forth the truth that with religion the State has nothing whatever to do.

What are the principles of the Christian religion? Some will reply that they are the principles of common morality; that the design in requiring the principles of the Christian religion to be taught in the public

bued with the principles of honesty, kindness, and courtesy. But this is not the case; the very language of the resolution shows this. It requires that the children shall be instructed "in virtue, morality, and the principles of the Christian religion." It will be seen that the fact is recognized that the principles of the Christian religion are something distinct from the principles of common virtue and morality.

The Christian religion is the gospel of Jesus Christ. The gospel of Jesus Christ is, as the apostle Paul says, "the power of God unto salvation, to every one that believeth." In other words, it is the remedy which God has devised to save men from the guilt, the love, and the consequences of sin, and it accomplishes this salvation only for those who exercise personal faith in Christ. Now the very statement that the gospel is a *remedy*, is an acknowledgment that something existed before it did, which called for a remedy. That something was sin. But sin is immorality, the violation of God's moral law. Therefore it is as clear as noonday, that the principles of virtue and morality are older than the Christian religion. If those principles had from the beginning been strictly followed, the Christian religion would never have been introduced, because there would have been no sin from which to save men. Those principles are to a greater or less extent known and inculcated in all nations, and by all systems of religion. They are a part of the legacy which all men have inherited from their common parent, Adam.

That children should always and everywhere be impressed with the importance of honesty, truthfulness, courtesy, and kindness to one another, there is no one who will deny. No one will question the right and the duty of the public schools to teach these principles. This it may do and not teach religion, although these are necessary to religion. But to teach "the principles of the Christian religion," in the public schools, means that just such instruction should be given in those schools as is given in the Sabbath-schools of the land. It means that the children should be instructed in the nature of the sacrifice of Christ, which is so simple that any child may understand it, and should be taught the necessity of personal faith in him, and should also be instructed in regard to those ordinances which Christ instituted as media for the manifestation of faith, namely, Christian baptism and the Lord's Supper. This, and this alone, is instruction in the principles of the Christian religion.

Well, isn't it right that children should be so instructed? We say, Yes; it is right, and most necessary; but *not in the public schools*. Personally we earnestly wish that every child in the land could be brought directly under the influence of Christian teaching, but we would have it done in a way befitting Christianity. The gospel knows nothing of force. Christ never forced himself upon anybody. When the Gadarenes besought him to depart out of their coasts, he went immediately. Why? Was it because he was not as intensely interested in them as in the inhab-

itants of Galilee? Not at all; but because he recognized their right to reject him and his teachings if they chose. When he sent out his disciples, he gave them instruction to the same effect. If any should refuse to receive them, they were to leave them, and allow the day of Judgment to settle with them for their willful rejection of the gospel. We repeat, The gospel knows nothing of force; its cry is, "Whosoever will, let him take the water of life freely." The privilege of every man to freely accept the provisions of God's grace, implies the equal privilege of every man to reject them. Religion that is not voluntary is of no value.

But when religion is taught in the public schools, it ceases to be a voluntary thing. The State then uses its power to force the gospel upon people. It gathers all the children into the schools, and then preaches the gospel to them. But under such circumstances it is not the gospel that is received; it is only a semblance of the gospel. Nothing is pure gospel except that which is truly Christ-like, and Christ never forced people to listen to him. The same power which drove the money-changers in abject terror from the temple, could as well have gathered all people regularly into the temple, or the synagogues, and compelled them to listen to his teaching. The fact that the great Author of Christianity employed nothing like force in the introduction of Christianity, shows that none of his professed followers have any right to use force in maintaining it. The disciple is not greater than his Lord. It is right to have zeal for God, and to be anxious that all men should hear the gospel; but that zeal should be according to knowledge. It should not lead to the adoption of methods which Christ condemned. To say that if the State does not use its power to cause people to be instructed in the principles of the Christian religion, it is evidence of indifference as to their eternal welfare, is equivalent to saying that Christ was indifferent, because he did not use his greater power for the same purpose.

We trust that every reader can see that our opposition to the teaching of the Christian religion in the public schools, is not simply on the ground that it is unconstitutional,—that it discriminates between the believer and the unbeliever, not allowing the unbeliever equal rights with the believer. We do oppose it on that ground. To compel the infidel against his will to have his children instructed in the principles of the Christian religion, just because his Christian neighbor wants his children to be so instructed, is to say that the infidel has not as much right in this country as the Christian has, and that is to make the rights of citizenship dependent upon one's belief. Surely this is reason enough for opposing it; but we have a higher reason still, and that is that such a course is antichristian as well as un-American.

We use the term "antichristian" advisedly. We have already shown that all enforced teaching of the gospel is contrary to the example and precept of Christ. History is full of illustrations of the antichristian

effect of enforced religious teaching. When Charlemagne conquered the Saxons, their lives were spared on condition that they would receive baptism. Says Guizot, "For three years Charlemagne had to redouble his efforts to accomplish in Saxony, at the cost of Frankish as well as Saxon blood, his work of conquest and conversion. 'Saxony,' he often repeated, 'must be Christianized or wiped out.'" Now does anybody suppose that there was any Christianity involved in the enforced baptism of the Saxons? Does not everybody know that it was by just such processes that the Papacy, the human embodiment of antichrist, was established? The illustration on page 215 of the first volume of Guizot's "History of France" (Estes and Lauriat's edition), is well named "Charlemagne inflicting baptism upon the Saxons."

The difference between this enforced acceptance of Christianity, and the teaching of "the principles of the Christian religion" in the public schools of the United States, is one of degree only, and not one of kind. The principle is the same. When instruction in the principles of religion becomes a matter of compulsion, then Christianity itself will take its leave. We submit that Christ knew how to propagate Christianity better than any man can. His gentle methods were the best and the only right way. And so it is because of our love for pure Christianity, as well as our love for equal rights to all men, that we oppose the propagation of religion by the State.

E. J. W.

The Church and State Bill.

THE "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," was introduced into the Senate May 21, was read twice, and referred to the Committee on Education and Labor, where it was championed by Rev. Wilbur F. Crafts and others. It reads as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employe of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided,* That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall

provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employe of any person or corporation who shall willfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.

We are at a loss to know how to arouse the people to a proper appreciation of the evil of allowing such a bill to become a law. The American people have become so thoroughly imbued with the idea that this is a free country, that the blessings of liberty were forever secured to us by the founders of this Government,—that it seems impossible to

make them believe that they can by any possibility be deprived of that liberty. So they will sit at ease while the cords are being drawn around them, which will hold them in a bondage as great as that which compelled the Pilgrim Fathers to flee from their native land.

We wish it distinctly understood that we do not charge anybody with intentional wrong; that is not our business. We are willing to allow that the framers, the introducer, and the champions of this bill acted in good faith, to the best of their knowledge. But the evil will be none the less, because those who establish it *think* that they are acting for the best good of the country. If the bill were entitled, "A Bill to Unite Church and State in the United States," it would only declare on its face just what it really is.

How can it need any argument to convince any thoughtful person that this bill is directly in favor of an establishment of religion, and does therefore really prohibit the free exercise thereof? We verily believe that the only reason the Senate Committee on Education and Labor has not been overwhelmed with protests against this bill, is because the people are ignorant of its provisions. It does not seem possible that people could, without protest, allow it to come so near being put upon its final passage, if they knew what it is.

We do not need to argue that this bill contemplates a law respecting an establishment of religion, for it makes an express declaration to that effect. It is to promote the observance of the first day of the week, commonly known as the Lord's day, *as a day of religious worship*. If the passage of such a law would not mark the consummation of the union between Church and State, we should like to have some of the wise men tell us what would. If it would not, then there never was such a thing. The so-called National Reformers will tell us that a union of Church and State can be brought about only by the State bestowing its patronage upon, and elevating some particular denomination; and they say that they do not want this. Of course they don't; and if that is the only thing that constitutes Church and State union, then there never was any such union, and we must find some other name by which to designate the condition of things that existed in Europe from the days of Constantine till the Reformation, and in some portions of Europe till now. Constantine elevated, not a sect, but Christianity to the throne of the world. The church stands for religion. Religion and the church are inseparably connected. There cannot be one without the other, although the religion may be grossly corrupt, or wholly perverted. And so when religion and religious practices are upheld by the State, there is a complete union of Church and State.

Take our public schools as an illustration. It is rightly held that our common-school system is a part of our Government. Why? Because the State protects and upholds the schools and education. In our Government, education and the State are inseparable. It is held that whatever influence works to undermine our schools, is working to the same

degree to undermine our Government, for a republican form of government cannot exist where the rank and file of the people—the real governors—are ignorant. Now the National Reformers claim that without some such law as is proposed by the bill,—a law to establish religion and religious observances, this country cannot long continue. Thus they claim that religion must be as closely connected with this Government as is the cause of education.

Some will doubtless question our statement that the provisions of this bill not only contemplate an establishment of religion, but the prohibition of the free exercise thereof. But whenever a law is made respecting an establishment of religion, somebody's free exercise thereof must of necessity be interfered with, except in the un-supposable case that all believe exactly alike. Now take the bearing of this law upon those who conscientiously observe the seventh day of the week as the only Lord's day, and who as conscientiously regard the first day of the week as an ordinary working day. It will be said that the bill does not prohibit them from keeping holy the seventh day, and therefore does not interfere with their religion, but this is only a one-sided view. Let us briefly consider the whole matter.

Those who observe the seventh day as the Sabbath, do so in obedience to the strict letter of the fourth commandment, which says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10. In this commandment, the Lord expressly claims the seventh day as his day, so that the first day of the week, "commonly called the Lord's day," is not the Lord's day at all. He also commands that the seventh day shall be kept holy to him, but freely gives to man the other six days as working days. Now whether all admit that the fourth commandment limits the Sabbath to the seventh day of the week, or whether they hold that it sanctifies any seventh part of time that men choose to keep, all must admit that it gives men the privilege of working six days. That is, men have the same authority for working on six days of the week that they have for resting on the seventh.

Suppose now that this bill becomes a law, and those who conscientiously keep the seventh day are required to keep the first also. Then we say that they are interfered with in the free exercise of their religion. So far as this argument is concerned, it makes no difference whether they are right or wrong in their interpretation of the commandment. Their religion requires them to keep the seventh day; the law of God allows them six days in which to labor, and their necessities require them to devote the whole six days to labor. To force them to keep the first day would be not only to interfere with their God-given privilege of working six days, but also, by taking advantage of their necessities, to compel them to labor on the seventh day,

thus doing violence to their consciences. That is, providing they yielded obedience to the law. Surely this would be to prohibit the free exercise of religion. And when the penalty of the law should be inflicted upon those who should rest on the seventh day and labor on the first, it would be punishment inflicted because of their religious belief, and that is religious persecution. So surely as this bill becomes a law, religious persecution will disgrace this country from the Atlantic to the Pacific.

Again, some will say that the same plea could with equal propriety be made in behalf of the Mormons, when they are indicted for practicing polygamy. We say, No. The cases are not parallel to the slightest extent. Polygamy is a sin against society. It inflicts cruel wrongs upon thousands of people. The Judgment-day alone will reveal the murders that have been committed, and the hearts that have been broken, as the direct result of polygamy. Many a loving and trusting wife has died of a broken heart, or has been transformed into a demon of hate, because another was brought in to occupy the place sacred to her alone. Polygamy interferes with the inalienable rights of every creature, of life, liberty, and the pursuit of happiness. Therefore it should be extirpated as a crime.

But the keeping of the seventh day and the secularization of the first is nothing of the kind. The man who works on the first day of the week does not hinder anybody else from resting. Of course it is understood that such work shall not disturb any religious assembly. But a law protecting religious and all other assemblies already exists, so that a Sunday law is not needed on that score. That Sunday work by seventh-day people does not interfere with Sunday rest by others is shown by the fact that there are over fifty thousand people in this country who religiously and sacredly keep the seventh day of the week, in spite of the fact that over fifty millions of their fellows are laboring on that day. Yet we never heard a complaint by a Sabbatarian, nor a request for a law to secure to him his Sabbath.

It is said that the workingmen must have a day of rest secured to them. The workingmen can have a day of rest if they want to take it. Those who keep the seventh day are nearly all workingmen, but nobody compels them to labor on Saturday. If the workingmen of this country didn't want to work on Sunday, there is no power that could compel them to. If they should individually and collectively declare that they want Sunday as a rest day, and are determined not to labor on that day, the problem would settle itself.

But they don't care for the rest. The ones who are clamoring for the Sunday law are not the workingmen but the ministers. Read the bill carefully, and you will see that it is worded so as to specially guard the hours of worship. When it becomes absolutely necessary to handle the mails on Sunday it must be "during such limited portion of the day as shall best suit the public convenience, and least interfere with the due observance of the day as one of worship and rest." The bill is in behalf not

simply of an establishment of religion, but of the churches. And if it should become a law, and it should be found, as it certainly would be, that the churches were not filled in consequence, the next thing would be a law to compel these indifferent ones to attend church. And this law would be declared to be a law in behalf of the workingmen, and not at all in behalf of religion. Some may think that nobody would have the boldness to ask for such a law; but if they are countenanced in asking for a law requiring that children, many of whom attend Sabbath-school and receive religious instruction at home, should be instructed in the principles of the Christian religion at school, they would certainly be warranted in asking that the man who toils all the week without opportunity for moral or mental culture, should be required, for his own good, to listen to such instruction for an hour in the week.

We might go on much farther with this subject, but lack of space forbids. Compared with its merits, this is a very brief presentation of the case. We may have more to say upon it next month. But we earnestly hope that those who love liberty and pure Christianity will arouse to a sense of the danger, and not let these bills become laws without at least a strong protest. The time to act is *now*.

E. J. W.

The Presbyterian Cardinal.

HENRY M. FIELD, D. D., is one of the foremost men of the Presbyterian Church in the United States, and a man of much more than national reputation. He is editor of the New York *Evangelist*, which appears to be the official organ of the Presbyterian Church in the East. He is, we believe, the only Protestant ecclesiastic who has entered upon a set discussion with the representative of infidelity—Colonel Ingersoll. He is quite an extensive traveler, and has written books about his travels, which have a wide circulation. Last summer he traveled in Spain, and wrote a book entitled "Old Spain and New Spain," in which he pays flattering tribute to the Catholic Church, and its influence in Spain, as being in harmony with the institutions of the country. Of this book the New York *Observer* says:—

"From a Protestant point of view, such an extensive charity towards a system which in all times and lands has been hostile to liberty, and oppressive in the last degree, we can neither understand nor sympathize with. There are doubtless many devout persons who are Romanists, but the Roman Church is corrupt and cruel; under its present rulers it seeks not so much the salvation of souls as the political control of States and nations, and its supremacy in any country is the signal for decline in piety, morality, and prosperity. We therefore regret that so interesting and attractive a book should be pervaded by a spirit so favorable to the chief enemy of Protestantism."

Doctor Field, very properly, as will be seen further on, sent a copy of this book to Cardinal Gibbons.

Early in February Doctor Field was in Washington City, and attended a reception

given in honor of Cardinal Gibbons, to whom he personally paid his respects. At this, somebody in Washington addressed Doctor Field, expressing surprise and pain that any Protestant minister, and much more such a prominent and influential one, should so far forget his profession and compromise his dignity. It is true the writer of the letter did not sign his name, in which he showed a trait which was unbecoming if not cowardly. Doctor Field printed the letter in the *Evangelist*, and in reply administered a strong rebuke, not only to the writer of the letter, but also to all who concur in the sentiments expressed in the letter. He calls it "a piece of gross impertinence;" says that he prints it "as a specimen of the narrowness which exists in the minds of some well-meaning, but very simple (not to say silly) people;" and further says:—

"It is not that we take any personal offense at this communication, that we notice it; but because it is the manifestation of a spirit which itself needs to be rebuked—a disposition to stand entirely aloof from Roman Catholics, which we believe is most mischievous to the church and to the country."

Somebody sent to Cardinal Gibbons a copy of the *Evangelist* which contained this letter and the reply to it. This, with the present of Mr. Field's book, drew from the Cardinal a very gracious letter, which in its turn so pleased the editor of the *Evangelist* that he gushed clear over. We insert the matter just as it stands in the *Evangelist* of March 29, 1888:—

"Private correspondence is commonly of interest only to the parties, and of no concern whatever to the public. But a man in high position is a public character, in whose personality all may feel a legitimate interest. And if it discloses itself in a letter written with the freedom of private correspondence, it may, with his consent, be seen by the eyes of others. Certainly few men in Church or State hold so high a dignity as our only Cardinal, the head of the Roman Catholic Church in America. His letter grew out of a slight incident—our attendance at a reception given him in Washington, for which some unknown person in that city wrote us a very sharp letter, which, instead of throwing into the fire, we published, and answered as we thought it deserved. This correspondence someone sent to the Cardinal, which called forth the following, that we now have his full consent to give to the public:—

"CARDINAL'S RESIDENCE, 408 N. Charles St.,
Baltimore, March 6, 1888.

"REV. DEAR SIR: I beg to thank you very cordially for the copy of your work, "Old Spain and New Spain," which you kindly sent me through Mrs. Mullan. From the praise which she bestows on it, I am sure I will read it with interest and pleasure. [In a postscript he adds: 'Since writing the foregoing, I have read with great satisfaction and edification your beautiful tribute to the good Archbishop of Granada. Had you lived in the days of Ignatius Loyola, I am sure you would have revered and cherished the man on account of his burning love for Christ.']

"I avail myself of this occasion by tendering to you my sincere expression of gratitude for your manly and well-merited rebuke to the writer who had the hardihood to expostulate with you for attending the reception given to me at Mrs. Admiral Dahlgren's. I was delighted to meet yourself and your honored brothers on that occasion, but you have risen

still higher in my estimation by your noble reply to the writer in question. Such men as that writer exhibit very little of Christian charity, and do much to make the enemies of Christianity rejoice.

"Your words, on the contrary, serve to remind us all that if we cannot agree in matters of faith, we should never be wanting in the courtesy and urbanity which Christians of all denominations owe to one another.

"I am with great regard, yours faithfully in Christ,

"JAMES CARD. GIBBONS, *Abp. Baltimore.*

"REV. H. M. FIELD, D. D."

"Could anything be more gentle than this? Can anyone detect in it the slightest tone of arrogance? The writer does not assume that the Roman Catholic Church is the only Christian body on earth; on the contrary, he distinctly recognizes 'Christians of all denominations,' and asks only for the 'courtesy and urbanity' which all Christians 'owe to one another.' The gentleness of the letter is the best answer to the fierce intolerance which will not recognize a Christian faith or Christian life anywhere but within the narrow bounds of its own sect. Comparing it with the one in which a correspondent (who did not dare even to sign his name to his own letter) undertook to call us to account, we think our readers will agree that the Cardinal may well say that 'such men as that writer exhibit very little of Christian charity, and do much to make the enemies of Christianity rejoice.' Are we to refuse the outstretched hand of one who signs himself, 'Yours faithfully in CHRIST'—that blessed name which is the bond that holds the world together?"

This is a good specimen of the mawkishness that now passes for the best Protestantism; with the exception, however, that this is the first instance in which we have seen Mr. Gibbons acknowledged as a Cardinal outside of the Catholic Church. We do not know exactly in what sense it is that Doctor Field uses the word "our" in calling Mr. Gibbons "our only Cardinal." We do not know whether he uses it as a representative Presbyterian, or whether he presumes to speak for the whole nation. If he speaks as a representative Presbyterian, and thus acknowledges Mr. Gibbons as the Presbyterian Cardinal, as well as a Catholic Cardinal, then we have nothing to say, it is their right to do so if they choose. Nevertheless we shall watch with considerable interest to see whether there are any Protestants in the Presbyterian Church, or whether they have gone bodily over to allegiance to their "only Cardinal, the head of the Roman Catholic Church in America."

If Mr. Field has in this taken it upon himself to speak for the whole Nation, and, for the Nation, to acknowledge Mr. Gibbons as our only Cardinal, then, as American citizens, we do most decidedly protest. He is not our Cardinal in any sense. The United States knows no Cardinal, it recognizes no such dignity as a Cardinalate. And as for Doctor Field's saying that "certainly few men in Church or State hold so high a dignity as our only Cardinal," it is utterly false. So far as the church is concerned, the humblest Christian in it holds an infinitely higher dignity than does Doctor Field's "only Cardinal." And as for the State, there is not an American citizen in this Union, who appreciates what

American citizenship is, who does not hold a dignity vastly greater than that of Doctor Field's "only Cardinal," who is bound in a contemptible vassalage to a foreign and despotic lord.

But the strangest thing in this whole connection is to see how unquestioningly Doctor Field accepts the dignity of a disciple of Loyola, conferred upon him by his Cardinal in the words: "Had you lived in the days of Ignatius Loyola, I am sure you would have revered and cherished the man on account of his burning love for Christ." Not only does the Doctor unquestioningly accept this high honor, but he shows his high appreciation of it by acknowledging the donor as "our only Cardinal."

We believe that Cardinal Gibbons is entirely correct in his estimate. We do not doubt at all that had Henry M. Field, D. D., "lived in the days of Ignatius Loyola, he would have revered and cherished the man in his burning" fanaticism—"burning" in more senses of the word than one, as is abundantly proved by the dreadful history of the Jesuits in every nation. We do not doubt at all that had Doctor Field lived in the days of Ignatius Loyola, he would have stood with him and his Jesuitism against Luther and Protestantism. Doctor Field accepts the discipleship of Loyola which his "only Cardinal" gives him. Loyola was the founder of the Society of the Jesuits. He was a Spaniard. Spain has seen more of Jesuitism than has any other nation. Jesuitism may fairly be said to be a Spanish institution. Doctor Field spent part of a summer there, and flatters the influence of the Catholic Church there as being in harmony with the institutions of the country. Now let us have an estimate of Jesuitism and its influence, recorded by a native Spaniard who has spent his life in that country and knows its history as he knows its language. Señor Castelar says of Jesuitism:—

"Never was there founded an institution so openly at war with the spirit of its time. The sixteenth century was the century of renovation; Jesuitism a sect of relapse. The sixteenth century founded the liberty of thought; Jesuitism founded intellectual slavery. The one tended to religious reform, the other to religious reaction; the one celebrated the emancipation of the conscience, the other adored the person of the Pope; the one heard the divine voice, the Holy Spirit, in the idea of every man, the other saw God only in traditional and ecclesiastical authority; the one wrenched the conscience away from Rome, the other returned to Rome the absolute dominion over time and eternity. Never in human memory has there existed a religious association, regular and secular at once, equally at home in palaces and in deserts, lying in wait for the courtier, the minister, and the monarch, as well as for the savage lost in the pampas of America, or the forests of Asia; never, I repeat, was there a religious association like this, founded upon absolute authority and obedience, which with such sovereign command exacted the subjugation of man and his living spirit, his indomitable liberty, his unconquerable inclinations to the cold apathy of a corpse."—*Harper's Monthly Magazine, October, 1873.*

Another writer speaking of the wounds

which turned Loyola from a soldier into a fanatic, says:—

"They were the cause of many an *auto-da-fé* in Italy, and of a persecution worse than that of Diocletian, in Spain. . . . They led to the massacre of St. Bartholomew's; the death of Mary, Queen of Scots, the Spanish Armada, and the Gunpowder Plot. They disturbed the New World, gave rise to many deeds of self-denial and piety, and many horrible crimes and woes. They were felt in distant Russia. They aroused the Poles against the Russians, and excited a fierce war in which Poland inflicted injuries upon its feeble neighbors that have scarcely yet been expiated in seas of blood. They spread their fatal influence over China, and stirred that vast empire with a violent impulse. They were felt in Ethiopia and Hindostan, in Canada and Brazil; they gave rise, in fact, to the company of the Jesuits."—*Eugene Lawrence, Historical Studies, p. 99.*

Loyola himself procured the erection of the Inquisition in Portugal, in 1545-46. And yet to be commended by a Papal Cardinal, as one who "would have revered and cherished" such a man as this, the intentional founder of such a system as this, is considered by Doctor Field as of sufficient honor to deserve in return the grateful platitude that "certainly few men in Church or State hold so high a dignity as *our only Cardinal*!" We do not wonder at all that the Cardinal gave his "full consent" that the letter should be published in the editorial columns of the *Evangelist*. Nothing pleases "our only Cardinal" better than to see the Presbyterians recognizing in him "so high a dignity," and acknowledging as their "only Cardinal the head of the Roman Catholic Church in America." Protestants there are yet some, but Protestantism is dead.

A. T. J.

Religion in Japan.

It is well known that much missionary work has been done in Japan, and that Christianity has been looked upon with favor by those high in authority; and it has been declared highly probable that the empire will ere long become officially "Christian." The emperor is expected, like Constantine of old, to declare Christianity to be the religion. This step has been looked for with a great deal of anxiety by those interested in foreign missions, as a wonderful victory for Christianity. We have before expressed our opinion on the subject, that if such a step is taken, it will be the worst thing that could possibly happen for real Christianity in Japan. The Christianity that would be adopted would be a formal religion, a matter of policy alone, and it would put an effectual stop to the growth of vital godliness. The empire would no longer be missionary ground, and the labors of devoted missionaries would soon cease. Those who accepted the State religion in obedience to the imperial edict, would be forever content with the *form* of religion, and so the last state of the empire would be worse than the first. We have no faith in charms, and we don't think that the *name* of Christianity will make a man or a nation any better than will the name or the reality of paganism.

To show that our statement of the case is correct we copy the following London dispatch to the San Francisco *Chronicle* of June 10:—

"The Japan *Weekly Mail* in a recent issue summarizes the discussion now being carried on in Japan by several eminent publicists respecting the advisability of the people of that country embracing Christian religion. A movement, started by some very prominent persons, is on foot to give an impetus to the speed of Christianity by laying stress on the secondary benefits its acceptance insures. Those connected with the movement say that Christian dogmas are a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after effects. Fuka-Zawa, a well-known writer, urges this course, although he says he takes no personal interest whatever in religion, and knows nothing of the teachings of Christianity, but he sees that it is the creed of highly civilized nations. To him religion is only a garment to be put on or taken off for pleasure, but he thinks it prudent that Japan assume the same dress as that of her neighbors, with whom she desires to stand well.

"Professor Toyma, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) The improvement of the mind; (2) a unit of sentiment and feeling leading to harmonious co-operation; (3) furnishing a medium of intercourse between men and women. Kabolat, president of the Imperial University, who says that religion is not needed for the educated, and confesses his dislike to all religion, urges the introduction of religious teachings in the Government schools on the ground that the unlearned in Japan have their faith in the old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses."

And that is just as high as the standard of religion would be in this country if Christianity were declared to be the national religion. A State religion never was and never will be adopted except from selfish motives.

"Very Gracious."

In an address to the National Reform Convention recently held in Philadelphia, Rev. J. A. Wylie said of the proposed Sunday law:—

"It is true we meet with the plea that the rights of those who do not wish to observe the Sabbath, are violated by such legislation as we claim, but these laws bind all alike, no discrimination is made in favor of any. Like the pressure of the atmosphere on the human body, no injury is produced, because all parts are affected alike. In regard to those who observe some other than the first day of the week as a day of sacred rest, the law should not prohibit this, and if their consciences require they should observe a different day, they may thank the law which secures to them an additional Sabbath every week."

The *Review and Herald*, of Battle Creek, Mich., is the organ of a large body of people who observe the seventh day as the Sabbath, and the following from that paper shows how they regard the "gracious" utterance of Mr. Wylie:—

"Isn't this very liberal and beneficent! After keeping the true and only Sabbath according to the commandment of God, and the dictates of conscience, seventh-day observers

'may thank the law which secures to them an additional Sabbath.' Yes! thank the law which deprives them of one-sixth of their means of support! thank the law which would oblige them to pay a tax of sixteen and two-thirds per cent of their entire income to a hostile religious system! thank the law which steps in and unceremoniously takes from them one-sixth of the privilege and duty granted them alike by God and nature, of healthful and often necessary six days' labor! thank the law which compels them to pay honor to an institution which they know is founded in falsehood, and antagonizes the law of the great Jehovah! The doctor of divinity who represents this view of the matter may think seventh-day people are such phenomenal fools that they will rush up and in the ecstasy of their gratitude hug and kiss an old Moloch like this. But we think we know them better.

"Let us test the matter in a clearly supposable case: Suppose Mr. Wylie, who formulates this proposition, is called upon to go as a missionary to some heathen land. They have their false gods; he worships the true. Let us suppose further, that the heathen are found so bigoted as to enforce by law the worship of some one of their chief gods upon all the people. Mr. Wylie objects on the ground that his conscience requires him to worship the true God alone. They reply, 'We do not prohibit this. If your conscience requires you to worship that God, that is your privilege; but, having done this, you may thank our law, Mr. Wylie, which secures to you an ADDITIONAL GOD! And, remember, this law is binding on all alike; there is no discrimination made in favor of any. Like the pressure of the atmosphere on the human body, no injury is produced, because all parts are affected alike!' How would Mr. Wylie fancy that situation, and that way of reasoning to support it?"

We are very sure that Mr. Wylie would write most pathetic and indignant letters about the religious intolerance of that country. It makes a great deal of difference whose ox is gored. The proposed law will not incommode Mr. Wylie, and so what reason has anybody to complain? The colossal selfishness and impudence of the man are greater than words can express.

It is evident that Mr. Wylie forgot his illustration of the equal pressure of the air, just as soon as he used it. It is true that there is perfect ease so long as the air presses equally on every part; but just let one portion of the body be subjected to double pressure, and there will be a continual sense of discomfort. And this equal pressure on every part is just what it is proposed to change. To one who should complain because he was subjected to double pressure, the National Reformers would say, "You ought rather to thank the man who has secured to you twice as much air as other people have." He would doubtless fail to appreciate the kindness, and would prefer to take his air just as the Lord provided it for him, without having it tampered with by man. So long as men have Sabbath laws as God fixed them, there is no unequal pressure; but when they attempt to improve upon his plans they make trouble.

A Word of Warning.

UNDER the above heading, George W. Colles, of Morristown, N. J., makes a vigorous protest in the *Christian Union*, of May 31, against the growing tendency of the churches not only to accept but to seek aid from the State. It was drawn out by a previous article concerning the grasping nature of Romanism. Some may think his words too strong, but nothing but strong words will arouse anybody to the danger. Here are his words, and our readers can judge of them for themselves:—

"I would like the writer as well as the readers of 'Breakers Ahead,' in your issue of May 17, to consider also how the Roman conspiracy against our liberties is assisted by Protestant short-sighted grasping of public funds for the support of their institutions. All ecclesiastics are alike, be they Romish, Protestant, Jewish, or pagan, in this: that they grasp at power, and, to get it, will put their feet through the Charter of Human Rights. The non-Romish institutions who yearly accept a share (however small) in the annual steal out of the public taxes know perfectly well that it is a steal, and that it shuts their mouths from saying a word to oppose the Romanists' grab, and that the priests throw them the sop for this very purpose; yet the dollars are hard enough to dispel their scruples, as well as to show what is their sincerity in adherence to American principles. The Church of Rome is by no means the only one which has no faith in human liberty; they all want to make the Government draw their individual loads. The most advanced Protestants are determined, if they can, to ecclesiasticize our Constitution and laws, and to destroy the equality before the law of all shades of thought, belief, and non-belief. When Protestant Christians acquire a deep-rooted and passionate love for the principle of absolute and entire separation of church from civil rule and from force, then, and not till then, can they as a unit oppose the hostile approaches of humanity's greatest enemy, the Roman conspiracy. This deep-rooted and passionate love for a high and absolutely vital principle does not now exist among Protestant churches as such; for they accept with smiles gifts and advantages that will in the end prove their own destruction.

"History repeats itself. Just what we now are, enjoying a large measure of freedom, just so was Europe at one time. Just as Rome begins here now, she began in Europe—in Italy and in Spain. Just what Spain is to-day, we may be in a hundred years. Religion is one thing; its priests are quite another—merely men; at first animated with love for souls, and in their zeal seeing but a little way before them, and but one thing at a time, and pushing to their aim over every merely temporal object. Afterward, they or their successors, less pure in motive, or exchanging the true worship for the worship of an institution, become the despots who are perpetually arising to overturn that liberty which they abuse. Grasping at public money is only one form of grasping at temporal power, just as grasping

at the schools is another. It can only be on a righteous principle, faithfully adhered to by the patriotism of our Protestant bodies, acting as Americans, that the encroachments of Rome can be successfully withstood."

Woman Suffrage.

America is an excellent journal printed in Chicago. The *Dexter Gazette*, of Maine, asked *America* why it did not give itself "to the advocacy of the enfranchisement of the wives and daughters of the white race native of this country that have reached the years of understanding." In reply *America* gives some points which are worthy of careful consideration. Here they are:—

"There is no call to discuss, much less to advocate, the enfranchisement of women throughout the republic. When that subject really presses to the front for solution, if it ever does, *America* will discuss it upon its merits. It will not permit any of that worshipful regard and admirable courtesy toward women, which is the honorable attitude of true Americans, to interfere with its view of the injurious effect the grant of the suffrage would have both upon the women themselves and the republic. It would take the position that nature has placed an insuperable barrier to equality of the sexes; that as the defense of the nation must ever devolve upon the men, the whole responsibility for the Government must always be intrusted to them. And if ever the question shall come squarely before the people, it will contend that not only the republic, but women and humanity, have nothing to gain at all commensurate with what they would lose through the obliteration of the line which makes man the responsible party in public affairs, as he must be in the family. Only cranks and sentimentalists talk about the practicability of leaving men at home to rock the cradles and manage the cook, while women go forth to canvass the ward and run the political machine.

"When any newspaper advocates the enfranchisement of white native-born women only, it exposes what is the fallacy underlying the whole woman-suffrage movement, to wit, the possibility of discriminating between the wise and the foolish, the educated and the ignorant, the virtuous and the vicious, the white and the black. When it comes to enfranchising women, they will all have to be taken together. There can be no separating the sheep from the goats. It will have to be another case of fifteenth amendment. The right to vote will have to be extended to all women, unabridged by any condition on account of sex, character, color, or previous condition of disfranchisement.

"All advocacy of women suffrage is based on the theory that the exclusion of good women from the exercise of the franchise is detrimental not only to them but to the best interests of the republic. Common sense and experience teach that the influence of good women is decreased by the grant of the ballot,

because they fail to avail themselves of it, while bad women and those under the control of depraved and ignorant men, are bold to seize upon the advantage for evil it affords. According to the United States census, the percentage of illiteracy is greater among females than among males, and if illiteracy were construed to include ignorance of principles of government and justice, the disparity would be almost beyond estimation. That there are many women better fitted mentally and morally to vote than millions of men must be conceded. But this begs the question. Until it can be shown that all women are equally equipped for the suffrage with all men, and that the virtuous among them would attend to their political duties more faithfully than the majority of the men in their sphere in life do, where is the reason or expediency of the extension.

"The question of extending the franchise to women will have to be discussed and settled not according to what a few women think, but upon broad principles as to the fitness, wisdom, and expediency of the revolution, for such it will be, as it affects the sexes, the propagation of species, and the permanence of the American home and the American republic. Such joint resolutions as that introduced in the House of Representatives, 'by request,' by Congressman Mason, providing for a woman's suffrage amendment to the Constitution, are the sheerest buncombe. Not one intelligent woman in ten wants to be enfranchised, and scarcely one respectable woman in a hundred would use the ballot if placed in her hands."

In the late Democratic Convention there was an excellent example of "national Christianity," such as we shall have when the National Reformers succeed in their efforts. There were present the usual horde of hungry office-seekers in addition to the delegates. According to the published reports, the most of them were distinguished for their ability to swallow champagne. Probably not one in ten of those present ever uttered the name of the Deity except in blasphemy. But this is a "Christian country," therefore the proceedings must be opened each morning by prayer! And so the mob of howling politicians actually quieted down and listened to a prayer? Not much. They cared no more for the prayer than does the average Congress, or State Legislature; and for all the influence Bishop Granberry's prayer had upon the Convention, it might better have been delivered in his closet. His lips were seen to move, by those who took the trouble to look at him, but "his words were heard only by the official stenographer below and the listening angels above." But nevertheless prayer was offered, and so the country is safe, because the Convention was conducted in a Christian manner.

To us such scenes are disgusting and irrelevant. But, according to the statements of National Reformers, that is just the thing that they want to have perpetuated. All they want is to fix the Constitution so that there will be no possibility of dispensing with

prayer on such occasions as political conventions, possibly so that it will be necessary for the ward caucus to be opened with prayer, and then this will be "in name as well as in fact, a Christian country." Heaven save the mark! What a travesty on Christianity that will be. That friends of the Christian religion should be anxious to see it so trampled in the dust, is almost beyond the possibility of belief.

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

THE ABIDING SABBATH AND THE LORD'S DAY.

A REVIEW by Alonzo T. Jones, Oakland, Cal., Pacific Press Publishing House; 173 pp.; price, 20 cents, post-paid.

This pamphlet is devoted to a critical review of two prize essays: One, "The Perpetual Obligation of the Lord's Day," by Rev. George Elliot, of West Union, Iowa, which was awarded a prize of \$500 by the trustees of Dartmouth College, in 1883; the other, "The Lord's Day; Its Universal and Perpetual Obligation," by A. E. Waffle, M. A., formerly Professor of Rhetoric and English Literature in the University of Lewisburg, Pa., in 1884, which was awarded a prize of \$1,000. To those who have a taste for theological controversy, this little work will prove interesting reading. Those not familiar with arguments adduced from Scripture and history in behalf of the seventh-day Sabbath will find many of them here concisely and pointedly set forth.—*True Educator*.

BOUND VOLUMES OF THE SENTINEL.

HERE is something that every Bible student, every student of history, every lover of religious liberty, and every American citizen should have; and we have reduced the price so that it is within the reach of all. Buy it, read it, study it. Place a copy in every free library and public reading-room in the United States.

We can furnish Volume 1 (1886), and Volume 2 (1887), of the AMERICAN SENTINEL bound in strong paper covers, with index, at 50 cents per volume, post-paid.

The two volumes bound in one, in cloth, with index and gilt title, for \$1.50 post-paid. Address, AMERICAN SENTINEL, 1059 Castro Street, Oakland, Cal.

ASSORTED BACK NUMBERS

OF the AMERICAN SENTINEL, \$1.50 per hundred copies. Just the thing to use in depot racks, tract distributors, and to hand to friends. They should be circulated largely at all political gatherings, religious and temperance conventions, etc. Address, PACIFIC PRESS, Publishers, Oakland, Cal.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year, or with the 300-page premium book—"Practical Manual of Hygiene and Temperance," containing household and cooking recipes—post-paid for \$1.40.

Address, PACIFIC PRESS, Publishers, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, JULY, 1888.

THE National Prohibition Convention introduced into its platform the same Church and State ideas that the California Prohibition Convention did. The Prohibition party everywhere may now very properly be called the Church and State party.

It is stated that through the efforts of Mrs. Bateham in the unions, over a million signatures have been secured to the petition to Congress asking it to enact a national Sunday law. The SENTINEL has not a big list of names to present to Congress, but it can present some facts that are consistent with justice and liberty.

WE had a very pleasant talk on National Reform last month, with Prof. J. L. McCartney, of Beaver Falls, Penn., who was visiting in Oakland. The Professor delivered a sermon on National Reform, upon which we made some comments for this number of the SENTINEL; but after our review was in type, other matter came in, and it was crowded out. It will appear next month.

IN 1829 the United States Senate told the Sunday-law petitioners that they then already enjoyed "all that Christians ought to ask at the hands of any Government—protection from all molestation in the exercise of their religious sentiments." This is just as true now as it was then. It is also true of these, and now, as it was of those political bishops of the fourth century, that they seek "not protection for themselves, but power against their opponents."

ACCORDING to the speech by Dr. Crafts before the Senate Committee, the churches are going to be content with nothing short of a monopoly of all Sunday action. This, say the leaders, is to protect the workingman from the greed of the grinding monopoly of wealth. But when the churches shall have succeeded in thus protecting him from that monopoly, then we want to know who or what is going to protect us all from the far worse monopoly thus secured to the churches?

THE Chicago *Advance* says that churches and labor organizations East and West are adopting the following resolution:—

"Resolved, That we indorse the petition to Congress, asking it to stop Sunday work in its mail and military service, and in interstate commerce."

The *Advance* says that the latest indorsements to this resolution are those of "the Central Labor Union and the Carriers' Association of New York City, the Knights of Labor Council of Chicago and vicinity, the Presbyterian General Assembly, and the State Sunday-school Associations of Missouri and Kansas." "The Congregational ministers' meeting of Chicago has recommended that all Congregational Churches take action in

this matter either by resolution or petition." What are the friends of freedom of conscience doing to offset this pressure that is being brought to bear upon Congress? If there are any such who don't know what to do, we will tell them: Give the AMERICAN SENTINEL a ten-fold larger circulation.

LET those who are so zealous to have "the principles of Christianity" taught in the public schools, remember that in many of the public schools in our cities the teachers are Roman Catholics. What kind of Christianity will they teach? Nobody needs to be told that they will teach only the principles of Catholicism. If such a step as is proposed should be taken, thousands of children of Protestants would at once be placed under Roman Catholic instruction. How the Pope must rejoice as he sees professed Protestants playing into his hands!

THE SENTINEL goes to press as the Republican National Convention is organizing, so we cannot tell how it will treat the various petitions sent to it, but we state as a straw which shows the way the wind blows, the fact that a petition indorsed by the Missouri and Kansas State Sunday-school Conventions, and by thousands of individuals, is in circulation, asking the Republican Convention to insert in its labor blank, a declaration against Sunday labor and trade. The way it is stated is, "against the encroachments upon the workingman's Sunday rest by toil or trade." Notice that it is the Sunday-schools, and not the workingmen, who ask this.

THE *Union Signal* says that Rev. W. F. Crafts is working in Chicago in the interest of what is known as the Blair Sunday Bill. It says:—

"He met representatives of the labor organizations, and secured their co-operation in the effort to secure national laws against Sunday mails and Sunday trains. Thus these great organizations in New York City and Chicago are now working unitedly with the W. C. T. U. and the churches to secure a Christian Sabbath."

But we thought it was only a chance for the workingman to rest, that they want. That's what they say sometimes; but what they want is the enforced observance of Sunday as a day of rest and worship. Mr. Crafts secured many hundred signatures to the petitions to Congress.

THE *Occident* in noting the Papal rescript against Ireland says:—

"The hope is that a combined effort among the friends of Home Rule may have the decree revoked. But how can an infallible Pope revoke a decree made ex-Cathedra?"

How? Why, easy enough. All that he has to do is to revoke it. That is all. The power to issue contradictory decrees and decisions is the highest, the very crucial, proof of the supreme infallibility of the Pope. That is one of the points in which the Pope is above the Almighty. The Lord, the Creator of heaven and earth, cannot enact contradictory laws, nor issue contradictory decrees, nor

render contradictory decisions. His infallibility does not reach so far as that. "He cannot deny himself." But the Pope can do all these things. He has done them time and again through all the dismal history of the Papal Church, and yet has retained all the infallibility that he ever had, and yet more loudly than ever asserts all the infallibility that he ever claimed. Any sovereign, fallible or infallible, can issue consistent decrees; but no sovereign in Heaven or on earth, except the infallible Pope, can issue inconsistent and contradictory decrees, and yet remain infallible. That is the supreme test of his supreme infallibility, and, therefore, he is "that man of sin, . . . the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2:3, 4.

WE heartily welcome to our table the *American Constitutional Vidette*, published monthly by the Mississippi Valley Publishing Company, Beauregard, Miss. We all the more heartily welcome it because it works in the same line as does the AMERICAN SENTINEL—"the defense of the Constitution as it is, and to battle earnestly for civil and religious liberty." It also is "uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact, let it come from whatever source it may." Here is our neighbor, we are not a bit jealous; would to God they were all prophets.

CHARLES CAREY, who, at Chicago, on the 24th of May, pleaded guilty to the deliberate, wanton murder of a Chinaman, has been sentenced to fifty years' imprisonment. He ought to have gone to the gallows, and he would have gone to the gallows had it not been for the brutal influence of the political demagogues of both parties, who yell, "The Chinese must go," and palliate the crime of those who eject a Chinaman by taking his life. The defense of the self-confessed murderer, "I've only killed a Chinaman," reveals the horrid state of public opinion which demagogues have created at the heart of a so-called Christian civilization. Suppose a Chinaman in Canton or Amoy should stab an American missionary or merchant to the heart, and say that he "had only killed an American," what would the United States do and say about it?—*Oregonian*.

"THE conscience of the majority is not a law for the minority; the conscience of A is not a law for B."—*Christian Union*.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - 30c.
To foreign countries, single subscription, post-paid, - 2s.
Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

“Corrupted freemen are the worst of slaves.”

VOLUME 3.

OAKLAND, CALIFORNIA, AUGUST, 1888.

NUMBER 8.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING HOUSE,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

National Reform in the South.

In the late National Reform Convention, the reports from the South showed that the South is “solid” for National Reform, as well as in some other respects. One preacher said he had been preaching National Reform principles for twenty years. Another said he thought the South would lead in this “reform,” and “it would be a shame to the South if it did not.” While we are sure that it would be everything else but a shame to her if she did not, we must confess that it would be perfectly in keeping with her efforts on more than one occasion in the past, if she should take a leading part in the National Reform movement. Twenty-seven years ago last spring the South started out in a scheme of “National Reform.” That too was, in a measure, in the direct line of what is now called the National Reform movement. The preamble of the Confederate Constitution, thus ordained and established, reads as follows:—

“We, the people of the Confederate States, each State acting in its sovereign and independent character, in order to form a permanent federal Government, establish justice, insure domestic tranquillity, and secure the blessings of liberty to ourselves and our posterity—invoking the favor and guidance of Almighty God—ordain and establish this Constitution of the Confederate States of America.”

That so far as it goes is strictly a National Reform Constitution. It contains the name of Almighty God. In it the people invoked “the favor and guidance of Almighty God.” According to National Reform principles that Constitution was “imbued with a divine life,” and the nation confederated under it should have lived forever. But it didn’t live forever worth a cent. Nor will this coming National Reform government live forever any more than that one did.

No, we do not doubt in the least that “the South will lead in this reform;” it is directly in her line of things.

It is not religion which we oppose but irreligion; we are combatting not Christianity but hypocrisy, for enforced religion is nothing else but enforced hypocrisy.

A Calm View of National Reform.

THE above heading exactly describes a National Reform sermon to which we listened Sunday forenoon, June 4. The sermon was delivered by Dr. J. L. McCartney, of Geneva College, Beaver Falls, Penn., a man who is a gentleman in every sense of the word, and with whom we formed a very pleasant acquaintance in the few interviews we had with him. We are the more pleased that we had the privilege of listening to his sermon, because, while the Professor is a National Reformer by birth and education, as well as from principle, his presentation of the subject was a calm, dispassionate one, entirely free from that bigoted, boastful spirit so characteristic of those who make themselves (and National Reform) so conspicuous in the *Christian Statesman*. While Professor McCartney is not a professional exponent of National Reform, he is undoubtedly one of its best representatives.

As a text for his discourse, and the warrant for the National Reform movement in the United States, the Professor read Deut. 17:18, 19. That text reads as follows:—

“And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them.”

As the reader will at once conclude, these verses are a part of the directions concerning the duty of the king of Israel. But before it can be decided whether or not they form a warrant for the National Reform movement in this country, we must know something of the context, and accordingly we quote verses 14 and 15 of the same chapter:—

“When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him over thee, whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother.”

The statement, “Thou shalt in any wise set him over thee, whom the Lord thy God shall choose,” takes the text away from the National Reformers, by showing that there is no analogy between the nation of Israel and the United States of America. That nation was under

the direct supervision and leadership of God. It never was a democracy in any sense of the word. The Lord himself selected the family which should furnish the priests; with his own voice he called Moses, who was leader of the people for forty years; and he also designated Joshua as his successor. The people had no voice in the matter. All they had to do was to render obedience to the commands of the leader whom God himself set over them. And so it was through the time of the judges. Although the Lord did not always select the ruler in the same way that he did Moses and Joshua, everybody who is acquainted with Jewish history knows that the people did not choose the one who was to judge them. The case of Gideon is a sample. He had been chosen by the Lord to deliver Israel from their oppressors. When the proper time came, the Spirit of the Lord came upon him, and he gave the people evidence that he was the one whom God had chosen, and they followed him. When the people became restless, and wanted a king, it was the Lord still who set the king over them. The people had nothing to do with the selection of their ruler. Now, unless the National Reformers are willing to make the claim that this Government should be conducted on the same plan that the Government of Israel was, the people having no voice in the choice of their rulers, they have no right to use the instructions given to Jewish rulers as a guide for the official conduct of the Governors of States, or the President of the United States.

The Government of Israel was a true theocracy; a perfect union of Church and State; the Church and the State were one. National Reformers profess that they want nothing of the kind; we think, indeed, that none of them contemplate giving up the right of franchise, and having the Lord appoint the chief ruler of their country, without the ceremony of conventions and general elections. In fact, it is our firm opinion that the great majority of them would refuse to acknowledge such a ruler as the Lord would select. Then if they do not want such a state of things,—if they really deprecate the idea of Church and State union,—they have no business to quote from the directions given to ancient Israel, as a precedent for their proposed changes in the Government of the United States.

It matters not how much they try to make this Government correspond to that of ancient Israel, they can never make it actually a parallel to that. In that Government God was the actual ruler; he chose that nation out of all the nations of earth, as the depository of

his law, designing that it should hold up the standard of divine truth, so that all people who should be inclined to accept the truth might flock to it, and become enrolled among the citizens of Israel. But when the Jews proved recreant to their trust, and, instead of letting the light of truth shine from them to the nations, extinguished that light by their heathenish practices, God cast them off. Since that time he has claimed no special nation as his own. He still has a people called Israel; but they are those in every nation who humbly walk in the way of truth. Their only badge of citizenship is the possession of the Spirit of Christ; and often they are unknown to all except God. Therefore since God has and claims no distinct nation or people as his own, it follows that any attempt to model a Government after that of Israel would be simply to establish a theocracy with human power substituted for that of God. This would be a model, not of ancient Israel, but of the Papacy.

The Professor enumerated various things which he termed the Christian features of our Government. Chief among these were: (1) The exemption of church property from taxation; (2) the right of Christian ministers to solemnize marriage; (3) the administration of judicial oaths; (4) the appointment of chaplains in the army and navy; (5) the appointment of fast and thanksgiving-days; (6) the use of the Bible in the public schools; and (7) laws concerning a civil Sabbath, and suppressing such things as tend to hinder people in their worship on the first day of the week. In addition to these, he cited the recognition of the Christian religion by the early colonies, and the mention of "the great Governor of the world," by those who met to ratify the Articles of Confederation. These things, it was claimed, mark this country as a Christian nation, and therefore the organic laws of the nation should contain a declaration of this fact, thus making this a Christian nation in name as well as in fact. The idea that the existence of any or all of these forms makes this a Christian nation,—that we are a Christian nation because the Catholic Church, like some vast railroad corporations, gets along without contributing its share towards the support of the Government; because the clerks in our police courts mumble over oaths to indifferent witnesses who grunt out an assent; because the Government pays certain men a salary to go through, in a perfunctory manner, a form of service every Sunday to men who listen because the regulations require them to,—we say that the idea that any or all of these things make this a Christian nation, is as absurd as was Tertullian's idea that birds and beasts pray. Said he:—

"Every creature prays; cattle and wild beasts pray and bend the knees; and when they issue from their layers and lairs, they look up heavenward with no idle mouth, making their breath vibrate after their own manner. Nay, the birds, too, rising out of the nest, upraise themselves heavenward, and instead of hands, expand the cross of their wings, and say somewhat to seem like prayer."—*Tertullian on Prayer, chap. 29.*

If the things that Professor McCartney mentions do or can make this a Christian nation, then we can also adopt Tertullian's opinion concerning beasts and birds, and we shall have not only a Christian nation, but a Christian universe.

But the Professor complained that there has been, in this country, a gradual elimination of everything that is Christian. For instance, Thomas Jefferson refused to issue a proclamation for a day of thanksgiving, on the ground that it was unconstitutional. Now, here is a plain question: If Grover Cleveland should neglect or refuse to appoint any thanksgiving-day this year, would the country be any worse off? Would it be any less Christian than it now is? The answer can be nothing else but, No. Will people who live wholly selfish lives, remember their Creator any the more because the President calls upon them to return thanks to him? Not a particle. He cannot make the people one iota more grateful than they would be if he made no thanksgiving proclamation. So far as any practical good is concerned, he might as well call upon everybody to ask a blessing upon every meal they eat. Those who feel thankful will return thanks no matter if a day is not appointed for thanksgiving; and for those who do not feel thankful, to go through the form is mockery. So we think that it is well that it is unconstitutional to appoint thanksgiving-days, and it would be better if our officials would conform to the Constitution in this respect; for them there would be less caricature of sacred things. The day when the Constitution is so changed as to make the requirement of religious forms constitutional, will mark the beginning of an era of national, enforced hypocrisy.

Concerning the exclusion of the Bible from the public schools, Professor McCartney said: "Has it come to this, that the teacher must refrain from telling the child that God made him, and that Christ saves him, lest he should offend to the quick some unbelieving soul?" Well, why shouldn't it come to this? The infidel pays as much money for the support of the school as his believing neighbor does, and therefore has as much right as the other. The Professor would not think of forcing himself into an infidel's house, in order to teach his children concerning Christ. But the school-house is the property of the infidel as much as of the Christian, and his wishes are as much to be respected. It is not a matter of sentiment but of right. To be sure, it is pitiful that children should be allowed to come up ignorant of the great truths of the Bible; but so long as this is a free country, and there are men who are opposed to the Bible, we can't see how it can be avoided. There is ample provision for all who wish to be instructed in the Bible, and to have their children so instructed; and when a man is commissioned to preach the gospel, he should do so faithfully, no matter whom he offends. But the public school-teacher has no such commission.

It is strange that men will be so blind in regard to this question of the Bible in the

public schools. Strange that they cannot see that it must either result in endless controversies, or else to the teaching of the Bible with its truths so emasculated that it will be but hollow mockery. There are a great many different theories held by those who regard the Bible as sacred. The Unitarian would not want his child taught that Christ is God; the Universalist would not want his child taught that they who reject Christ will be doomed to writhe in eternal torment; and there are differences on scores of points among the more orthodox. Of course each individual who clamors for the Bible in the public schools, expects that *his* particular belief will be taught; he doesn't propose to have his child taught what he regards as heresy. So in order to avoid offense to anybody, the real, vital truths of the Bible will not be taught; and when the Bible is not taught in a way to convert the soul, its teachings amount to nothing. We have too much reverence for the Bible to wish to see it lowered to the standard of a mere text-book, divested of its spiritual power.

The Professor made the usual disclaimer of any intention on the part of National Reformers to unite Church and State. Said he: "Making a religious State does not establish a State religion. There is no proposal to recognize one denomination more than another." Thus they make an arbitrary definition of Church and State union, and then say that they are opposed to that. The Professor's statement is an admission that the recognition of any one denomination by the State would be a union of Church and State. Then will he tell us what name he would give to the recognition of all of them? Surely if one would be a union of Church and State, the other would be seventy and seven fold such a union. Nobody will deny that there was a union of Church and State in all Europe in the Middle Ages. But there was as much difference between the various orders of Catholic monks as there is now among the various denominations of Protestants. Sometimes one order would be specially recognized, and sometimes another, yet Catholicism was all the time supreme. So for this Government to recognize Christianity in any form, would be just as much a union of Church and State as that was. No matter what form of Christianity is patronized by the State, it will be only a *form*; the real principle always leaves as soon as the Church coquets with the State.

Here is one of the Professor's significant sentences: "We are the farthest possible from proposing a union of Church and State; and yet, my friends, there are worse things than that." Undoubtedly; but this world has never yet seen a worse thing.

Again, he said that "many good men in Scotland have been tempted to go back from the Free Church into the Established Church, simply because there is so great a tendency toward secularism, and the Established Church stands as a bulwark against infidelity." Why did they ever leave the Established Church? Simply because it was only a religious shell.

It was the conservator of a *form* of religion, but was destitute of converting power. Now, frightened at the flood of iniquity, which the Saviour himself, and also his apostles, said should increase, and imagining that the world must all be "converted," they choose a form of godliness for all, rather than real godliness for a few. In the above statement of the Professor's is seen the real hollowness of the National Reform movement.

The speaker cited the Scripture mottoes which he saw on the drinking fountains in Scotland, the Corn Exchange and other buildings in London, and statues, pictures, etc., in Germany, and said: "All this to me was very beautiful, as indicating the character of those who reigned." "I felt that religion was an element that pervaded society." Perhaps the Professor is more susceptible to religious influences than we are, but we care more for deeds than for words. The actions of those who reign, and of the common people, are to us a better indication of the quality of the religion that pervades society, than any inscriptions can be. We remember that the high priest who sat in judgment on our Saviour, had the name of God bound upon his forehead; and texts of Scripture were worn on the foreheads and arms of the very men who shouted, "Crucify him." True religion shows itself in something besides inscriptions and phylacteries. We cannot understand how men so strict personally as the Reformed Presbyterians are, can look with complacency upon a national religion that is only an empty shell. They seem to be infatuated with the name of "national religion."

We can notice only one more statement, and it is a very suggestive one. Speaking of Sunday laws, he remarked that some "complications" have arisen in their enforcement, but that most States have now an exemption clause in favor of those who observe the seventh day. Said he: "There are fears on the part of such [observers of the seventh day] that National Reform may result in persecution. *Whatever may be the result*, there is nothing further from the hearts of those who are in this movement." We were sorry that he left the matter in this unsettled state. "Whatever may be the result," they do not intend to persecute anybody. We believe that, at least so far as Professor McCartney is concerned; but we would like to have had him tell the people his opinion as to what the result might be. With the disgraceful record of Arkansas and Tennessee so fresh, it is easy to conjecture what the result may be. The Professor doesn't think there will be any persecution, because, as we learned in private conversation, he thinks that those who keep the seventh day will obey Sunday laws out of deference to the majority. The record of the past shows that in this he is mistaken.

We do not see how such men as the Professor can satisfy their conscience by saying that "whatever may be the result," they don't mean to harm anybody, when they must know, and do know, that the success of their movement can result in nothing else but persecution to dissenters. Here is the picture:

A boy is standing on the top of a cliff, with a huge rock just balanced on the edge; below there are a great many people; just before he gives the rock a shove, he calls out: "You folks down there seem to be greatly afraid that this rock will hurt some of you; but I want you to understand that whatever the result may be, I have no evil designs toward any of you; I am going to roll this rock down the cliff merely to gratify myself, and not for the purpose of injuring you; it won't hurt you unless you happen to be in its way." Very consoling isn't it? Cannot our friends, the National Reformers, see themselves somewhere in the above picture? E. J. W.

Rome's Influence.

If anybody fails to see that the Papacy is now fast moving into the place of the greatest influence of any earthly organization, not only in Europe, but in this Nation as well, we can only wonder what he can be doing with his eyes. In Europe, to say nothing of Catholic countries, which, as a matter of course, are subject to the Pope, Germany is subject to the dictation of the Pope; England is glad to obtain his help in her political affairs; and even the autocrat of all the Russias is willing to make overtures to the Pope.

In our own country Rome's influence is growing faster than any other one thing. Everybody knows that it was the word "Romanism" in an unfortunate alliteration that cost Blaine the presidency in 1884. The editor of the *Converted Catholic* says that more Senators and Representatives send their sons to the Jesuit College at Georgetown, than to all the other institutions of learning at Washington. This proves, either that a large number of Senators and Representatives are Catholics, or that Rome has more influence with Senators and Representatives than have all the other educational institutions in Washington put together.

L. Q. C. Lamar was lately Secretary of the Interior. He was charged with giving to Catholics more positions in his department than to other denominations. His reply was, that "if the Roman Catholics have been recognized to a greater extent than other denominations, it is only because they have asked more largely;" and explains this by saying that the Romish Church has at Washington "an energetic and tireless director, who is active to seize opportunities for extending missionary and educational work among the Indians." The Government Superintendent of Indian Schools is a Catholic; and the *Christian Union* says that four-fifths of the Government Indian schools, under religious control, have been given to the Romish Church.

The Assistant Attorney-General of the Department of the Interior—Mr. Zach. Montgomery—is a Roman Catholic, with all the Roman Catholic enmity to the public schools, and hesitates not to use his official influence to show it. Not long since, in an address at Carroll Institute, he openly denounced the public-school system as godless, anti-parental, and destructive of happiness. And the Senate

knew his enmity to the public schools when it confirmed him as Assistant Attorney-General.

We would not have a word to say against Catholics being given public and official positions in any department of Government, were it not that the allegiance of every Catholic is paid to the Pope before it is to the United States, and must be so paid, or else he ceases to be a good Catholic; every soul of them enters politics, or into official positions, *as a Catholic*; and the Pope has commanded all Catholics to do all in their power to cause the legislation of States to be shaped upon the model of the "true church."

Next the secular press is captivated by the seductive influences of the Papacy. Not only is this true of that portion of the press which makes politics a trade, and which professedly follows, while it leads, public influence; it is equally true of the great magazines. In the *Century* for May, 1888, there was published a most flattering tribute to the Pope, with full-page portrait, under the title of "The Personality of Leo XIII." And in the *Forum* for April, 1888, Rome forms the subject of two long articles—one, "Civil Government and Papacy," the other, "Socialism and the Catholic Church."

Next after the political world and the secular press, there is the "Protestant" religious world and its press. And in hardly anything does this take second place after the others, in this truckling flattery to the Papacy. The *Evangelist*, the *Christian Union*, the *Christian at Work*, the *Independent*, and other papers of lesser note, all pay flattering tribute to Rome. The *Evangelist* acknowledges Cardinal Gibbons as its "only Cardinal;" the *Independent* wishes the Pope "a long reign and Godspeed in his liberalizing policy;" the *Christian at Work* salutes him as "Holy Father," and in the name of "the whole Christian world" glorifies him as "this venerable man whose loyalty to God and zeal for the welfare of humanity are as conspicuous as his freedom from many of the errors and bigotries of his predecessors, is remarkable;" and the *Christian Union* acknowledges him as "a temporal prince" and "Supreme Pontiff." Nor are the "Protestant" doctors of divinity one whit behind these "Protestant" papers. Rev. Charles W. Shields, D. D., of Princeton College, writing of the reunion of Christendom, said of a certain position, that it would not do to take it, because—

"You would exclude the Roman Catholic Church, the *mother of us all*; the church of scholars and saints, of Augustine, and Aquinas, and Bernard, and Fenelon; the church of all races, ranks, and classes, which already gives signs of being American as well as Roman, and the only church fitted, by its hold upon the working masses, to grapple with that labor problem before which our Protestant Christianity stands baffled to-day."—*New York Evangelist*, February 9, 1888.

Yes, the Catholic Church *does* give signs of becoming American as well as Roman, and the surest sign of this is the readiness with which Americans and professed Protestants surrender to her all their dearest interests of man in order to secure her influence.

Now to all these elements add the National Reform Association, which, under the name and form of Protestantism, proposes to unite all Protestant bodies in one, and then to trade them off bodily to Rome for her influence, for the sole purpose of securing to the church the control of the civil power, and the scheme is completely sketched, as it now stands.

At the present rate, how long will it be before Rome's influence will be supreme everywhere? This question is worth thinking about.

A. T. J.

The National Reform Vice-Presidency.

IN his report in the SENTINEL for June our correspondent from the Philadelphia National Reform Convention, made a remark which lets considerable light upon the National Reform method of getting the names of so many eminent men in its list of vice-presidents. It has been a puzzle to some of these gentlemen, whom they run as their vice-presidents, to know how they ever became vice-presidents of an association whose objects they utterly oppose. The following sentence reveals the secret:—

"The motion was made and supported that all those citizens of Philadelphia whose names were attached to the call for the convention, should be made vice-presidents of the association, when, without discussion, it was put and unanimously carried. By this simple act, and without the consent of the persons concerned, seventy-eight new officers were elected."

Now everybody knows that it is the easiest thing in the world to get names, and the names of eminent men too, signed to a petition or call for a convention or public meeting to consider important questions. Men will sign such a call without even fairly looking at it, much less reading and considering it. So the National Reformers circulate a "Call for a National Conference on the Christian Principles of Civil Government," and get a large number of signatures to it. That is a most innocent-looking thing; who would not sign it? And in the circular sent out it is distinctly stated that "the sessions of the Conference will be distinct from the sessions of the National Reform Association." That makes doubly innocent the "Call for a Conference." But, lo! at one of the sessions of the *association*, all who signed the call for the *conference* are at one swoop made vice-presidents of the National Reform Association; and henceforth those names, whether their owners be living or dead, will be made to do service for all they are worth in behalf of National Reform and as officers of its association.

More than this, the National Reform managers know that not all of those gentlemen are in favor of the object of the association. In the circular before referred to, it is plainly stated that—

"Some of the signatures of citizens concurring in the 'Call for the National Conference' are those of persons who . . . have not yet been convinced of the necessity for the proposed Christian amendment to the National Constitution. An eminent representa-

tive of this class is found in Bishop O. W. Whitaker, of the diocese of Pennsylvania."

And yet Bishop O. W. Whitaker, with all the rest of these gentlemen "who have not yet been convinced," is now a vice-president, in eminent standing, of the association whose sole purpose is to secure just such an amendment. That is to say, they are all vice-presidents of an association whose sole object is to do a thing of the necessity of which they have not yet been convinced.

In 1872 the National Reformers played this same trick on Marshall Jewell. They got his signature to a call for a *convention*, and then swung him in as a vice-president of the *association*. But Mr. Jewell issued a circular in which he said:—

"Such action on the part of the association was entirely unwarranted, and, so far from consenting to it, I desire that my name be stricken from the list. I should have refused my name had I received notice of it. After giving the matter considerable thought, I am entirely opposed to the movement, and the objects sought to be accomplished by it, believing that it is impracticable and uncalled for. If the people at large do not acknowledge in their actions the divine authority, it is worse than useless to attempt a national acknowledgment."

Such, therefore, is the National Reform method of securing such abundance of eminent "names of men" as vice-presidents to their association. And it is in perfect keeping with other of the methods which they employ to make their movement a success. Anything for influence seems to be their motto.

A. T. J.

Russia and Religion.

IN the April *Century*, Mr. George Kennan gave an invaluable article on the "Russian Penal Code," from which we make the following extract on the subject of religion. In reading it it must be borne in mind that Russia is a "Christian nation;" that the religion of Russia is a national religion, and that what is there called Christianity is the national religion. Also in reading it, it will be well to bear in mind the National Reform scheme to make the United States a "Christian nation," to establish here a national religion, and to make what the National Reformers call Christianity, the national religion. At the same time, too, may very properly be borne in mind the National Reform proposition in regard to dissenters from their national religion when they get it established, which is as follows:—

"If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land; and . . . stay there till they die."

Let the reader compare this with the Russian Penal Code on "Crimes against the Faith," and tell, if he can, what would be the difference between this and the oft-repeated Russian penalty of "exile for life to the most remote part of Siberia."

Mr. Kennan says:—

"The first important title or division of the Russian penal code is that which comprises what are called 'Crimes against the Faith,' and the severity with which such crimes are

punished furnishes a striking illustration of the importance which the State attaches to the church as the chief bulwark of its own authority. The first section, which may be taken as fairly indicative of the spirit of the whole title, is as follows:—

"SECTION 176. Whoever dares, with premeditation, and publicly in a church, to blaspheme [literally, "to lay blame upon"] the glorious Triune God, or our Most Pure Ruler and Mother of God, the ever-Virgin Mary, or the illustrious Cross of the Lord God Our Saviour Jesus Christ, or the incorporeal Heavenly Powers, or the Holy Saints of God and their images, such person shall be deprived of all civil rights, and exiled for life, with not less than twelve nor more than fifteen years of penal servitude. If such crime shall be committed not in a church but in a public place, or in the presence of a number of assembled people, be that number large or small, the offender shall be deprived of all civil rights and exiled for life, with not less than six nor more than eight years of penal servitude."

"The next section, which deals with another aspect of the same crime, is as follows:—

"SECTION 177. If the offense described in the foregoing section [No. 176] be committed not in a public place nor before a large assemblage of people, but nevertheless in the presence of witnesses, with an intention to shake the faith of the latter, or lead them astray, the offender shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia."

"Section 178 provides that 'whoever, with premeditation, in a public place and in the presence of a large or small assemblage of people, dares to censure [or condemn] the Christian faith, or the orthodox church, or to revile [or abuse] the sacred Scriptures or the holy sacraments [literally, "mysteries"], such person shall be deprived of all civil rights, and exiled for life, with not less than six nor more than eight years of penal servitude. If such crime shall be committed not in a public place nor in the presence of an assemblage of people, but nevertheless before witnesses, and with an intention to shake the latter's faith, and lead them astray [literally, "to seduce them"], the offender shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia."

"Section 179 declares that if any person shall witness or have personal knowledge of the commission of the crimes set forth in sections 176-178, and shall fail to inform the authorities thereof, he shall be imprisoned for not less than four nor more than eight months, according to the circumstances of the case.

"Section 181 is as follows: 'Whoever, in a printed work, or even in a written composition, if the latter be by him in any manner publicly circulated, indulges in blasphemy, or speaks opprobriously of the saints of the Lord, or condemns the Christian faith or the orthodox church, or reviles the sacred Scriptures or the holy sacraments, such person shall be deprived of all civil rights, and exiled for life to the most remote part of Siberia. The same

punishment shall be inflicted upon all persons who knowingly sell, or in any other way publicly circulate, such works or compositions.'

"Section 182 provides that 'all persons who shall be found guilty of so-called scoffing—that is, of making sneering or sarcastic gibes that show manifest disrespect for the rules or ceremonies of the orthodox church, or for Christianity in general—shall be imprisoned for not less than four nor more than eight months.'

"It would be hard, I think, to find in the criminal laws of any other civilized State punishments of such severity attached to crimes of such a nature. In most countries an insulting or contemptuous reference, even in a church and during service, to the 'Incorporeal Heavenly Powers' [the angels] would be regarded merely as a misdemeanor, and would be punished with a small fine, or with a brief term of imprisonment, as a disturbance of the public peace. In Russia, however, disrespectful remarks concerning the 'Saints of the Lord and their Images,' even although such remarks be made to three or four acquaintances, in the privacy of one's own house, may be punished with 'deprivation of all civil rights, and exile for life to the most remote part of Siberia'—that is, to the coast of the Arctic Ocean in the territory of Yakutsk.

"Blasphemous or disrespectful remarks concerning holy persons or things are not, however, the only offenses contemplated by Title II, and included among 'Crimes against the Faith.' One whole chapter is devoted to heresy and dissent, and punishments of the most cruel severity are prescribed for abjuration of the orthodox faith, for secession from the true church, and for the public expression of heretical opinions. Section 184, for example, provides that if a Jew or Mohammedan shall, by persuasion, deception, or other means, induce an orthodox Christian to renounce the true church and become an adherent of the Jewish or Mohammedan faith, he shall be deprived of all civil rights, and exiled for life, with not less than eight nor more than ten years of penal servitude.

"Section 187 declares that if any person tempt or persuade an adherent of the Russo-Greek Church to leave that church and join some other Christian denomination, he shall be banished to Siberia for life.

"Section 188 provides that if any person shall leave the orthodox church and join another Christian denomination, he shall be handed over to the ecclesiastical authorities for instruction and admonition; his minor children shall be taken into the custody of the Government; his real estate shall be put into the hands of an administrator; and until he abjures his errors he shall have no further control over either.

"Parents who are required by law to bring up their children in the true faith, but who, in violation of that duty, cause such children to be christened or educated in accordance with the forms and tenets of any other Christian church, shall be imprisoned for not less

than eight nor more than sixteen months. During such time the children shall be taken in charge by orthodox relatives, or shall be turned over to a guardian appointed by the Government. [Section 190.]

"If a Jew or a Mohammedan shall marry an orthodox Christian and shall fail to bring up the children of such marriage in the orthodox faith, or shall throw obstacles in the way of the observance by such children of the rules and forms of the orthodox church, the marriage shall be dissolved, and the offender shall be exiled for life to the most remote part of Siberia. [Section 186.]

"All persons who shall be guilty of aiding in the extension of existing sects, or who shall be instrumental in the creation of new sects hostile or injurious to the orthodox faith, shall be deprived of all civil rights, and exiled for life, either to Siberia or to the Trans-Caucasus. [Section 196.]

"I met large numbers of dissenters exiled under this section, both in the Caucasus and in all parts of Siberia. It is the unvarying and universal testimony of both the civil and military officers of the Russian Government that these dissenting Christians form the most honest, the most temperate, the most industrious, and altogether the most valuable part of the whole population in the regions to which they have been banished. The *ispravnik*, or chief police officer, of Verkhni Udinsk, in Eastern Siberia, speaking to me of three or four settlements of dissenters in his *okrug*, or circuit, said: 'If all the people in my territory were only exiled heretics, I could shut up the jails and should have little or nothing to do; they are the best people within my jurisdiction.' I need hardly comment upon the cruel injustice of sending good citizens like these to the remotest part of Eastern Siberia simply because they do not believe in worshiping images and kissing bones, or because they cross themselves with two fingers instead of three.

"It would be easy to fill pages with illustrative examples of the unjust and oppressive character of Russian penal legislation in the field of religious crime. Every paragraph fairly bristles with threats of 'imprisonment,' 'exile,' and 'penal servitude,' and the whole title seems to the occidental mind to breathe a spirit of bigotry and intolerance. One might perhaps expect to find such laws in a penal code of the Middle Ages; but they strike one as an extraordinary anachronism when they appear in a code which was revised and amended in the capital of a so-called Christian State in the year of our Lord 1885."

And yet, in the face of such an infamous code as that, Prince Gortschakoff, Chancellor of the Russian Empire, declared, in 1871, that Russia is "the most tolerant country in the world." Now, with this Russian code and the Russian Chancellor's idea of tolerance, read the following proposition of the National Reform Association upon the subject of tolerance, as announced by Rev. Jonathan Edwards, D. D., one of its Vice-Presidents, bearing in mind that Mr. Edwards

holds that all who oppose National Reform are atheists:—

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic. . . . So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. . . . Yes, to this extent I will tolerate the atheist, but no more. . . . Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

Let the reader compare this with the Russian Penal Code and Prince Gortschakoff's idea of tolerance, and then honestly say, if he can, whether the establishment of the National Reform principles in this Government would not be the establishment of the same sort of a despotism that now reigns in Russia—with the advantage, however, in favor of Russia. For whereas Russia will allow the victims of her tolerance to dwell on the same continent with her, the National Reformers will *not* allow the victims of their tolerance to dwell on the same continent with them. And yet we are compelled to contemplate, and are asked to condone, the fact that the Woman's Christian Temperance Union is a close and fond ally of the National Reform Association, and that Joseph Cook, President Seelye, Bishop Huntingdon, Dr. Crafts, and scores of others like them, are Vice-Presidents of it! A. T. J.

Let There Be No Alliance with Rome.

THE Presbyterian Union of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question, "How far is the Roman Catholic Church our ally, and how far our enemy?" From a report of the proceedings we take the following points of interest:—

Rev. Philip Schaff, D. D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed. He claimed that the Pope, but not the church, is antichrist. That the Pope and the church are not one, and that Second Thessalonians refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals, to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the Pope was the church and the church was the Pope, and that both are antichrist, "so that he as God sitteth in the temple of God, showing himself that he is God." The Pope and Romanism stand and fall together. Paul denounced this antichrist, this son of perdition, as the workman of Satan: that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashtaroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void, and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions,

penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by His grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the decalogue that it has not broken, no truth of Christianity that it has not assailed.

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strikes, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron band of superstition and spiritual death should be riveted about their arms and souls until they could not move.

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

When Dr. Hall had concluded, the Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let

us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

That Sunday Commandment.

IN the February SENTINEL, in reply to Mr. McConnell's first "open letter" to us, we asked him or any other of the National Reformers to cite us to a commandment of God for keeping Sunday. Mr. McConnell accepted the invitation, and in the *Christian Nation* of April 11, devoted to the task a six-column article, the columns the same size as those of the SENTINEL. But we did not ask for arguments, we asked for a commandment. We did not ask the National Reformers for statements of their own, we asked for a commandment of God.

After four and a half columns of special pleading Mr. McConnell says:—

"The most important testimony is that in Paul's letter to the Corinthian Church (1 Cor. 16:2). This constitutes our warrant for observing the first day of the week as the rest day or Sabbath."

Very well, now let us read 1 Cor. 16:2, and see what it says. Here it is:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

And "this," says the Rev. W. T. McConnell, "constitutes our warrant for observing the first day of the week as the rest day or Sabbath." This then is the commandment for the keeping of Sunday, or the first day of the week, as a rest day! But what is said there about resting or about a rest day, or anything of the kind? Not a single word. It seems to us that anybody who can find in that a commandment for the keeping of a rest day, must be hard pushed and easily satisfied. But Mr. McConnell not only chooses to find there such a commandment, but he wants a National law which shall compel everybody else to keep Sunday because he chooses to find a warrant for it in a text which says not a word about it. He seems to be conscious of the weakness of his case, for he begs off, after this manner:—

"If anyone has time or inclination to quibble about the possible interpretation of subordinate clauses in the verse quoted, let such please themselves, remembering, if they please, that 'the letter killeth but the spirit maketh alive.'"

But we have no confidence in the leading of any spirit which leads, not only contrary to the letter of the word of God, but contrary to the whole spirit and purpose of the word of God. And that only such is W. T. McConnell's application and interpretation of this text, we shall conclusively show, and that in but few words. The whole connection in which the verse is found, is this: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whom-

soever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." 1 Cor. 16:1-4.

From this it is seen at a glance that the subject of rest, or a rest day, was not in the apostle's thoughts at all, but that the direction is wholly concerning collections for the poor Christians; and that the matter might be systematically followed up, he directed that upon the first day of the week each one was to lay by him in store as God had prospered him, what he should choose to give for this purpose. But into this manifest and only purpose of the apostle's the Rev. W. T. McConnell proposes to read a "warrant for observing the first day of the week as the rest day, or Sabbath," and thereby to clothe himself and his fellow National Reformers with the prerogative of enforcing its observance, by National power, upon everybody in the Nation.

The way in which Mr. McConnell gets into this text a warrant for the observance of a rest day is by claiming that that was the day on which the Corinthians met for worship, and that this text, in view of that, means that "it is more than likely that the money was separated from the rest to be put that day into the treasury of the church, if one existed."

That is to say, When Paul said, "Let every one of you lay by him in store," the money he would send to the poor, he meant, Let every one of you put into the hands of others, as God hath prospered him. He meant no such thing. A year afterward he wrote again to the Corinthians on this very subject, and said to them:—

"For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." 2 Cor. 9:1-5.

Now if Mr. McConnell's theory be correct, that the Corinthians were to separate this money from the rest and put it "that day into the treasury of the church," and if that is what Paul meant that they should do, then why should he think it "necessary" to send brethren to Corinth, before he should come, "to make up" this bounty, so "that it might be ready" when he came? If Mr. McConnell's invention be correct, what possible danger could there have been of anybody finding them "unprepared"? The truth is that Mr. McConnell's theory is contrary both to the Scripture and to the facts. And that is the "warrant" under authority of which the Rev.

W. T. McConnell proposes to arrest the demon of Sabbath-breaking in this nation. Mr. McConnell, your warrant is bogus. It is forged.

Further says Mr. McConnell:—

"In giving this direction for the performance of religious duties, the apostle Paul, incidentally, but positively, locates a time for such duties in the Christian church at Corinth, but with the statement that he had given the same apostolic instructions to the other gentile churches, he extends the appointment of a day to all under the apostolic jurisdiction."

Now for the sake of the argument, and for that reason only, let us grant all that Mr. McConnell here claims—suppose that we grant that in this scripture the apostle Paul extends the appointment of a day to all under the apostolic jurisdiction. Then we want to know by what right it is that the National Reformers claim the power to extend that appointment beyond the apostolic jurisdiction? The apostolic jurisdiction extends only to those within the bounds of the church. The bounds of the church extend only to those who voluntarily take upon them the obligations of the name of Christ. Those who are not members of the church are not under the apostolic jurisdiction. Again we ask, By what right is it that the National Reformers claim the power to enforce the apostolic instructions upon those who are not subject to the apostolic jurisdiction? It can be by no right whatever. It is downright usurpation. To attempt to extend the apostolic jurisdiction beyond the distinct bounds of the church of Christ, is of the very spirit of the Papacy. But this is precisely what the National Reformers propose to do. They intend to make National the power and jurisdiction of the church, and whoever will not submit to the appointments of the church cannot remain in the Nation. And that is but the Papacy over again.

But Mr. McConnell and the National Reformers as such, are not alone in this project. Every person who claims the right to enforce the claims of the "Christian" Sabbath upon those who are not Christians is guilty of the same usurpation. No person who is not a Christian has any right to partake in any way in the celebration of Christian days or in the observance of Christian solemnities. If the Sabbath be, as is almost unanimously claimed, the Christian Sabbath, then not only have its advocates no right to enforce its observance upon those who are not Christians, but those who are not Christians have no right, even voluntarily, to observe it, any more than they have to partake of the Lord's Supper. Christian institutions and Christian ordinances are for Christians only.

Then in closing Mr. McConnell makes his "application" thus:—

"Now in closing, a word of application. The National Reform Association has a 'plain commandment' for its demand that the Nation shall by law direct the keeping of a rest day."

And, according to the National Reform "warrant," the Nation shall direct the keeping of a rest day, by commanding everyone

"upon the first day of the week" to "lay by him in store, as God hath prospered him." Is that it, Mr. McConnell? If not, by what right shall the Nation direct the observance of what is not in the "warrant"?

Dear boy, you had better study your lesson some more, and try again. A. T. J.

The Abiding Sabbath and the Lord's Day.

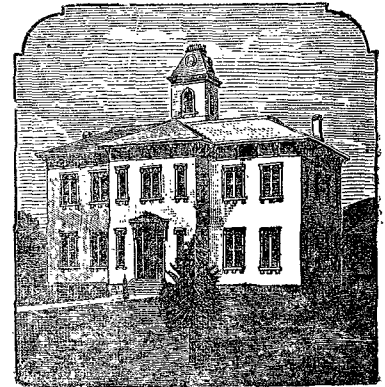
A REVIEW by Alonzo T. Jones, Oakland, Cal., Pacific Press Publishing House; 173 pp.; price, 20 cents, post-paid.

This pamphlet is devoted to a critical review of two prize essays: One, "The Perpetual Obligation of the Lord's Day," by Rev. George Elliot, of West Union, Iowa, which was awarded a prize of \$500 by the trustees of Dartmouth College, in 1883; the other, "The Lord's Day; Its Universal and Perpetual Obligation," by A. E. Waffle, M. A., formerly Professor of Rhetoric and English Literature in the University of Lewisburg, Pa., in 1884, which was awarded a prize of \$1,000. To those who have a taste for theological controversy, this little work will prove interesting reading. Those not familiar with arguments adduced from Scripture and history in behalf of the seventh-day Sabbath will find many of them here concisely and pointedly set forth.—*True Educator.*

HEALDSBURG COLLEGE,

HEALDSBURG, CAL.

A MODEL EDUCATIONAL INSTITUTION,
ESTABLISHED IN 1882.



SEVEN YEARS OF GREAT PROSPERITY BECAUSE FOUNDED ON SOUND PRINCIPLES. LABOR COMBINED WITH STUDY.

Four courses of instruction, classical, scientific, biblical, and normal; also preparatory instruction given in a primary and a grammar course.

Instruction thorough and practical, not only in the collegiate courses but especially so in the preparatory courses.

Discipline rigid, yet parental, combined with strong moral and religious influences.

Expenses moderate. The whole cost to the student for tuition, board, lodging, lights, washing,—all expenses except for books and clothes, from \$16 to \$22 per month of four weeks.

Fall term begins September 3, 1888. For descriptive catalogue and further information address the principal, W. C. GRAINGER, Healdsburg, Cal.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

This package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation,.....	8
2. Religious Liberty,.....	8
3. National Reform and the Rights of Conscience,.....	16
4. The American Papacy,.....	16
5. Bold and Base Avowal,.....	16
6. National Reform is Church and State,.....	16
7. Purity of National Religion,.....	8
8. The Salem Witchcraft,.....	8
9. What Think Ye of Christ?,.....	8
10. National Reformed Constitution and the American Hierarchy,.....	24
11. The Republic of Israel,.....	8
12. National Reformed Presbyterianism,.....	32
13. The National Reform Movement an Absurdity,.....	16

The above package will be sent post-paid to any address for twenty cents.

Address, AMERICAN SENTINEL, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST, 1888.

THE Pope has secured a convention with the Government of Colombia, South America, by which there is secured to the Papacy the protection of Catholicism as the State religion, the exemption of religious buildings from taxation, and the exemption of the clergy from military service. The clergy will have entire control of the Government schools and universities.

THE Rev. T. L. Cuyler, D. D., is a man of such standing that he can be allowed to say with freedom what would be called rank heresy in others. Speaking of the votes which were cast for Miss Willard, in the Methodist General Conference, as editor of the *New York Christian Advocate*, he said in the *New York Evangelist* of June 14:—

“Miss Willard is a lady of rare gifts and graces, yet she is in danger of exchanging her lofty position as a Christian philanthropist, for that of a political wire-puller. Woman in yonder missionary meetings is beautiful; but woman in a political caucus or committee, is hardly an object for angels to admire.”

To all of which we heartily say, Amen.

WE are opposed to the so-called National Reform movement, not because if it succeeds our position as dissenters might be made uncomfortable, but because it is in no sense a reform. It is a step backward, and a long step too. It is a return to the policy of the Dark Ages—a substitution of the shell of Christianity for the kernel. Some may think that it is better to have even the *form* of Christianity without the substance, if we cannot have the reality; but we do not think so. Empty shells are of no earthly use except to take up valuable room. And so the empty shell of Christianity, which “National Reform” would give us, would serve simply to crowd out vital Christianity. As Christians we are opposed to the National Reform movement; and everyone who loves real, vital Christianity ought to be arrayed against it.

THE *Christian Statesman* of June 28 has an editorial strongly condemning the late National Republican Convention for its “lack of Christian character and purpose,” which closes with the following words:—

“The convention illustrates accurately the irreligious character of our political system, in which infidels like Ingersoll, and Presbyterian elders like Harrison, of Indiana, sit together in the same councils, having agreed beforehand that differences in religion shall be no hindrance to their fellowship.”

Well, why should differences in religion be a hindrance to their fellowship in civil and political councils? Is not the proper administration of government of just as much importance to an infidel as it is to a Presbyterian elder? Are not an infidel's rights just the same, and just as sacred, under civil government as are those of a Presbyterian elder,

or anybody else, and *vice versa*? If not, why not? Is it not the truth that “all men are created equal, and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness”? And is it not to secure these ends that Governments are instituted among men? Every person who has any regard for the Declaration of Independence must answer, Yes. Well, then, again we ask, Why should differences in religion be any hindrance to their fellowship in securing to themselves life, liberty, and the pursuit of happiness? But such a political system doesn't suit the *Christian Statesman* at all. It wants a political system established in which agreement in religion shall be the sole basis of civil fellowship; a political system in which every citizen's religion shall be put to the test in every campaign. And that will be but the Papacy over again.

A Congressman's Opinion.

A CORRESPONDENT of the SENTINEL, in Washington City, obtained an interview with Congressman Mason, of Illinois, and sent us the following report. It reached us in June but too late for publication in the July SENTINEL. We gladly give it place. Its points are well taken. Mr. Mason said:—

“The bill is remarkable in many ways, and I cannot now, for want of time, discuss the same as fully as I would like. But I am surprised that a man of Mr. Blair's opportunities should wholly ignore a class of citizens who worship on the seventh day instead of on Sunday. In the first place, the constitutional right to worship would be imposed, in my opinion, by this bill. And to say that a person who keeps Saturday instead of Sunday shall not be allowed to work on any other particular day of the week, is, in my opinion, a deprivation of the rights of property, and a substantial violation of that part of the Constitution which says that a citizen shall not be deprived of his life, liberty or property, without due process of law.”

It is simply childish for Senator Blair to provide that such a citizen may not do any work on Sunday “to the disturbance of others.” He knows if he is familiar with history, and knows anything about the natural bent of the human mind, that any labor, however simple, or however retired, would be “to the disturbance of others,” if the “others” were strongly of the belief, as many are, that Sunday should be a legal day of rest.

There are people in this world who are “disturbed” if your dress does not suit them, and the Senator might as well prescribe the fashion to dress as to say that those who worship on Saturday shall worship on Sunday.

I wish to be understood as saying that I do not believe in disturbance of public or private worship on Sunday or Saturday, but what I wish to say is that this bill or any bill seeking to fix a day of worship, by law, against the conscience or judgment of a large class of our citizens, is thoroughly unconstitutional, un-American, and, in my humble judgment, un-Christian.

I am informed that under State Sunday laws, members of the Seventh-day Adventist Church, and the Seventh-day Baptist Church, have been tried and convicted for performing their ordinary duties in a peaceful way, on Sunday, after having observed Saturday as their day of worship, and those persons have been committed to prisons.

Such action is certainly unconstitutional. Suppose for instance, the Sunday Bill is passed, and, in 1889, two-thirds are converted to the belief that we should worship on the seventh day. Then the law would be changed to fit the demands of the majority—religious liberty becomes a political foot-ball—the Church and State would be united, and the most sacred article of our Constitution, which protects the inherent rights of the minority, would be destroyed.

THE *Interior* says:—

“When George Washington was presented with his little hatchet, his fingers ached to cut something with it. It is admitted that George was a good little boy, and meant no harm by chopping down the cherry tree. It has been so ever since. When power is put into an American *parvenu's* hands—and we are all *parvenus* in this country, more or less—his fingers burn to exercise it, and if there is no useful work in sight he is sure to do mischief—and is very liable to anyway. If he has the self-confidence of combined egotism and inexperience, he is irrepressible in his ugliness of purpose.”

This is just the position we take with reference to the National Reformers. There are very many good people among them. There are many well-meaning persons who are anxious to see laws enacted for the better observance of Sunday. They say that they do not wish to infringe in the least upon the rights of others. But they don't know what they would do if they had the power. As the boy who has a brand new, sharp knife, cannot rest content until he has tried its edge, so the man who comes into the possession of power to which he is unaccustomed, must needs test his new toy to see how it works. He may not mean any harm, but power is a very dangerous tool in the hands of an inexperienced person. If you would have religious liberty, keep out of the hands of even the best of men every semblance of power to persecute for conscience' sake.

WHAT other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—*U. S. Senate.*

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - - 30c.
To foreign countries, single subscription, post-paid, - - 2s.
Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, SEPTEMBER, 1888.

NUMBER 9.

The American Sentinel.

PUBLISHED MONTHLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

What Constitutes a Catholic School?

THE question is, What do Catholics include in the doctrine of faith and morals? And we are at no difficulty to answer that that church teaches, among other things, that Church and State are not to be separated, and that the church is rightfully superior to the government of all States. This is one department of Catholic faith, as expounded by an infallible church. It is not to be supposed that all the minutiae of faith are imparted to children in the parochial schools, but let them be fully indoctrinated with the idea of the infallibility of the church in their youth, and then let the application of the doctrine to their conduct as citizens be made at some later period of life, and there can be no doubt that, if they are good Catholics, they will decide that their first allegiance is due to the Catholic Church rather than to their country.

There is no difficulty about a good Catholic being also a good patriot so long as no question of the supremacy of the Church or State is involved; but let that question arise, let the issue be fairly made whether in these United States the Government shall control the Catholic Church or the Catholic Church shall control the Government, and every good Catholic is bound to do his best to bring the Government under the control of the church. These and similar consequences flow logically and irresistibly from the doctrine of the infallibility of the church, in connection with the Catholic theory of "faith and morals," and we must understand that a Catholic school is an institution where the seed is sown that will infallibly produce this fruit.

It becomes a matter of interest to us to have a clear understanding of these matters, in view of the fact that the demand is persistently made for the maintenance of these schools by the public, and the public have a right to the fullest information on this point, that they may intelligently determine whether they wish to pay taxes for the support of such instructions.—*J. Rockwell, in Christian Union.*

The American Sentinel and the Woman's Christian Temperance Union.

THE SENTINEL has had occasion frequently to criticise some of the workings of the Woman's Christian Temperance Union. Upon the part of those who favor the establishment of a *religious* instead of a *civil* government here, this fact has been made the means of an attempt to create prejudice at the expense of the SENTINEL. They try to make it appear that the AMERICAN SENTINEL is opposed to temperance. We propose to make plain our attitude toward temperance in general and toward the Woman's Christian Temperance Union in particular.

The AMERICAN SENTINEL is thoroughly and consistently devoted to the genuine principles of temperance. And what the SENTINEL considers to be the genuine principles of temperance can be stated in this single sentence, viz.: *Total abstinence from all stimulants and narcotics of whatever kind or nature or degree.* More than this, it is out of allegiance to Christian principle that the SENTINEL is devoted to this principle of temperance. It is thoroughgoing Christian temperance in which the SENTINEL thoroughly believes. It is because allegiance to Christ demands that we shall be temperate in all things, that we advocate the principle of temperance. Both of the editors of the SENTINEL are doing their very best to act strictly in accordance with this principle of temperance. It must therefore be manifest to every soul that the AMERICAN SENTINEL is decidedly in favor of temperance, and *Christian* temperance at that. And in this it must likewise be manifest to everybody that whatever criticisms we have ever made, or shall ever make, upon the workings of the Woman's Christian Temperance Union, are not in any sense in opposition to the purest principles of Christian temperance.

Although we are decidedly in favor of Christian temperance, and endeavor personally to practice it, and to persuade others to practice it, we are *not* in favor of using the civil power to compel anybody either to favor or to practice it. And when the Woman's Christian Temperance Union attempts, as it does, to use the civil power to compel people to conform to the principles of Christian temperance, it goes beyond its legitimate province, it acts contrary both to civil polity and Christian principle, and *therefore* we oppose it. Christian principle knows no such thing as outward force; it never seeks either the support or the control of the civil power. Chris-

tian principle knows only the force of conscientious conviction, aroused to action by persuasive reason, under the blessed influence of the Spirit of God. Christian principle knows no power but the power of God as manifested in the gospel of the Lord Jesus Christ. Believing this with all our heart, although we are decidedly in favor of *temperance*, of *Christian* temperance, of *woman's* Christian temperance, and even of woman's Christian temperance *union*, we are just as decidedly opposed to the *political aspirations* of the Woman's Christian Temperance Union.

The Woman's Christian Temperance Union proposes to establish a theocracy in this country, and to that end demands that the ballot shall be put into the hands of women. Proof:—

"A true theocracy is yet to come; . . . hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause."—*W. C. T. U. Monthly Reading for September, 1886.*

Now the establishment of a man-made, or a woman-made, theocracy will be but a repetition of the establishment and working of the hideous principles of the Papacy, if not the establishment of the Papacy itself, in this country. The Papacy is a theocracy. Its workings throughout history have been but the practice of the principles of a man-made theocracy—such a theocracy as the Woman's Christian Temperance Union proposes to establish here by the ballot. The rule of such a theocracy is the wickedest rule that the world has known or can know.

It puts man in the place of God, and deifies human passions; and such a *régime* is but one remove from that of Satan himself. Therefore, as such a theocracy is such a wicked thing, as it is such an utter perversion of every principle of government, we are entirely and everlastingly opposed to it. And as the National Woman's Christian Temperance Union is pledged to the establishment of such a theocracy, and rejoices that it has so long championed such a cause, we are entirely and everlastingly opposed to *that part* of the aims and workings of the Woman's Christian Temperance Union. And why should we be blamed for it?

In order to the establishment of this theocracy here, they "pray devoutly for the ballot in the hands of women." But whenever the ballot is put into the hands of women, for any such purpose as that, then the ballot will be the worst thing that was ever put into the hands of a woman.

Again; the SENTINEL is first, last, and all the time, opposed to the aims of the National Reform Association. That association likewise proposes to turn this Government into a theocracy, ruled by "the leaders and teachers in the churches." It declares that dissenters from National Reform opinions "cannot dwell together on the same continent" with the National Reformed Christianity; and that "there is nothing out of hell" that should not be "tolerated" as soon as these. In Senator Blair's proposed National Sunday law and constitutional amendment, both of which are now pending in the United States Senate, the National Reformers see taken the first steps toward making effective their "tolerant" intentions. Now the Woman's Christian Temperance Union is the closest ally, and the most powerful support, that the National Reform Association has in this Nation to-day. Many of the officers of the Woman's Christian Temperance Union are also vice-presidents of the National Reform Association. It was the Woman's Christian Temperance Union that first started the petitions for this National Sunday law, which pleases the National Reformers so well, and which so fitly plays into their hands; and the Union went before the Senate Committee with the names of one and a half million petitioners, and more to follow, in favor of that law which, in more than one of its provisions, is subversive of liberty, and which savors all over of tyranny. (See the judicial decision, in another part of this paper.) It is perfectly safe to say that from the position which she occupies, the present president of the National Woman's Christian Temperance Union, herself alone, is doing more to spread National Reform ideas and principles than are all the National Reform "District Secretaries" put together. And there are other leaders of the Union who are not much behind her in this bad accomplishment.

Therefore, as we are totally opposed to the aims of the National Reform Association, and as the Woman's Christian Temperance Union is the most powerful support of that association, we are, consequently, totally opposed to *that part* of the workings of the Woman's Christian Temperance Union. And why should we not be?

Nor is this all. We view with grave apprehensions the encroachments of the Papal power, on its own part, upon the civil institutions of this Government. Everybody knows that the Papacy has never wearied of condemning our public schools because they are not made the medium of religious instruction. The National Reform Association and its allies now echo the Papal condemnation, and seek to remove the cause of it, by the pending amendment to the National Constitution, in which the National power is pledged to see that every State "shall establish and maintain" a system of religious public schools. Now to secure this and the co-operation of the Papacy at the same time, the National Reform Association agrees that the Catholic Bible, and Catholic instruction, shall be established in the public schools wherever "Roman Catholics are in the majority." And also in secur-

ing and enforcing the pending National Sunday law, the National Reformers pledge themselves to "gladly join hands" with the Roman Catholics, and to make repeated advances to secure the co-operation of the Roman Catholics "in *any form* in which *they* may be willing to exhibit it." Therefore the two points,—the National Sunday law, and religion in the public schools,—upon which the Woman's Christian Temperance Union is diligently working to secure National religious legislation, are the very points upon which the National Reform Association stands pledged to unite with the Papacy.

Now the Woman's Christian Temperance Union supports the National Reform Association. The National Reform Association is pledged to Rome. Rome stands pledged forever to the subversion of every principle of liberty. Therefore, as we are forever opposed to the encroachments of Rome, so we are forever opposed to *that part* of the working of the Woman's Christian Temperance Union which supports the National Reform Association, which is pledged to Rome. And why should we not be opposed to it? And why should not everybody else be opposed to it?

We know that there are many of the women of the Woman's Christian Temperance Union who do not favor the political, nor the theocratical, nor the National Reform, aspirations of the leaders of the Union. We know a number of women who have separated themselves from the workings of the Union because of the very things which we have here pointed out. They joined the Union to work for Christian temperance upon Christian principles, and to secure the practice of Christian temperance by Christian means. But when they saw that by the leadership of the Union, political efforts and means were supplanting the Christian principles, efforts, and means, they left it. They did well to leave it. And so will every other woman do well to leave it, who does not want to be sold into the hands of Rome through the political, theocratical, and National Reform aspirations of the present leadership of the National Woman's Christian Temperance Union.

We only pray that the whole body of the Union, leadership and all, may awake to the danger of their position before they shall have delivered the civil power, and themselves and us all with it, into the hands of a religious despotism.

A. T. J.

THE *Christian Statesman* has sent us a circular giving reasons why that paper is to be commended. One of these reasons is:—

"Because it advocates a *civil* as well as a church Sabbath."

But there is no such thing as a civil Sabbath. The original, supreme, and only Sabbath law—the fourth commandment—says explicitly of the Sabbath, that it is "the Sabbath of the Lord thy God." It is not the Sabbath of any civil government, it is the Sabbath of the Lord. He calls it, "*My* holy day." Christ has commanded us to render to God that which is God's, while we render

to Caesar that which is Caesar's. The Sabbath being the Lord's day, it is to be rendered to him and not to Caesar. Civil government can never of right have anything to do with directing the observance of the Sabbath. Whenever it undertakes to do so, it puts itself in the place of God, and usurps the authority of God, both in such legislation, and by invading the sacred precincts of the conscience. The Lord alone "is the Author and Lord of conscience, and no power on earth has a right to stand between God and the conscience. A violation of this divine law written in the heart is an assault upon the majesty of God and the image of God in man."

Religious Wickedness.

WHILE so many professed Protestants are courting the favor of the Catholic Church, it is timely to consider the logical conclusion to be drawn from such a course, and the true nature of National religion, as represented by the Papacy, and advocated by the National Reformers of the United States.

One of two things is truth, beyond the possibility of contradiction, namely: Either the Roman Church is a great apostasy from genuine Christianity, and utterly antichristian, or, otherwise, the Reformation under Luther, Melancthon, Zwingle, Calvin, etc., was a schism, an apostasy from the true church, and entirely inexcusable. To advance the idea that the Catholic Church is a truly Christian body, is to openly condemn the work of Luther and his co-laborers.

The words of a certain Christian writer of Switzerland, recently uttered, are true: "Protestants there are, but Protestantism is dead." As a system, representing a distinct profession of faith, and represented by nations or large religious bodies, Protestantism has passed away. Fifty years ago Protestants could not have been persuaded that such a change in the religious world could possibly take place in a single generation. But the change has come, and those peoples who have been most determined in their Protestantism, are now most forward to show their zeal in defending the standing of the Pope and *his church*.

The motto of the SENTINEL is: "Corrupted freemen are the worst of slaves." Akin to this sentiment we may declare the following: "Perverted Christianity is the worst form of error." The fact has often been noticed that religious wars are the most cruel and sanguinary; religious persecution is the most bitter and relentless. If we trace the history of the Romish Church, its Inquisition, its *auto da fe*, its ingenuity of tortures, we shall find a parallel to its barbarities only amongst the savages of the forests. Rome, in its purely civil form, was marked by its cruelty and thirst for human blood; but under its nationalized Christian form it was still more iron-hearted.

But it is not our purpose at present to trace the history of the Papacy, or to repeat the indictment presented by Luther and others of his time. We only call attention to the fact, and ask all to candidly examine

it, that either the Papal system is a gross apostasy, or the Reformation of the sixteenth century was an inexcusable schism. We are compelled to affirm the first part of the proposition; they who are petting the Papacy, as the leading men of the large denominations in America are doing to-day, are in effect denouncing the work of Luther and Melancthon.

But we do not indict the individuals composing that church as being, in the aggregate, sinners above the rest of mankind. The indictment lies against the system under which they acted. Under a similar system, others have followed their example; and under like circumstances others would yet do the same.

National Christianity is a perversion of Christianity, and as such it carries in its bosom, inherent in its nature, all the evils that have cropped out in the history of the Papacy. The principle was incorporated into the early religious systems of New England, and the cruelties of Salem were the result. The complacency with which religious bigots look upon and speak of the sufferings of those who hold a belief differing from their own, is enough to shock the sensibilities of the heathen.

A book published in London, in 1661, entitled "Heresiography," furnishes a notable example. It was written by "Ephraim Pagitt, late minister of St. Edmonds, Lombard Street." What must be the heart of a professed minister of the gospel who can write in the following strain?

OF ANABAPTISTS.

"7. *How Christian princes have suppressed these sectaries, and especially how they have been punished in England.*

"As you have heard of their detestable and blasphemous errors, so I propose to speak a word or two of the severe punishments inflicted upon those wicked sectaries.

"Anabaptism continued in Germany in its vigor, not much above ten years, they were destroyed and suppressed by the Christian magistrates; at Frankbus there were slain about five thousand of them, and three hundred executed with Muncer; at Nuremburg also a great number was slain; at Zurick they drowned them that were rebaptized; at Vienne they did the like; at Passow many were burned and drowned; in the Low Countries at Amsterdam, Leyden, Harlem, and in all other places else, they were severely punished. Pontanus writeth of the destruction of 150,000 persons.

"The Christian princes and magistrates never left off burning, drowning, and destroying them, till their remainder was contemptible. A remnant of them came to England in two ships, where they have been lurking. They came hither about the year 1535. In the year 1538 we read of them in our Chronicles, viz., upon the 24 day of Novem., in the said year, four Dutch Anabaptists bare fagots at Paul's Cross; and again of the burning of two Dutch Anabaptists in Smithfield the 27 of November.

"Again of two Dutch Anabaptists burnt, in the highway beyond Southwark, leading to Newington, Anno 1539. Again upon Easter day, 1575, of a congregation of Dutch Anabaptists discovered in a house, without the bars at Algate, of whom twenty-seven were taken of them, four recanted at Paul's Cross, the 25 day of May, in form following:—

"WHEREAS, I, T. R. H., being seduced by the devil, the spirit of error, and by false teachers, have fallen into most damnable and detestable errors, namely,

"1. That Christ took not flesh of the substance of the Virgin Mary.

"2. That the infants of the faithful ought not to be baptized.

"3. That a Christian man may not be a magistrate, or bear the sword or office of authority.

"4. That it is not lawful for a Christian man to take an oath."

Here follows the form of recantation, and the profession they were compelled to make, and the record continues:—

"Anno 1575, in the seventeenth year of Queen Elizabeth, of blessed memory, one man and ten women, Dutch Anabaptists, were in the consistory of Paul's, condemned to be burnt in Smithfield, but after great pains taken with them, only one woman was converted, and the other banished the land.

"The 22 of July in the same year, two Dutchmen, Anabaptists, were burnt in Smithfield, who died in great horror, crying and roaring: this was the entertainment that these sectaries had in times past."

Go where you will, look through all history, and you will find that this spirit always accompanies the enforcement of religion. And we need not wait for a National religion to be set up to have this spirit generated; it is the presence of this spirit that calls for and establishes National religion. Where the Spirit of Christ is; where the meek and tender spirit of genuine Christianity exists; where men pity the erring, and strive to fulfill the divine requirement to love their neighbors as themselves, there can be no enforcement of religion, no lording it over the consciences of others.

This spirit of persecution for differences of religious belief is strongly manifesting itself in the utterances of the self-styled National Reformers. Already they complacently declare what shall be the fate of those who "interfere with my faith," or dare to have a faith and practice not in all things consistent with their views of State religion. They talk of disfranchising non-conformists, with all the coolness of inquisitors who already had their victims in their power. And, strange to say, but few of the people take the alarm, though they can see the spirit of persecution spreading, and the idea of a State-enforced religion everywhere being received with favor.

Mr. Robert Robinson, the able Baptist historian, of Cambridge, England, in his "Ecclesiastical Researches," speaking of the action of Leo III., and of the Papacy as a system, said:—

"Dominion over conscience is antichrist anywhere. At Rome antichrist is of age, a sovereign, and wears a crown; at the meanest meeting-house if the same kind of tyranny be, antichrist is a beggar's baby at the breast, but as conscience everywhere is a throne of God, so an usurper of his throne is antichrist anywhere."—*Pp. 172, 173.*

And again he used the following most truthful and forcible language:—

"Religion neither is, nor can be, forced; and there is no danger in allowing it to be free. Happy are the States which provide for a free exercise of religion! Happier still are they that confine the civil magistrate to civil affairs, and let religion wholly alone."—*P. 176.*

But a little over a century ago there was a

terrible struggle in North America to establish civil liberty. The struggle for religious liberty in the United States is yet before us. People imagine that it was established with civil liberty; but signs and events are proving that it yet stands on a very slender footing.

J. H. W.

The Savor of Tyranny.

SENATOR BLAIR'S National Sunday Bill declares that no person shall "engage in any play, game, or amusement, or recreation, to the disturbance of others on the first day of the week, commonly called the Lord's day, or during any part thereof." Some of the States already have the same sort of Sunday laws as this. California has no Sunday law, much less one of this kind. But not long ago the city of San Francisco had, on another subject, an ordinance of the same nature as this passage in the National Sunday Bill. San Francisco has no such ordinance now, however; the merit of the ordinance came up before the Superior Court, and the whole thing was treated with the contempt which all such statutes only deserve.

The ordinance read as follows:—

"No person shall in any place indulge in conduct having a tendency to annoy persons passing or being upon the public highway or upon adjacent premises."

A man by the name of Ferdinand Pape was distributing some circulars on the street, which had "a tendency to annoy" somebody; he was arrested. He applied to the Superior Court for a writ of *habeas corpus*, claiming that the offense charged against him did not constitute a crime, and that the ordinance making such action an offense was invalid and void, because it was unreasonable and uncertain. The report of the case says:—

"The writ was made returnable before Judge Sullivan, and argued by Henry Hutton in behalf of the imprisoned offender. Disposing of the question, the Judge gave quite a lengthy written opinion, in which he passed a somewhat severe criticism upon the absurdity of the contested ordinance, and discharged Pape from custody. Said the Judge:—

"If the order be law, enforceable by fine and imprisonment, it is a crime to indulge in any conduct, however innocent and harmless in itself, and however unconsciously done, which has a tendency to annoy other persons. The rival tradesman who passes one's store with an observant eye as to the volume of business is guilty of a crime, because the very thought of rivalry and reduction of business has a tendency to annoy. The passing of the most lenient creditor has a tendency to annoy, because it is a reminder of obligations unfulfilled. The passing of a well-clad, industrious citizen, bearing about him the evidence of thrift, has a tendency to annoy the vagabond, whose laziness reduces him to a condition of poverty and discontent. The importunities of the newsboy who endeavors with such persistent energy to dispose of his stock, has a tendency to annoy the prominent citizen who has already read the papers, or who expects to find them at his door as he reaches home. He who has been foiled in an attempted wrong upon the person or property of another, finds a tendency to annoy in the very passing presence of the person whose honesty or ingenuity has circumvented him.

And so instances might be multiplied indefinitely in which the most harmless and inoffensive conduct has a tendency to annoy others. If the language of the ordinance defines a criminal offense, it sets a very severe penalty of liberty and property upon conduct lacking in the essential element of criminality.

"But it may be said that courts and juries will not use the instrumentality of this language to set the seal of condemnation on unoffending citizens, and to unjustly deprive them of their liberty and brand them as criminals. The law countenances no such dangerous doctrine, countenances no principle so subversive of liberty as that the life or liberty of a subject should be made to depend upon the whim or caprice of judge or jury, by exercising a discretion in determining that certain conduct does or does not come within the inhibition of a criminal action. The law should be engraved so plainly and distinctly on the legislative tablets that it can be discerned alike by all subjects of the commonwealth, whether judge upon the bench, juror in the box, or prisoner at the bar. Any condition of the law which allows the test of criminality to depend on the whim or caprice of judge or juror savors of tyranny. The language employed is broad enough to cover conduct which is clearly within the constitutional rights of the citizen. It designates no border-line which divides the criminal from the non-criminal conduct. Its terms are too vague and uncertain to lay down a rule of conduct. In my judgment the portion of the ordinance here involved is uncertain and unreasonable."

This decision applies with full force to Senator Blair's proposed National Sunday law. Under that law all that would be necessary to subject any person to a criminal prosecution, would be for him to engage in any sort of play, or game, or amusement, or recreation, on Sunday, because there are many of those rigid National Reformers who would be very much "disturbed" by any such amusement or recreation, however innocent it might be in itself. And it is left entirely to the whim or the caprice of the "disturbed" one, or of the judge or jury, to say whether the action has really disturbed him or not.

The California decision is, that such a statute "sets a very severe penalty of liberty and property upon conduct lacking in the essential element of criminality." California courts "countenance no such dangerous doctrine, countenance no principle so subversive of liberty," or which so "savors of tyranny." It is very likely that should Senator Blair's bill be enacted into a law, the United States courts would decide in the same way as did the Superior Court of California. But it is an exceedingly ominous sign, and one most startling in the danger which it displays, when a bill which so "savors of tyranny," and which embodies a principle so "subversive of liberty," can be introduced into the National Legislature, can be received and reported favorably, can pass two readings, can be spread broadcast throughout the land, and only one single voice—that of the AMERICAN SENTINEL—be raised against it.

The American people have so long enjoyed the liberty, which has been justly their boast, that they seem, from appearances, to think that now they can lie down safely and hiber-

nate undisturbed for all time to come. We wonder what can ever awaken them. "Eternal vigilance is the price of liberty;" but "corrupted freemen are the worst of slaves."

A. T. J.

Bad Institutions and Good Men.

THE AMERICAN SENTINEL has often called attention to the rapid spread of National Reform ideas, while the great majority of those who love real liberty seem to be asleep. The National Reform Association itself is a comparatively insignificant affair, and if the issue depended on its efforts alone, there would not be much to fear. Its organs, the *Christian Statesman* and the *Christian Nation*, have long ago ceased to publish distinctively National Reform articles, and seem to exist chiefly in order that the association's "secretaries," who sacrifice themselves in the cause of reform for one hundred dollars a month and expenses, may have a place in which to tell of their exploits. But the success of that which is misnamed National Reform does not depend on their efforts. There is just one thing that this so-called National Reform really stands for, and that is the passage and enforcement of strict Sunday laws, and for this many are working who are not known as National Reformers.

As an example of how the great object of the National Reform Association is gaining ground, take the Blair Sunday Bill. By request of certain influential persons in the church, Senator Blair introduced the bill, and it passed its second reading in the Senate almost before it had been heard of by anybody outside of the "ring" which had started it. Then the Rev. Dr. Crafts devoted his whole attention to it, and has already succeeded in working up large petitions in favor of it. He has got the churches, the Sunday-school Associations, and many trades-unions and Knights of Labor clubs to take hold of the matter, so that when the bill comes to its final passage, the legislators will be confronted with documents setting forth that the people of the country are almost unanimous in desiring the measure.

But besides all this, there is the National Woman's Christian Temperance Union, which is now married, as the *Statesman* claims, to the National Reform Association. A more correct statement would be that the Woman's Christian Temperance Union has adopted the National Reform Association, and is nursing its principles into stalwart proportions. Which ever way it is put, however, the fact remains that the Woman's Christian Temperance Union, with its vast influence, is wholly committed to the principles of the National Reform Association, and 1892 is set as the date for its triumph. Judging from the vast host of names of men and women both dead and alive that are arrayed in favor of the movement, we cannot see much presumption in the claim that it will succeed in four years. Think of it, you who have recently celebrated another anniversary of our country's independence, and are swelling with pride at the thought that this is the freest country on earth—only four

years to elapse before liberty in this country will be dead! only four years until laws shall be passed which will inaugurate a system of espionage upon those who think differently from the majority, and who have the courage of their convictions, which will be worse than any that ever existed in Russia! Is it a pleasant prospect? If not, what are you going to do about it? Do you say that if it is going to come it will come, and that you will not let it swerve you from the right when it does come? That will not do; for if through your indifference any who might have been warned of the danger, and put on their guard, are taken unawares and overcome by the speciousness or the force of the oppressor, their blood will be upon your head. It is time for somebody to be awake, for there is just before us a struggle between right and wrong such as the world has never yet seen. It will be a struggle between error entrenched in law, and having the cloak of righteousness, and truth under ban of law, and covered with reproach and stigmatized as blasphemy. He who stands firm for truth at that time will need much of the grace of God. There will yet be greater need for the martyr spirit than ever before in the history of the world.

Right here, however, we are met with the charge of inconsistency. "How can it be possible," it is asked, "that such evils should result from a movement that is in the hands of so many good people." Our friends of the opposition tell us that the very arguments which we bring forward to show the strength of the National Reform movement, are strong arguments to show its righteousness. Indeed, it often puzzles many people who are really opposed to the principles of the association, to know how any harm can come from anything which is introduced by the good folks of the churches and the National Woman's Christian Temperance Union. We will explain by a brief reference to the history of the past. And we will quote first, as a text, a passage from the *Bibliotheca Sacra*, of May, 1844, written by Rev. Ralph Emerson, D. D., at that time Professor of Ecclesiastical History in Andover Theological Seminary. It is this:—

"Few things can be so pernicious to the church as a general belief that no very bad measure was ever introduced by good men or with a great and good purpose. Then will they look at the character of the men, and at the object proposed, instead of scrutinizing the means by which it is to be effected; and the work is done before its character is suspected. Nearly all the bad institutions in the church—Jesuitism among the rest—have been by apparently good men, and for a professedly good purpose."

This is a point that is given too little attention. When we portray the essential wickedness of the National Reform movement, we do not impugn the character nor the motives of its abettors. We are convinced that many of them are conscientious men; but we never yet saw a good man who could not make a mistake, nor one whose advocacy of a bad institution could make that institution good.

We will take, for example, the system of slavery as it existed years ago in this country.

That it was a wicked institution few will now have the hardihood to deny. Even the people where it flourished, and who reaped all the benefit that was to be reaped from it, are glad that it is abolished. And yet thousands of good men upheld the institution, and held slaves. It cannot be denied that there were people who held slaves, who were personally as upright, and as conscientious Christians, as any who opposed the institution. It is no doubt true that very many slaves were actually in better circumstances than many colored people are now in a state of freedom. But these are not the things by which we judge slavery. Even if the vast majority of slave-holders had been humane men, that would not have made the system right. The fact is that under that system which was upheld by so many good men, a bad man could expend upon his slaves all the hellish brutality of his nature, and the law would uphold him in it. The principle of the system was, in the first place, opposed to the golden rule, and all the good men in the world could not, by their advocacy of it, make it right. The system must be judged by the injustice which it allowed men to do.

So must we judge of the National Reform system. When a universal rigid Sunday law is once passed, all the good intentions of the men who are working to secure it, and the humane feelings of the good women of the Woman's Christian Temperance Union, cannot prevent the law from being used as an instrument of cruelty upon persons who conscientiously differ with the majority.

The methods which are used to advance the movement should convince anybody that there is something essentially wrong about it. We have already spoken of the great lists of names which Rev. Mr. Crafts is securing to petitions in favor of the Blair Sunday Bill. But it would take too long, and would involve too much labor, to circulate these petitions throughout all the country, for individual signatures. So a scheme has been devised by which a great deal more influence can be secured for it, with much less trouble. The matter is to be presented, not to individuals, but to churches, and a vote taken on it. If the vote is favorable, as it will usually be, then the entire membership of the church will be counted as favorable. Let us illustrate. Here is a church of five hundred members. At one of its meetings, when there is an average attendance of perhaps three hundred members, a vote is taken on the Sunday bill, and no one votes against it. Then by the vote of less than three hundred people, the influence of five hundred is secured in favor of the bill, although many of the five hundred may be opposed to the bill. Even though a few of the three hundred present vote against the bill, their votes are not counted out, and so opposition is by this ledgerdmain turned into advocacy. Anything which uses such methods must be inherently wrong.

Before we close we must refer to a little circumstance that happened years ago, for the express benefit of those who think that no harm can come from a movement that is

in the hands of such good women as the leaders of the National Woman's Christian Temperance Union. Some men named Paul and Barnabas were preaching the doctrines of a sect that was everywhere spoken against. They were doing this, notwithstanding the fact that their preaching had been condemned by the established church, and was utterly out of harmony with the belief of the majority of church-members. At Antioch, in Pisidia, they had been so active that "the word of the Lord was published throughout all the region," much to the disgust of the general public. So the record says:—

"But the Jews stirred up *the devout and honorable women*, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." Acts 13:50.

Here is something for our friends to consider. If it had not been for the influence of the "devout and honorable women," Paul and Barnabas might have continued preaching in Antioch. The heathen did not persecute them, but on the contrary rejoiced to hear the word; it was the good people of the church, "the chief men of the city," and the "devout and honorable women,"—the eminently respectable and moral people,—that persecuted Paul and Barnabas, and drove them from the country. And who shall say that a similar thing may not happen again? We bring no charges against the worthy women of the Woman's Christian Temperance Union. We are willing to grant that they are all "devout and honorable," but we remember that just such women once persecuted the preachers of the gospel, and were no less "devout and honorable" when they got through than when they begun. When error is upheld by law, then the law-abiding people must prosecute those who stand for truth and against error; and in such a case prosecution becomes persecution.

E. J. W.

The National Establishment of the Christian Religion.

THAT amendment to the National Constitution that has been offered by Senator Blair, and which is now pending in Congress, is a singular sort of a document, though hardly any more so than was to be expected in the promotion of the scheme which underlies it, *i. e.*, the establishment of a National religion. The proposed amendment is just about as flatly self-contradictory as any proposition could be. Section 1 reads as follows:—

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

The first sentence of section 2 reads as follows:—

"Each State in this Union shall establish and maintain a system of free public schools adequate to the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality and *the principles of Christian religion.*"

That is to say, No State shall ever make or maintain a law respecting an establishment

of religion; but every State in this Union shall make and maintain laws establishing the principles of the Christian religion. And to make assurance doubly sure, section 3 declares that—

"The United States shall guaranty to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided."

And that is to say that the United States Government pledges itself that every State shall establish and maintain the principles of the Christian religion. "This proposed amendment therefore, at one stroke, establishes Christianity as the National religion, because it declares that every State shall maintain the principles of the Christian religion in the public schools, and the Nation is pledged to see that this is done. Therefore there must be a National decision of some kind declaring just what are the principles of the Christian religion. Then when that decision shall have been made, every State will have to receive from the Nation just those principles of religion which the Nation shall have declared to be the principles of the Christian religion, and which the Nation will have pledged itself shall be taught in the public schools of every State. In other words, the people of the United States will then have to receive their religion from the Government of the United States. Therefore, if Senator Blair's proposed amendment to the National Constitution does not provide for the establishment and maintenance of a National religion, then no religion was ever established or maintained in this world.

But how shall this National decision be made as to what are the principles of the Christian religion? It would seem that the second sentence of section 2 makes provision for this. It declares that no "instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools."

As therefore no religious tenets, doctrines, or beliefs can be taught in the schools, except such as are common to all denominations of the Christian religion, it will follow inevitably that there shall be officially called, a National council of the churches to decide what are the principles common to all, and to establish a National creed, which shall be enforced and inculcated by National power in all the public schools in the United States. And that will be but the establishment of a National religion. And that is exactly what Senator Blair's constitutional amendment assures, so surely as it or anything similar to it shall ever be adopted. And that is what the National Reformers intend shall be.

It was in this way precisely that the thing was worked in the fourth century. Constantine made Christianity the recognized religion of the Roman Empire. Then it became at once necessary that there should be an imperial decision as to what form of Christianity

should be the imperial religion. To effect this an imperial council was necessary to formulate that phase of Christianity which was common to all. The Council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by imperial power. That establishment of an imperial religion ended only in the imperious despotism of the Papacy.

As surely as the complete establishment of the Papacy followed, and grew out of, that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the Papacy, follow, and grow out of, this National recognition of Christianity provided for in the constitutional amendment proposed by Senator Blair, and which is now pending in Congress. A. T. J.

The Political Value of Religion.

JUDGE HAGANS,* of the Supreme Court of Cincinnati, in delivering his opinion in the case of *Minor and others vs. the Board of Education of Cincinnati and others*, said: "In a word, it is the *political value* of religion, morality, and knowledge which the State proposes to secure for its varied purposes, and that only." This utterance was preceded by an extended quotation from an article by Dr. Seelye, which appeared in the *Bibliotheca Sacra*, Vol. XIII, No. 52. In this article Dr. Seelye says that "the State has its own end," and that it "uses religion as a means to this end; but religion itself is never an end with the State. Everything relating to the moral and religious life of its subjects is of interest to the State only so far as the State can use it to its own ends." Again he says: "With the State religion is a means." He says again: "There are temporal and earthly interests for the individual, and it is to subserve these that there is a State, a community, among men. These interests are undoubtedly more perfectly secured through the agency of some religion, and hence the proper and necessary connection of religion with the State. But in this connection religion is ever the servant, never the sovereign. It is to be used to secure some end"—namely, some temporal end, that comes within the province of the State. On this ground we understand Dr. Seelye to hold to a legitimate "connection of the State with religion, and the duty of the State to maintain its religion," while he disclaims any right on its part to resort to persecution.

The substance of this theory, as adopted by Judge Hagans, and more fully explained by Dr. Seelye, seems to be this: The State may and should incorporate religion into its own being as a part of its public law; not as an end, or on account of what religion is in itself, considered as a spiritual system, but solely on account of what the State can do with it as the means of promoting the civilization, improvement, and good earthly order of the body politic. The State can make use of it as a "servant," and hence, in this character,

should maintain it. Its "political value" brings it within the purview of civil government.

This theory is as old as the efforts of human thought to vindicate the establishment and maintenance of religion by the civil power. There is nothing in it which limits it to Christianity in either the Catholic or the Protestant form, and it has not been so limited. It applies to any religious system, whether pagan or Christian, true or false. Any such system, which, in the judgment of the State, can be made useful for the attainment of its temporal ends, may, as the means thereof, be legalized, adopted, and supported by the State. Almost any religion is, in its social effects, better than blank atheism; and, hence, it might be used by the State as a means, rather than have a nation of pure atheists, especially as no religion has ever been so bad as not to contain at least some rays of truth. Of course, it would be better for the State to adopt the true system; but, in its absence, it will be better to put its stamp on any system, and use it for State purposes, rather than be wholly without religion.

Now, in order to give this theory the benefit of the most favorable application, let us understand the term religion to mean Christianity. The case will then stand thus: The State may and should establish a connection between itself and Christianity; not because Christianity is true, not because it is a divine system in its authority, not on account of its relation to the spiritual duties and immortal interests of men, but solely on the ground of its *temporal* utility. Being an existing system known to the people, it is good for this purpose—just as revenue laws, currency laws, laws of debt and credit, patent laws, commercial laws, police regulations, courts of justice, State prisons, and, indeed, all the ordinary appliances of civil government, are good to secure the material and social prosperity of the people. The State may, hence, maintain and use it as one of the wheels in its complex machinery, on the same principle that it maintains and uses other wheels to run its own system. Not what Christianity is, but what the State can get out of it for temporal purposes, is the single thing to be considered.

It is hardly necessary to say that Christ and his apostles did not preach the gospel upon any such theory. They made no mention of it as the "servant" of the State. They presented it as God's supernatural interposition for the salvation of individual sinners. What the State should gain or lose by it was not their question. Salvation, and not State utility, was their grand idea. They did not concern themselves with the relations of the gospel to Cæsar, but rather with its relations to God and sinners against his law. They preached repentance toward God and faith in the Lord Jesus Christ, and warned men to flee from the wrath to come. There is a vast distance between the conception of Christianity as preached by its Author and his apostles and the conception of it as a piece of State machinery, sanctioned and sustained by the State on account of its "political value," or as

the means of attaining a purely temporal end.

Let the State frankly enunciate the theory, and, hence, say that it uses Christianity as a mere instrument for State ends; and let the people, including the children in the public school, both understand and accept the theory, and who believes that the system would then have any power to gain these ends? No one ever was and no one ever will be made a Christian on the ground of State utility. No man ever made a prayer to God as the means of turning himself into a good citizen. A truly pious man will be a good citizen; but the motives that make him pious rise infinitely above the range of citizenship. The State can successfully work the theory of "political value" only by being a hypocrite, pretending one thing while seeking another.

If a general should hold morning and evening prayers with his army, or have religious lectures delivered to his soldiers, simply to make them better *fighters* in the day of battle, they would only need to understand the *sham* to treat the whole thing with contempt. Religion cannot be brought down to the level of State strategy or fighting strategy, and yet retain its power as religion. At this level it has no value for either purpose. The moment we make it the means of an end immeasurably less than itself, and so regard it, we destroy its power as religion. The man who is religious for the sake of making money is not religious at all; and so the State that uses the Christian religion simply for its "political value" adopts a theory that cannot survive its own exposure. Let the State by all means put the theory among the *esoteric* doctrines which are not to be known. Statesmen may perhaps be admitted into the secret; but it will not do to give it to the common people, and especially it will not do to tell the children in the public school that they are trained in religion and its duties in order to promote the temporal ends for which the State exists.

The theory, moreover, involves all the perils to religious liberty which ally themselves with the system that makes the regulation of religious belief and practice one of the *ends* of civil government. The distinction between the two theories may be very nicely worked out in an essay; yet, if the State may establish a connection between itself and religion as a means to State ends, then it may equally decide what religion it will so use—whether Christianity or some other system—and, having settled this point, then it is equally privileged to determine upon the methods by which it will sustain and apply the chosen system. The power to use Christianity as a means implies the power of employing all the means of using it. Whether, then, the State will simply teach the religion it uses for temporal ends, or enforce it by pains and penalties, how far it will tolerate other religions, to what extent it will tax the people for the support of its own system, and by what rules it will regulate the administration thereof—these and the like questions will be answered according to the bigotry or liberality of those who enact and apply the laws.

*The force of this selection will be more fully appreciated when it is understood that Judge Hagans and Doctor Seelye are both vice-presidents of the National Reform Association. Judge Hagans is a Methodist; Doctor Seelye is a Presbyterian.

The fatal step is taken by conceding that the State has any jurisdiction in the premises, whether religion be viewed as a means or an end.

The voice of history is that all such deposits of power with civil government, whether as a means or otherwise, are exceedingly dangerous to the liberties of the people. No small part of the oppressions which have cursed mankind may be traced, directly or indirectly, to the administration or regulation of religion by State authority. Their justification has been State necessity or church necessity, or both put together. Even Christianity has never been able to enter into any alliance with the civil power without receiving damage and doing damage. Many pages of its history are stained with the blood of martyrs slain in order to maintain its authority and put down heresy. The framers of our national Government were eminently wise in making all organic connection between religion and that Government, upon any theory or for any purpose, and, hence, all disabilities, proscriptions, or persecutions on religious grounds, constitutionally impossible. There are no consequences in the way of evil attaching themselves to this doctrine in practice that in the magnitude of the evil will at all compare with the consequences of the opposite doctrine.

Christianity is a divinely-given system of religion, and, hence, authoritative over the individual conscience; yet there does not exist on all the face of the earth any civil Government that has the right for any purpose to administer this authority. The assumption of the right is an act of tyranny, and every exercise thereof is simply the continuance of that tyranny. When Massachusetts, as was the fact prior to 1833, made every citizen taxable for the support of the Protestant religion, whether he was a Protestant or not, her constitution in this respect bore the distinctive mark of religious despotism. When, as was the fact prior to 1821, no person in Massachusetts was eligible to the office of governor, lieutenant-governor, or counselor, or senator, or representative in the legislature, unless he upon oath declared his belief in the religion adopted and sanctioned by the State, then the same feature marked her constitution. Such provisions are virtually persecuting, no matter upon what theory they are defended.

Those who talk about the "political value" of religion as a reason why the State should maintain and teach it, would do well to remember that Christianity has uniformly made its largest contribution to the State when left to depend upon the voluntary efforts of its friends, unconstrained and unregulated except by the law of Christ. Its brightest pages are the ones written when such has been the fact, and its darkest pages are those written when the reverse has been true. What the State really wants for its own good is the elevating and purifying power of Christianity in the hearts of the people; and all history shows that in reference to this end the State can do nothing so wise for itself as simply to do nothing

and leave the work of maintenance and propagation to other and more appropriate agencies. It has always proved itself to be a poor preacher of the gospel, and quite often a worse theologian. It never did the work well, and it never can, because it is not well adapted to the work.

The Bible speaks of Christians, and not of the State, as the visible kingdom of God, and as the habitation of God through the Spirit. To the former, and not the latter, Christ gave the preaching and propagating commission, and never said a word implying that the civil power, as such, was to be called into his service. The simple truth is that the church, composed of His friends and inspired with holy zeal in His cause, holding in her hands the sword of the Spirit, which is the word of God, and, without any State battalions or State tax-gatherers, assailing the citadels of sin and error—yes, the church, unlicensed and unpatronized by the State, yet strong in argument, patient in effort, persuasive in love, and, above all, having the assurance of divine help—constitutes the effective soldiery in this warfare. It can make more converts than the State can, and make better ones. Christianity, in itself, in its own appointments, in the inspirations which it imparts and the laws which it prescribes, contains all the necessary instrumentalities for its own diffusion; and the State can add nothing thereto with any advantage.

Granting, then, as we most cheerfully do, the great "political value" of the Christian religion as the means of producing good government, we come to a conclusion entirely different from that drawn by Judge Hagans and substantially drawn by Dr. Seelye. The surest way to realize this value is to leave the spiritual agencies of Christianity entirely to the voluntary, the self-imposed, and self-directed efforts of its friends. Let them build their own churches, choose and support their own ministers, and, subject to the rules of good public order, manage their affairs according to their own discretion. Let them replenish their own money-chest and disburse their own free-will-offerings. Let them organize as many religious schools as they choose, and in those schools teach what seems to them good, whether on the Sabbath or the week day, and then let them pay the expenses thereof. Let the State afford to them impartial protection, and stop there. This gives Christian truth, and its friends a fair and open field, without patronage and without State resistance. More would be bad policy, even if we concede that the State has a right to do more. By doing more it would lose rather than gain.—*Samuel T. Spear, D. D., in Religion and the State.*

End of the Quarter.

SEVERAL subscriptions expire with the quarter ending September, 1888; if yours is among the number, please send us your renewal this week. The address label on your paper will show the month to which your subscription is paid.

Subscription price only fifty cents per year, or if you will send us two new subscribers at fifty cents each we will send you the AMERICAN SENTINEL one year free.

"The Abiding Sabbath."

"The Abiding Sabbath and the Lord's Day." A review of the \$500 and \$1,000 prize essays. By Alonzo T. Jones. Pamphlet, 175 pages; price, 20c. Pacific Press Publishing Company, Oakland, California.

Of this pamphlet the *Herald of Gospel Liberty* (Disciple, Dayton, Ohio) says:—

"The prize essays contain the best thought on the question that can be given. The quotations are ample for an appreciation of the essays, while the review is both candid and able. The pamphlet is well worth its price to parties interested in the Sunday question."

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

THIS package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation,.....	8
2. Religious Liberty,.....	8
3. National Reform and the Rights of Conscience,.....	16
4. The American Papacy,.....	16
5. Bold and Base Avowal,.....	16
6. National Reform is Church and State,.....	16
7. Purity of National Religion,.....	8
8. The Salem Witchcraft,.....	8
9. What Think Ye of Christ?.....	8
10. National Reformed Constitution and the American Hierarchy,.....	24
11. The Republic of Israel,.....	8
12. National Reformed Presbyterianism,.....	32
13. The National Reform Movement an Absurdity,.....	18

The above package will be sent post-paid to any address for twenty cents.
Address, AMERICAN SENTINEL, Oakland, Cal.

THE SABBATH QUESTION

IS THE LEADING SUBJECT OF THE DAY.

THE GREAT DEMAND OF THE HOUR, FROM THE PULPIT AND THE PRESS, IN SOCIAL CIRCLES AND IN LEGISLATIVE HALLS, IS

That the Sabbath be more strictly observed. To assist the intelligent-minded of our land to have correct views of this important question, a book has been prepared which thoroughly discusses the Sabbath institution in every conceivable phase. Such is the valuable work entitled

"History of the Sabbath and the First Day of the Week."

BY ELI. J. N. ANDREWS.

This great and exhaustive work is the result of ten years' hard labor and historical research. The book contains 548 12mo pages, and is printed in clear type, on good paper, and is well bound. Price, post-paid, \$2.00.

Address, PACIFIC PRESS, Oakland, Cal.

TEMPERANCE PACKAGES.

We have put up in neat packages, with printed wrappers, three different assortments of our health and temperance works, which we will furnish, post-paid, at the prices named.

TEN CENT PACKAGE.

This package contains 100 pages in twenty-five tracts, as follows:—

The Code of Health—How to Live a Century—Pure Air—How to Ventilate a House—A Back Yard Examined—Inventory of a Cellar—What's in the Well—Cayenne and Its Congeners—A Live Hog Examined—A Peep into a Packing House—The Contents of a Tea-Pot—Tea Tasters—Tea Drinking and Nervousness—Tea Topers—Tea and Tippling—Tobacco Poisoning—A Relic of Barbarism—Tobacco Blindness—Science vs. Tobacco-Using—The Smoke Nuisance—The Rum Family—A Drunkard's Stomach—Gin Livers—A Rum Blossom—Alcoholism.

Of the twenty-five tracts, ten are devoted to general hygiene, five to the subject of temperance, five to alcoholic drinks, and five to tea and coffee. Twelve packages, post-paid, for \$1.00.

FORTY CENT PACKAGE.

The second package, costing forty cents, post-paid, contains the following tracts and pamphlets:—

True Temperance—Alcohol, What Is It?—Our Nation's Curse—Cause and Cure of Intemperance—Effects of Intemperance—The Drunkard's Arguments Answered—Alcoholic Medication—Alcoholic Poison—Tobacco Poisoning—Tobacco-Using a Cause of Disease—Tobacco-Using a Relic of Barbarism—Evil Effects of Tea and Coffee—Ten Arguments on Tea and Coffee—Pork, the Dangers of Its Use—Diphtheria, its Causes, Prevention, and Proper Treatment. By J. H. Kellogg, M. D. This book should be in every household.

ONE DOLLAR PACKAGE.

The third package, costing \$1.00, post-paid, contains in addition to the forty cent package the following pamphlets:—

Proper Diet for Man, price 15c.—The Uses of Water, price 25c.—Dyspepsia, Its Cause and Cure, price 25c.

The object of Arranging these Packages is to get them in a convenient form for sale and for selection.

Address, PACIFIC PRESS, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, SEPTEMBER, 1888.

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

DOCTOR CRAFTS reports that between three and four million names have already been secured to the petitions in behalf of the National Sunday law.

THE names of *seventeen hundred* new subscribers have been added to the SENTINEL list within the last thirty days. The reason of existence of the SENTINEL is becoming every day more and more a living issue, and we are glad to know that the SENTINEL grows in favor with the people accordingly.

THE Woman's Christian Temperance Union and the Prohibition party have become so entirely National Reform organizations that the regular National Reform organizers have ceased to organize local National Reform clubs as such, but work through these to spread the National Reform ideas. So says District Secretary M. A. Gault in the *American*, June 27, 1888.

THOUSANDS of people are signing petitions for the National Sunday law, without a thought of harm to themselves or anybody else. Yet only harm to thousands of people can ever come from the enactment of such a law. Many of those who are signing the petitions would not do so if they knew the danger that there is in the enactment of the law. The SENTINEL clearly points out the danger. Therefore the SENTINEL should be placed in the hands of every person in the land. Are you doing your part to see that this shall be done?

THE *Christian at Work* says:—

"The Spanish Constitution guarantees equal religious liberty to all. But that did not prevent two Protestant citizens of Madrid from being arrested, tried, and condemned, the other day, to six months' imprisonment for refusing to kneel before the *Viaticum*. We do not know if the offenders were Englishmen or Americans, or of what nationality—perhaps they were Spaniards. But some action should be taken that will secure to Protestants in Spain their just constitutional rights. They must spell liberty in a queer way in the Andalusian country."

Oh, no, they don't! They spell it just as it is spelled in New York, Pennsylvania, and Massachusetts, and just as they are fast learning to spell it all over this country. Spain has a national religion; it is Catholicism; and refusing to kneel before the *Viaticum* "disturbs" the devotees of the national religion. Such "disturbance" must not be allowed, hence these prosecutions; precisely as the New York law punishes those who "disturb"

the Sunday worshipers by working on Sunday, and as Senator Blair's proposed Sunday law will punish men all over the country. The American method of spelling liberty has descended almost to a level with the Andalusian.

COMMUNICATIONS have been addressed to the SENTINEL asking its influence in favor of a certain party or candidate. We have but one reply that we can make to all communications of this kind, viz.: The SENTINEL cannot lend its influence to any party or candidate as such. The SENTINEL is not in politics in that sense. It is not partisan in any sense. The SENTINEL is devoted to the defense of the National Constitution as it is, so far as religion is concerned; and in this is devoted to the defense of the civil and religious rights and liberties of every person in the nation, regardless of party or creed. And now that the National Constitution is attacked at this very point, and by a United States Senator at that, this question ought to take precedence of every other in National affairs. With the SENTINEL this question does take precedence of everything else, therefore the SENTINEL cannot be partisan in any sense.

THE latter part of July, "Sam" Jones, the great revivalist, preached in Windsor, Canada, to an audience composed mostly of Americans, who went over there to hear him. One of his devout, elegantly refined, and intensely instructive passages was this:—

"Now I'll tell you, I think we are running the last political combat on the lines we have been running them on. It is between the Republicans and Democrats, this contest, and it is the last the Republicans will make in America. The Democrats are going in overwhelmingly. Four years from now the Prohibition element will break the solid South. The issue then will be God or no God, drunkenness or sobriety, Sabbath or no Sabbath, Heaven or hell. That will be the issue. Then we will wipe up the ground with the Democratic party, and let God rule America from that time on."

And this the *Christian Statesman* inserts under the heading, "The National Reform Movement!" It is very appropriately placed. It is a worthy addition to the literature of the National Reform movement. But what consummate mountebanks many of those popular "revivalists" do make of themselves!

IN the *Christian Statesman* of August 9, Rev. R. C. Wylie praises Senator Blair's proposed constitutional amendment, because it would, if adopted, give the National Reformers many advantages which they have not now. He says:—

"We would then have a vantage-ground we have not now. The leading objection that has been urged against us will have lost its power. That objection, which has such a tender regard for the infidel conscience, will have spent its force against this amendment, and will be no more fit for use against us."

That is to say: The charge of invading the rights of conscience has, so far, lain against the National Reformers; but now, if this amendment is carried, this charge will lie

against the amendment, and will spend itself there, while the National Reformers escape. This charge is justly made against the National Reformers; for they distinctly affirm that the civil power has the right to compel the consciences of men. And the admission that if the amendment were adopted the charge would then lie against that, is a confession that the proposed amendment, if adopted, will invade the rights of conscience. And that is the truth. It will surely do so. If it would not, it would not be so heartily indorsed by the National Reformers.

REV. R. C. WYLIE says the National Reformers should advocate Senator Blair's religious amendment to the Constitution,—

"Because of the aid it will give us in discussing National Reform principles. Some of these are clearly embodied in the amendment. Senator Blair's amendment marks an epoch in our history. . . . The pulpit and the platform should herald the truths it teaches, from ocean to ocean."

Yes, the amendment will not only aid in discussing National Reform principles, it will also, if adopted, most materially aid the National Reformers in carrying those principles into practice by the civil power, and in satisfying their intense longing to tolerate dissenters as lunatics and conspirators are tolerated.

As was to be expected, the National Reformers are delighted with Senator Blair's religious amendment to the Constitution. It is in substance just what they have been working for all these years. The *Christian Statesman* of July 12 says the amendment "should receive the strenuous support of all American Christians." In its issue of July 19 the *Statesman* says:—

"Senator Blair's proposed constitutional amendment furnishes an admirable opportunity for making the ideas of the National Reform Association familiar to the mind of the people."

Then, after mentioning "Christianity, the religion of the Nation," and "The Bible, the textbook of our common Christianity, in all the schools," it says:—

"These have been our watch-words in the discussions of a quarter of a century. And now these ideas are actually pending before the Senate of the United States in the form of a joint resolution proposing their adoption as a part of the Constitution of the United States. Here is a great opportunity. Shall we boldly and wisely improve it?"

We are afraid that the iniquitous scheme will actually carry.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - - 30c.
To foreign countries, single subscription, post-paid, - 2s.
Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, OCTOBER, 1888.

NUMBER 10.

The American Sentinel.

PUBLISHED MONTHLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

THE moment any religion becomes national, or established, its purity must certainly be lost, because it is then impossible to keep it unconnected with men's interests; and if connected, it must inevitably be perverted by them.—*Jennys.*

Government Is Secular.

THE National Reform Association held a National Conference at Philadelphia, April 24-26. In speaking of it, and the aims of the Association, the *National Baptist*, of May 3, says:—

"In their specific aims and methods, we find it impossible to agree. Their great aim is to make the Government conform to the principles of Christianity. This they propose to accomplish by putting into the Constitution a declaration of religious belief. They hold that this was founded as a Christian Government, that Christianity is a part of the common law, and some among them hold that this is not only a Christian but a Protestant Government. They hold further that the public schools, founded and sustained by the State, must teach with more or less fullness the principles and practice of religion.

"From all these views, we dissent wholly. We believe that government is secular; it is designed for one express object, and it ceases to be beneficial and efficient for this object, just in proportion as it is used for some other end. The agency divinely designed for teaching religion is the *Christian church*, not the State nor the public school.

"The dictum that the Christian religion is a part of the common law is expressly denied by not a few eminent jurists. If the dictum were granted, it would be harmless only by being nugatory. If it means anything it means that no one but a Christian can have any power, or in fact any standing, under the Government. In a Christian church, no one but a Christian has any standing room. Does not the same hold if the State be Christian? But if a Jew were elected president would anyone claim that he must not be inaugu-

The American Sentinel and the Prohibition Party.

NOT long since one of the editors of the SENTINEL made a speech in San Diego, Cal., on religious legislation in general, and Senator Blair's proposed National Sunday Law, and religious amendment to the Constitution, in particular. We gave a sketch of the theocratic workings of the church, the Woman's Christian Temperance Union, and the Prohibition party, with the National Reform Association, and the aim of the National Reformers to hand over the whole thing to the Papacy as soon as the Papacy is ready. The San Diego *Sum* stated that in this we "assumed what every member of these organizations will promptly deny." We do not think that the statement of facts can rightly be considered *assumption*. As to the Woman's Christian Temperance Union, we gave our position in regard to that in our issue for September; we wish now to show that when we name the Prohibition party in the same category we *assume* nothing.

It cannot be denied that the Woman's Christian Temperance Union and the National Reform Association are pledged to the establishment of a theocracy in this country. Nor can it be denied that the Prohibition party is inseparably connected with both the Woman's Christian Temperance Union and the National Reform Association. The Woman's Christian Temperance Union demands the ballot in the hands of women, in order to establish a theocracy; the Prohibition party is pledged to secure the ballot in the hands of women; therefore the Prohibition party is pledged to the establishment of this woman-made theocracy. In order to establish a theocracy, the National Reform Association demands a constitutional amendment empowering Congress to legislate in religious things; a leading Prohibitionist—Senator Blair—proposes in Congress just such an amendment, accompanied by a bill legislating upon things pertaining to God; and the *Lever*, in commending the "moral element" in the make-up of the Prohibition party, "the foundation" for which is laid in the recognition of "Almighty God as the source of all power in government," says:—

"At this point the Prohibition party stands out in bold contrast with the old parties. It recognizes the authority of God in human government, and proposes that all legislation shall be in harmony with Christian morality."

This is precisely what the National Reform

the Prohibition party and the aim of the National Reform Association are identical. And besides this the National Reformers have pledged themselves to join hands with the Catholic Church as soon as *she* is ready.

More than this, this is only that at which the Papacy itself is aiming in this country. Pope Leo XIII. commands that,—

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church."

Senator Blair's constitutional amendment and religious legislation are modeled exactly "on the principles of the true church;" and the Prohibition party is pledged to such legislation; therefore the aim of the Prohibition party and the aim of the Catholic Church, so far as religious legislation is concerned, are identical. *And they are working together to secure it.* At the county Prohibition convention for Tulare County, Cal., held in Tulare City not long ago, a Catholic priest was introduced by a Methodist minister, and made a strong speech and offered the Catholic Church free to the Woman's Christian Temperance Union, at any time, to hold their Prohibition unions in. About the same time a Catholic priest spoke in a Prohibition convention in Los Angeles, in which he made most prominent the necessity for religious legislation, particularly in regard to enforcing the observance of "the Lord's day," as Senator Blair's Sunday Bill provides. These things greatly please the Prohibition party, the Woman's Christian Temperance Union, and the—Catholic Church.

Now we would like for some Prohibitionist to tell just about how much any advocacy of Prohibition by the Catholic Church is worth, while everybody knows that there is not a saloon keeper in all the land who cannot keep a saloon and be a member of the Catholic Church as long as he lives, and (if he pays money enough) go straight through purgatory without even getting scorched, when he dies. We can tell what it is worth, and that is, just what influence and support the Catholic Church can get out of the Prohibitionists in accomplishing the Papal scheme of causing "the constitutions of States, and legislation, to be modeled on the principles of the true church."

That is what it is worth, and that is all it is worth. But if the Prohibitionists think that a safe investment, they have vastly more confidence in the wheedling charms of the Papacy than we have. For we never can

"The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity [of Rome] to such perfection that, among the contrivances for deceiving and oppressing mankind, it occupies the highest place."—*Essays Von Ranke.*

"Rev." "Sam." Small, the associate revivalist with "Sam" Jones, was Secretary of the National Prohibition Convention, held at Indianapolis. And what he wants to see, as stated in his own words at Kansas City, last winter, is this:—

"I want to see the day come when the church shall be the arbiter of all legislation, State, National, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact it into laws."

Was ever the Papacy more than that? Did ever the Papacy *ask* more than that? Could it ask more?

From these evidences it is plain that the Prohibition party, as it is, is set for the establishment of a religious despotism of which the Papacy shall be at least a part. And whoever works for, or votes, the Prohibition ticket, works and votes for the establishment of such a despotism.

The following letter, from a prominent Prohibitionist in an Eastern State, but who does not work for the Prohibition party as at present constituted, is sound and to the point:

"The church may adopt any form of government for itself that it chooses, but must keep hands off the civil Government. The worst despotism the world ever experienced was under a theocracy. The church party, misnamed Prohibition party, seeks to proselyte and carry on a religious crusade under the guise of a so-called political party. Put that party in power, and the priest and minister would supersede the judge, the jury would disappear, civil courts would give place to ecclesiastical courts, the public court room to the star chamber, the ordinary jail to the inquisition.

"My vote, and my voice, shall ever be for a free, civil, enlightened, and progressive Government.

"I am a dyed-in-the-wool Prohibitionist, and daily practice what I preach, but do not belong to the clerical party."

This letter exactly expresses the views of the SENTINEL. The AMERICAN SENTINEL is entirely and consistently in favor of Prohibition; but it is not in any sense in favor of religious legislation. What we here say is not against Prohibition, but against the religious legislation element, the Church and State element, in the Prohibition party and in the Prohibition platform. Opposition to Church and State was hissed and yelled down in the California State Prohibition Convention of 1888. And a consistent Prohibitionist told the Prohibition party in that same convention, that if they went into the campaign with the platform as it is, "they would have to pass half the time in convincing the people that it was not a religious movement." The Prohibition party, both State and National, have gone into the campaign with that very platform,

and that party may spend *all* the time in the endeavor, but it can never convince any thinking person that it is not a religious movement. The Prohibition movement as it is now manifested in the Prohibition party, and under its present platform, is nothing else than a religious movement; and that is only what the majority of the preachers, whether Protestant or Catholic, have in view who are making themselves so prominent in behalf of Prohibition—they are only making Prohibition the stepping-stone to religious legislation, and the establishment of their own power by it. And in view of the ecclesiastical engineering of the Prohibition party, Dean Milman's weighty words are of living importance to every American citizen: "In proportion as ecclesiastics become co-legislators, heresies become civil crimes and liable to civil punishments."

The AMERICAN SENTINEL is in favor of prohibition everywhere and all the time; but it is not in favor of religious legislation anywhere at any time. We would shut the saloon everywhere and forever, not because it is irreligious nor because it is violative of the law of God, for with such reasons the civil power can have nothing to do, but because it is uncivil. If the saloon were only irreligious, or were only violative of the law of God, the State would have no right to interfere with it to any extent whatever. But as it is essentially uncivil, the State can and ought to abolish it entirely, yet never with any question as to whether or not it is irreligious or violative of the law of God. We would shut the saloon for the same reason that we prohibit the carrying of concealed weapons.

We know there are many Prohibitionists who, like the correspondent whose words we have quoted, are as much opposed to religious legislation, or priests in politics, or churches in civil affairs, as we are; we know that in the California State Prohibition Convention there were powerful speeches made against the Church and State element in the Prohibition party; but that element carried the day, and that element rules in the so-called Prohibition party; and whoever would not help forward the union of Church and State, and the establishment of a religious despotism in this Nation, should be as far as the East is from the West from voting the present Prohibition ticket, or working in any way for the Prohibition party as it is.

A. T. J.

The Catholic Review on Sunday.

THE Catholic Church is ready with its advice on the Sunday issue. Some time ago the *Catholic Review* said to the workingmen:—

"The time is near at hand when those who have so warmly advocated eight hours as a workman's day, will find it necessary to agitate for six days as a workman's week. If the labor organizations are really anxious for an issue on which they can have the help of the vast majority of the American people, let them take up this of Sunday labor. They will find enormous obstacles to contend with in the widespread avarice of the non-Catholic workingmen as well as of the capitalists. If

the limit of a day's labor to eight hours is calculated to restrain the over-production to which they object, the cessation of Sunday labor, which is now carried on to an extent enormously in excess of what the general public is disposed to believe, would exercise a still further restraint in this direction. If the labor associations are sincere in their professions, they will find that temperance—if not total abstinence—on all days of the week, and the Christian observance of the Lord's day, will tend greatly to diminish many of the evils of which they justly complain."

Rome and the Public Schools.

ONE day in the late Convention of the National Educational Association, Professor Morgan, of Rhode Island, in replying to criticisms upon the public school, said that the opposition to the public schools comes from Roman Catholicism. The next day the following "open letter to the heads of the departments of the National Educational Association," appeared in the *San Francisco Chronicle*. The writer is chancellor of the archdiocese of San Francisco:—

GENTLEMEN: When the National Educational Convention, now in session in this city, and over which you preside, began its work, we were told that the great object of the convention was in the assembled wisdom of numbers to compare methods, to interchange ideas, and unify the best methods of promoting the object of the public schools.

We were naturally led to suppose that one other object would be carefully kept in view, namely, to maintain inviolate the boasted characteristic of the public-school system of this country, namely, its non-sectarian character.

Now, gentlemen, while these expectations were most reasonable, I beg to express what I believe to be the feeling of the great Catholic body of this community, including, I feel assured, every Catholic teacher in that convention, whether living here or coming hither from elsewhere, namely, our utter amazement at seeing your sessions regularly opened with prayer by Protestant ministers, representing the various Protestant denominations of this city.

This we might have tolerated to gratify those who delight to pray in public places, but we certainly cannot permit to go, without a respectful protest, such remarks as the following. I quote from this evening's *Bulletin*. The report given of the gentlemen's words is substantially the same in the *Post* and the *Report*. Prof. Thomas J. Morgan, of Rhode Island, said:—

"This rising opposition to the public schools comes from Roman Catholicism, and this opposition means nothing but their destruction—with them a destruction of our civilization, of our liberties, a return to the horrors of the Middle Ages."

It is stated that these words were received with cheers and with hisses, but it is not said that these sentiments were repudiated by your presiding officer. Perhaps it was not his duty to do so. But if not, it is due the public to say that these sentiments are an insult to, and an outrage upon, the feelings of half the community in which this convention is sitting; an outrage upon the feelings of a large number of teachers composing that convention; an insult to the largest body of Christians in this great and free country, where, until now, it was supposed that no law, not even a school law, should operate or permit such insult. Since the Catholic body of this

country pays more taxes than any other body of Christians to support these schools, shall we then be insulted and outraged and have no means of redress? I ask the fair-minded of every shade of opinion if this is not true.

It is not true that "this rising opposition to the public-school system comes from Roman Catholicism" alone. Some of the best and purest men and the ablest and profoundest thinkers outside of Roman Catholicism are as much opposed to it as Catholicism is.

Gentlemen, is it fair, is it honest, to oblige teachers to attend that convention under pain of incurring the displeasure of the School Board, and thus insult them in this way? I ask the heads of this convention to answer.

Very respectfully,

GEORGE MONTGOMERY.

San Francisco, July 19, 1888.

The following is Professor Morgan's reply:—

To the Editor of the Chronicle—SIR: Will you kindly allow me space for a very brief reply to Rev. Father Montgomery's "protest" against my remarks yesterday, which you publish to-day?

I assume all responsibility for my utterances and do not wish "the heads of departments" to be censured for what I have said.

I wish, however, to disclaim any intention of "insulting" my Roman Catholic fellow-citizens. Some of the best friends I have in the world are Roman Catholics. If in the hurry of a three-minute utterance on a great theme I used any words that could be regarded as insulting, I greatly regret it.

The point I wanted to make was this: I was asked, What answer can we give to the criticism made upon the public schools that they fail to cultivate the religious sentiment or to teach morality? My reply was that a part of this criticism comes from the Roman Catholics, and I asserted that the Catholics who make it would be satisfied with nothing less than the destruction of the public schools and the substitution therefor of parochial schools. In other words, the charge that the public schools are "godless" means that they are not Roman Catholic, and should be destroyed.

Not to multiply authorities, let me cite the words of Rev. F. T. McCarthy, S. J., used in a sermon reported in the *Boston Journal*, December 23, 1887. He says the public-school system "is a national fraud." "It must cease to exist, and the day will come when it will cease to exist." "There are some 8,000,000 Catholics in the United States, and they protest against this institution." "It is subversive of the rights of the individual, subversive of the rights of the family, subversive of the rights of religion, and subversive of the divine rights of God himself." The States "have no right to educate." "God never gave a commission to the State to educate." He asserts that if Catholics patronize the "godless" public schools, when they have other schools to send to, "they are guilty of mortal sin."

The priest, whose words I am quoting, declares that he is not "giving his opinion," but laying down "the teachings of the church."

I respectfully submit that if Rev. Mr. McCarthy correctly represents the Catholics then they are in favor of the absolute overthrow of the American public-school system, and the criticism on the schools that they are godless is not made with a view of improving them, but is intended to undermine and destroy them.

As a teacher, a member and an officer of the National Educational Association; as a friend of the public-school system; as one who believes that our free Government rests upon the virtue and intelligence of our people—I felt at liberty when called upon to answer the grave criticism made upon our schools, to point out the animus of the criticism, so

that we may know for what we are contending.

If Father Montgomery and the Catholics of the Pacific Coast agree with Father McCarthy, of Boston, I do not see that they have anything to complain of in what I have said. If, however, they do not accept his teachings, if they are the friends of the public schools, no one will rejoice over that fact more sincerely than I will.

THOMAS J. MORGAN.

San Francisco, July 19, 1888.

We shall not attempt to add anything to Professor Morgan's reply, as to the merits of the case; but there are two expressions used by the priest to which we would call attention for a moment.

The first of these is that in which he speaks repeatedly of Professor Morgan's words being an "insult and an outrage." Priest Montgomery knows that the Professor states the fact. Priest Montgomery, and everybody else, knows that Roman Catholicism, everywhere and always, is opposed to our public-school system. Everybody knows that Professor Morgan stated the fact. And it is neither an insult nor an outrage publicly to state what is publicly known. The priest says there are some outside of Roman Catholicism who "are as much opposed to it [the public school] as Catholicism is." Whoever outside of Roman Catholicism opposes the public-school system is but a Roman Catholic in disguise, for the principle of his opposition is essentially Roman Catholic. More than this, nine-tenths of those who oppose the public-school system, outside of the Catholic Church, do so expressly to please the Catholics and so secure their co-operation in carrying into operation certain religio-political schemes which both have in view, and which will end in that which Roman Catholicism has long desired—the destruction of the American public-school system.

The other expression is that in which the priest says that "to gratify those who love to pray in public places," the Roman Catholics "might have tolerated" the opening of the sessions of the convention "with prayer by Protestant ministers, representing the various Protestant denominations." Mr. Montgomery should be told that the American people know no such word as "tolerate." "What other nations call religious toleration we call religious *rights*." That Educational Convention had the *right* to have its sessions opened with prayer by anybody whom it should choose, or opened without prayer at all, just as it should choose. And when Mr. Montgomery talks of "tolerating" it, he casts a slur upon every man who has any respect for himself. In 1827 Lord Stanhope said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but a time will come when it will be spurned as an insult." That time has now come. And every man who is acquainted with the true principle of liberty will consider it an insult when anybody, be he so-called Protestant or straight-out Catholic, proposes any such thing as religious "toleration." The vocabulary of American ideas knows no such word as "toleration;" it asserts RIGHTS.

A. T. J.

Political Cowards.

POLITICAL courage is a quality which in the present day seems to be applied only to the heroes of the past. We revere the sterling bravery of Washington, the calm determination of Lincoln, and the dogged tenacity of Grant, but when we look about us to-day, to whom of our leading men can we apply the epithet "courageous"? In a democracy, of all forms of government, courage is the quality above all others which should command the respect of the people and lead to successful results. In a government of the people the man should rule who has the courage of his convictions, and will boldly outline a policy and defend his views to the end. Unfortunately, in the anomalous condition of the politics of this country, the man who is usually most successful is he who best understands the manipulation of the factions, and not he who throws down the gauntlet of his convictions and stands ready to champion his views without regard to personal expediency or consequence. This is an age of little men and tricksters; the great leaders of the past decade are fast disappearing, and those who survive have passed the time of political activity.

The political developments of late years tend to show that the less courage a man possesses the more sure he is of political preferment. The man who stands for his convictions is respected for his bravery by the honorable, thinking members of the community; but the party managers will have none of him, as he is sure to be offensive to this faction, or cannot be manipulated by that clique. The man with a record must of necessity have made enemies, and for that reason is considered an impossible political candidate. By the time a man has been found who is unobjectionable to the Fiji element—who is sure of the Hottentot vote, and can command the support of the Hindoo influence—all that remains is a mediocrity as much resembling the ideal statesman as the fabled ass in the lion's skin is like to the monarch of the forest. Pure partisanship is always the most circumspect of courses, and the only road to greatness is to strike out a bold and independent line of conduct. Parties are the exponents of principles, and leaders must be the inaugurators of progression, else party and leaders will sink into negative inaction.

This lack of courage amongst politicians does not signify that the American nation is without courageous men; it merely means that under the influence of our heterogeneous democracy the politicians have constructed a monstrous bugbear, in the form of what they are pleased to term public opinion, and which, to their view, possesses as many eyes as Argus, each ready to scrutinize every act which may be considered offensive to the multifold interests of the community. So accustomed are politicians to cower before this self-constructed terror of public opinion—which, in reality, is but the divisional interests of the machine managers—that they dare not risk initiating a new policy, which they believe to be essential to the nation's safety, and pro-

gressive enough to depart from the stereotyped traditions of their partisan organization. Democracy itself is not responsible for this state of affairs, as the real public opinion—and by this is meant the view of the nation at large—is quick to praise any aggressive action tending toward needed reform; but the political oligarchy which stands between the people and the would-be reformer has so surrounded itself with demagogical power that it unhesitatingly slaughters any would-be reformer before he can appear before the people and demand their suffrage.—*America.*

The Papistic Element in the National Reform Movement.

THE *Christian Statesman*, organ of the National Reform Association, puts forth a full-fledged Papistic theory, in an editorial upon "The Sabbath and Its Legal Safeguards." It asserts that all "intelligent and earnest friends" of Sunday should unite to accomplish the following points:—

"1. To the maintenance of every right and wise safeguard of the Sabbath rest which is now to be found on the statute-books of the nation. The fundamental principles in view of which we must judge of the wisdom and rightness of these statutes are these: The supreme authority of Almighty God as the Creator and Lawgiver of the world; the fact that he has, from the beginning, and through all dispensations, reserved one-seventh of man's time as his portion, to be employed, not according to our judgment or inclination, but according to his direction.

"2. These defenses must be restored where they have been overthrown.

"3. To meet the altered conditions of our modern society, the laws must be enlarged and strengthened. The fine of four dollars and some cents, which sufficed to detain a Conestoga wagon until Monday in the days when all freight was carried across the Alleghanies in such conveyances, is ludicrously inadequate as a means of regulating the vast railroad system of to-day. The same is true of other lucrative and gainful occupations. To adjust penalties wisely, so as to meet the changed conditions of society, and to preserve the efficacy of the law, is one of the delicate, but imperative, tasks of statesmanship, and one for which our modern statesmen have shown little aptitude or inclination. They must be admonished and instructed by the aroused conscience of the Christian public, and if they refuse to heed they must be replaced by men who will.

"4. The action of the general government must be brought into accordance with the requirements of the Sabbath. Among the most needless, most extensive, and most injurious forms of Sabbath desecration in the land to-day is the transportation and distribution of the mails on the Lord's day. It is needless, because our telegraph system, wisely employed, obviates the necessity for any mail service on that day. In the face of the fact that London, with its five millions of inhabitants, the commercial center of the world, has neither collection nor delivery nor dispatch of letters on the Sabbath, the plea of business necessity for this form of labor on the day of rest is inadmissible. Yet none save those who have carefully informed themselves have any idea of the amount of labor performed on the Sabbath by our postal employes, of the rapidity with which this service on that day is extending itself over the land, or of the inevitable consequences which it is drawing in its train.

On this and on other points the reformation we seek must extend to the general Government.

"5. The law of the Sabbath must, by the intelligent and deliberate decision of the people, be embodied in our Constitutions, State and National. The American people are learning great lessons in these days touching the nature and purpose of written constitutions of government. They are discovering that by means of constitutional provisions they can lift great subjects, on which they have reached conclusions, out of the realm of political chicanery and party strife and set them on high as the declared policy of the State or of the Nation, which parties will vie with one another in extolling, and which all public officers are sworn to execute. So sacred and important an interest as the Sabbath deserves a place among the high provisions of fundamental law. The temperance reformation is carrying the enlightened verdict of public opinion to its legitimate expression in these great instruments of the Nation's will. The rising controversy regarding the authority of the divine law of the Sabbath over communities and Nations, will seek and will find its final settlement in the same way.

"All these considerations justify and illustrate the work of the National Reform Association, whose object, as declared in its constitutions, is 'to maintain existing Christian features in the American Government, to secure needed reforms in the action of Government touching the Sabbath [and other kindred matters], . . . and to secure such an amendment [or amendments] to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the Government on an undeniable legal basis in the fundamental law of the land. What Christian citizen, and what friend of the Sabbath, can hesitate to lend his co-operation to the work of such a society?'"

Summarized, the above says: Sunday laws must be maintained, enlarged, and strengthened by heavier penalties. The officers who will not execute such laws, must be removed to make room for those who will. The mail service and similar National institutions must be compelled to conform to the Sunday laws. That all this may be the better and more securely attained, the Sunday laws must be made a part of the constitutional law of the States and of the Nation. These ends justify the existence and the purposes of the National Reform Association. All this should be done on religious grounds, and in conformity to the law of God.

And yet the *Statesman* insists that it does not aim at a union of Church and State, but only at a union of Christianity and the State. This is a distinction without a difference, and the plea is an evasion. When the Christians of the United States, acting in concert through a Christian political party, have thus subordinated the National Constitution to a common creed, there will be set in operation the machinery of a spiritual despotism, un-Christian-like, and destructive of liberty of conscience. It would be a State church, composed of united denominations, whose common creed would find expression in constitutional law, State and National. This creed would be the political platform of the Christian party, which the *Statesman* hopes to form through a union of the National Reformists and the

Third Party Prohibitionists. A President of the United States, elected on such a platform, or a dictator after the model of Oliver Cromwell, would be bound to enforce the creed of those placing him in power. Even revolution, in the name of religion, would be a legitimate part of such a program. No amount of evasive statements and smooth rhetoric can disguise the logical results which are involved in this movement. Religious intolerance and civil proscription of all who could not yield submission to such a civil authority, would be the unavoidable result. Such a conception of the functions of the State in religious matters is a compound of Jewish theocracy and the State church of pagan Rome. It is Romanism in disguise. The Roman Catholic Church of the world might well join in such a movement, as being a most effectual one against her lost children, the Protestant churches.

Rome must have an especial interest in the application of this principle to our Sunday laws. Sunday legislation is Rome's first-born and well-beloved child. It is the only point of common union left between her and Protestants. Let the National Reform movement concerning our Sunday laws reach a point where the Roman Catholic power in the United States, thrown into the balance, would turn the scales, and Rome could dominate the National Government far sooner than she can hope to do in any other way. Holding thus the balance of power, the way to the gradual suppression of Protestantism would be plain. Neither is it improbable that by some "bold stroke," which Rome knows so well how to make, this humiliation of Protestantism would not be gradual. Rome could thus make Protestants their own executioners.—*The Outlook.*

The Inquisition.

Not to go outside of the Roman Catholic Church, the doctrine on which the Inquisition was founded is by no means abandoned by that church, nor even less tenaciously held, than it was in the fourteenth and fifteenth centuries. The object of the Inquisition was not to punish *crime*, but to suppress *error*. It recognized no distinction between crime and sin, between offenses against man, of which man may take cognizance, and offenses against God, of which God alone can take cognizance. It was an organized revolt against the law, "Judge not, that ye be not judged." It made inquisition into the secret thoughts and interior life of the people, and judged them, not merely for acts perpetrated, but for opinions entertained. "The duty of the Inquisition, moreover, was distinguished from that of the ordinary judge by the fact that the task assigned to him was the impossible one of ascertaining the secret thoughts and opinions of the prisoner. External acts were to him only of value as indications of belief, to be accepted or rejected as he might deem them conclusive or illusory. The crime he sought to suppress by punishment was a purely mental one—acts, however criminal, were beyond his jurisdiction." Hence it was that disavowal of the heresy charged was of no avail; if persisted in, it was often

regarded only as evidence of contumacy. Hence, too, arose the use of torture, to compel the heretic to confess that he entertained the heretical opinions charged upon him; for only by confession and penance could he be redeemed from the sin; and we must give the inquisitors credit for laboring often for the salvation of the soul, though by means that were full of cruelty to the body.

One of the lessons which this history has for us is that no faculty is more cruel than that of conscience, when it is directed by self-will, not by faith and love. Now, the Roman Catholic Church has by no means abandoned its claim to judge of the thoughts and intents of the heart. It has by no means accepted the modern distinction between crimes and sins, nor agreed that to man is given alone the right to judge of and punish crime, and that God has reserved to himself the exclusive jurisdiction of sins that are not crimes. Still less does it accept the Protestant doctrine—which we believe also to be clearly New Testament doctrine—that the function of the church is a teaching, not a ruling, function, and that the State and Church should be forever kept separate. “In no age of Christianity,” says the “Catholic Dictionary,” “has the church had any doubt that in her hands, and only in hers, was the deposit of the true faith and religion placed by Jesus Christ, and that, as it is her duty to teach this to all nations, so she is bound by all practical and lawful means to restrain the malice or madness of those who would corrupt the message or resist the teacher.” And it specifies the act of Paul in striking the sorcerer, Sergius Paulus, with blindness, as an evidence of the right of the church to punish false doctrine.

Similarly the late Pope, Pius IX., explicitly reckons among the errors of our times the doctrine that “the church has not power to use force,” and anathematizes those who deny that it possesses the authority by which it “pronounces upon what is lawful and what is not lawful,” even in public and social actions, or who assert that its laws “have no binding force until they have been confirmed by the sanction of the civil power.” Indeed, the very existence of the confessional is a continuous claim by that church of a right and a duty to inquire into the secret thoughts and inner life of at least all its communicants; while its writers frankly concede that, if it no longer uses force to compel obedience to its laws, this is due, not to the want of will, but to the want of power. Nor is this disregard of the distinction between crimes and sins, and this notion that the State could be redeemed if only the church and the ministry, or at least professedly Christian people, could get the control of politics, and the prayer-meetings become primaries, by any means confined to Roman Catholic circles. But this hint must suffice; to follow it out would take us too far from our immediate and legitimate purpose.

There is no room here to write or even to suggest the history of the Inquisition. . . . It is a history of despotism, inaugurated by

conscience, but carried on by greed and by ambition. It is a history of the awful results which flow from lodging despotic power in the hands of any man or class of men—results more awful the more conscientious the men are to whom it is at first intrusted. It is a history which illustrates and enforces the truth that it is not safe to lift any set of men above the laws, or to give to any set of men irresponsible power over their fellows. It is a history, not merely of the Roman Catholic Church, but of humanity, and one which in a different form might easily be repeated if ever a like power were lodged in any class, civil or ecclesiastical, Papal or Protestant.—*Christian Union, in notice of Lea's History of the Inquisition.*

The Pope and the Clergy.

DURING the winter of 1853-54, the Senate of the United States was discussing the Nebraska Bill. A protest against the passage of that bill was sent to the Senate, signed by three thousand and fifty “clergymen” of New England. This memorial called out an earnest and curious debate, as the Senators felt the full force of the “astounding fact” that here was a body of men, in this age and country, claiming that they “were authorized by the Almighty, and in his name, to pronounce an authoritative judgment upon a political question pending before the Congress of the United States.”

This debate on the clergymen’s memorial provoked the wrath of the entire fraternity. A public meeting of twenty-five clergymen of the city of Chicago was soon held to discuss the Senate debate. This body of clergy also sent in a protest “in the name of Almighty God,” and signed it “as ministers of the gospel of Jesus Christ,” and accompanied the protest with four resolutions.

This second clergyman’s protest and resolutions were sent to Senator S. A. Douglas, whom these clergymen boldly accused of “want of courtesy and reverence toward man and God,” in his speeches on the first memorial.

This was a grave charge for clergymen to prefer against Douglas, and it aroused the Little Giant. He replied to this charge and reviewed the debate on the memorial of the three thousand and fifty, and then paid his best respects to the protest and resolutions of the twenty-five Chicago clergymen. In pamphlet form I have his letter, dated Washington, April 6, 1854.

Since reading many comments on the Pope’s late rescript on the political affairs of Ireland, I have re-read the letter of Senator Douglas to Protestant clergymen in this country, who tried to dictate to the Senators of the United States how they should vote on a political question. The claims of Leo XIII. are not any more extravagant or startling than the claims of Protestant clergy in this age and country. Have the clergy of to-day repudiated the high claim of “speaking in the name and by the authority of Almighty God”?

This year there have been several great assemblies of “ministers” in New York and in

Philadelphia, and I have carefully read the reports of their proceedings, but have failed to discern that the assumption of the divine prerogative of speaking by the authority of Almighty God, has been denied. Without this sweeping prerogative, the clergy know that their words are wicked.

The Chicago clergy charged that “the whole tone and spirit of the debate” on the New England clergy’s memorial, was “an outrage upon the privileges of a large and respectable body of citizens,” and “upon the claims of the divine name, word, and institution.” They insisted on being recognized in their “office as ministers,” who had lost none of their prerogatives as citizens when “called of God” to be his vice-regents.

But neither the New England three thousand and fifty, nor the Chicago twenty-five clergymen, approached the Senate of the United States in their capacity as *citizens*, whose right to petition either or both houses upon any subject of public interest pending before that body, never should be denied. They declared that they came before Congress as ministers, in the name of Almighty God, to pronounce “his will upon all points of moral and religious truth.” In this high character, the Government does not know them.

Those New England clergymen, of different religious denominations, in “their official characters as ministers of Almighty God, and in his name, protested against the passage of the Nebraska Bill” as a “great moral wrong;” as a matter “exposing us to righteous judgment of the Almighty.”

The Senators who objected to this protest urged that the protest was not presented in the name of citizens, or human beings, nor in the name of any human authority or civil right. Its obnoxious feature was, the signers “assumed the divine prerogative and spoke to the Senate in the name of Almighty God.” This conduct was understood by Douglas and other Senators as “asserting a divine power in the clergy of this country higher than the obligations of the Constitution, and above the sovereignty of the people and of the States,” and, in virtue of this “divine power,” to command Senators how to vote on any question.

In the eyes of Douglas, this assertion of a divine power in the clergy, when adopted and repeated by the Chicago clergymen in their protest and resolutions on behalf of their New England brethren, looked as if it was the “fixed and deliberate purpose” of all the clergy of different religious denominations, to “force an issue upon this point [divine authority] with the civil and political authorities of the republic.”

The Chicago clergymen “removed all obscurity and avowed the purpose distinctly and boldly” in this resolution, sent up to the Senate of the United States:—

Resolved, That the ministry is the divinely appointed institution for the declaration and enforcement of God’s will upon all points of moral and religious truth; and that, as such, it is their duty to reprove, rebuke, and exhort, with all authority and doctrine.”

Has the leopard changed his spots?

Let the reader note that this bold resolution, so sweeping in its claim of authority, was adopted by a council of twenty-five Protestant clergymen of different denominations, assembled in Chicago in 1854.

Pius IX. had then been nearly eight years on his pontifical throne, reared upon the ruins of the throne of the Cæsars. That proud, shrewd, and power-grasping old monk must have been pleased at what he also considered a daring invasion of his prerogatives, when he read this resolution of the Chicago clergymen. And their sincerity in the reality of their "divine appointment" was revealed to the astonished old man, in the sending of this resolution to the Senate of the United States.

Cardinal Manning boldly asserted in the name of the Pope: "I am the sole, last, supreme judge of what is right and wrong." Not much bolder than the resolution of the Chicago "divines."

The Pope interferes on the "moral bearings" of the affairs in Ireland now. Our Chicago "divinely appointed ministry" asserted before the Senate of the United States that "it is our duty to recognize the moral bearings of the conflicts of political parties, and to proclaim, in reference thereunto, the principle of inspired truth and obligation." Whew!

Whenever these "divinely appointed ministers" please to "declare in the name of Almighty God," that a measure, passed by Congress, signed by the President, interpreted and sanctioned as constitutional by the Supreme Court, is, in their judgment, "immoral and unrighteous," those who obey Congress expose themselves to the wrath of the Almighty. If this is not equal, in haughty arrogance, to any assumption of the divine prerogative ever uttered by any Pope of Rome, I know not how to distinguish between the pretensions of these divine functionaries.

What say the present "ministry"? As an organized, "divinely appointed" body, those clergymen spoke "in the name of Almighty God," to the constituted authorities of this young, free nation! Thirty-four years have passed away since Senator Douglas informed the clergy that "your claims for the supremacy of this divinely appointed institution are subversive of the fundamental principles upon which our whole republican system rests." This clerical presumption makes its existence known in various ways, even in these days. As a "divinely appointed institution," even this present year, it will propose to apply the test of inspired truth to each of the political contests, "and presume, in the name of God, "to exhort and rebuke with all authority."

With Douglas, I say: "I cannot, shall not, recognize in your divinely-appointed institution, the power either of prophecy or of revelation."

Douglas wrote his reply to the protest and resolution of the Chicago clergymen, in April, 1854. I can well remember his canvass of 1856, seeking the Democratic nomination for President. How much his bold repudiation

of the arrogant claims of the "divinely appointed institution of the ministry," as the one only competent tribunal to both "declare and enforce God's will on all points of faith and morals," had to do with the fierce opposition which Douglas had to endure until his death, June, 1861, cannot be estimated. The clergymen never forgave the man who questioned their assumption of the "divine prerogative of the Almighty God."

Senator Mason, of Virginia, in the debate on the New England Memorial, said that when men came before Congress as vice-regents of the Almighty, they came "as a class unknown to the Government—a class whom the Government does not mean to know in any form or shape."

Both Douglas and Mason have joined the "silent majority," but their earnest, outspoken warnings remain on the national records for the instruction of other "constituted authorities." The "Government does not mean to know" any class of men as the "vice-regents of the Almighty." Has the "Government" changed its intentions?

The other day, after the laying of the cornerstone of the great Papal university, with a great parade, in Washington, Mr. James Gibbons, not as a citizen, but as a prime minister of the Pope of Rome, decked out in gorgeous robes of red, as cardinal, head of the church in the United States, went to the White House to introduce his obedient servants, the bishops, to the President. After this service was performed, so great was the crowd, and so strong the desire to behold a live cardinal, that the said Gibbons was forced to hold a kind of informal reception in the famous east room.

Senator Butler, of South Carolina, was right when he, in that public debate, charged those clergymen with assuming "to be the foremen of the jury which is to pronounce the verdict and judgment of God upon earth." He saw their true disposition, their best-liked avocation, when he said they "would convert the lamb into the lion, going about in the form of agitators seeking whom they might devour," hiding in their dark or red robes of hypocrisy.

The Government cannot afford to know these men claiming to exercise the divine prerogative in any form or in any shape. Various are the forms or shapes of this "arrogant and insatiable priestcraft."—*James S. Bell, in Christian Leader.*

AMERICA is a country where politics is brought to the attention of every man, but Americans know less about public affairs than almost any other nation. The English read all the debates in Parliament, and carefully study all questions. They know all their Ministers by name, and feel almost personally acquainted with the leaders in the House of Commons. Every four years the American is aroused by the excitement of the presidential campaign, but during the intervening period he pays little attention to public affairs, and leaves all questions to the politicians.

In England the papers contain extensive

accounts of all the proceedings of Parliament, while in this country the reports of the actions of Congress are condensed, and in many papers are banished to the supplements, while base-ball and divorces are described in every detail. We do not study sufficiently the questions of the day, and are not sufficiently cognizant of the actions of our Representatives. How many Americans can name twenty-five United States Senators, with the States they represent? How many know, by name, the Cabinet officers, or the Justices of the Supreme Court? We like to hurrah for someone during the campaign, but we do not sufficiently weigh the question as to whom we shall hurrah for.—*America.*

The Sentinel and the Woman's Christian Temperance Union.

THE following letter is from a thorough-going National Reformer. We willingly give it space.

EDITORS AMERICAN SENTINEL: Your last month's article, under the head of "The AMERICAN SENTINEL and the Woman's Christian Temperance Union," and signed "A. T. J.," will bear criticism; and I hope you will permit a friend of the Woman's Union to write a word in their defense.

1. Your assertion that the W. C. T. U. is in favor of using the civil power to compel people to favor or to practice Christian temperance, or to compel people to conform to the principles of temperance, is unfair because it is untrue. No temperance society known to the writer is "in favor of using the civil power to compel anybody either to favor or to practice" temperance. Yet all agree that no license should be granted to sell liquor to common drinkers. But there is a vast difference between "compelling people to favor or practice temperance" and compelling men to desist from selling poison to people who wish to poison themselves.

3. You err when you say that "Christian principle knows no power but the power of God as manifested in the gospel of the Lord Jesus Christ." This is a grave error. There is a divine power in law as well as in the gospel. God is the Author of both. "The powers that be are ordained of God." That means *civil* powers. "There is no power but of God." This, too, includes *civil* power. "He beareth not the sword in vain." This means the *civil* men; and he who "resisteth the power resisteth the ordinance of God." If civil government has not the power to pass civil law to prohibit the liquor traffic, then it bears the sword in vain. "The law was made for man-stealers." This means *civil* law. And there is power as well as majesty in law, because all righteous law is from God, the source of all power. And "rulers," *civil* rulers, legislators, governments, "are not a terror to good works, but to the evil." The SENTINEL knows very well what kind of works, whether good or evil, are perpetrated by saloonists. The women are worthy of commendation, not of censure, for endeavoring to bring the power of *civil* law to bear against saloons. Your charge against the W. C. T. U. is unjust. All temperance prohibitionists wish the power of law to be brought to bear against the ruinous traffic.

And why should not Christian women, as well as Christian men, desire civil prohibition? Why are you so "decidedly opposed" to such "*political aspirations* of the Woman's Christian Temperance Union"?

That I may not occupy too much of your space, what I wish to say further in defense

of the women must be deferred until your next number.

N. R. JOHNSTON.

Mr. Johnston's denial on behalf of the Woman's Christian Temperance Union will not answer. It is not sound. The National Woman's Christian Temperance Union Convention of 1887 declared "Christ and his law to be the supreme authority in National as in individual life," and in other places it is added, "to whose laws all human laws should conform." Human laws are made to be enforced; if not enforced they are a nullity. If therefore the law of Christ is of supreme authority in National life, and human laws are to conform to it, then the enforcement of such laws can be nothing else than to compel men to practice Christian duties, whether of temperance or any other. Our assertion is only the logic of the Woman's Christian Temperance Union premises. It is therefore neither unfair nor untrue.

We know full well that "the powers that be are ordained of God;" we also know that though they are ordained of God, they are not ordained to exercise any authority in things which pertain to God. The *civil* powers are ordained only to the exercise of power in *civil* things, and not at all in moral or religious things.

"Christian women as well as Christian men" should "desire civil prohibition;" but it is essentially *religious* prohibition that is desired by both the W. C. T. U. and the Prohibition party, and not the religious prohibition of the liquor traffic alone, but the religious prohibition of things that are not irreligious nor even uncivil. And that is why we are "so decidedly opposed" to the *political* aspirations of the W. C. T. U., and the *religious* aspirations of the Prohibition party.

A. T. J.

Sound Sentiments.

THE following preamble and resolutions were sent to us by the organizations named. They have our hearty endorsement:—

WHEREAS, The Board of Education of the city of Boston has recently discarded a text-book from use in the public schools of the city, through the influence of a Roman Catholic priest, because the said text-book contains a historical statement with reference to the abuses of the Papal church at the time of the rise of Protestantism in Europe.

(The book is Swinton's "Outlines of the World's History," a standard text-book, and the objectionable language used by the author is as follows:—

"There was complaint of many practical abuses of the church, and at the claims of the Popes to interfere in the affairs of nations; and there was also a growing feeling among many, that not a few of the doctrines which were believed, and of the ceremonies which were practiced, in church were contrary to Scripture.

"It was in this state of affairs that there arose a dispute, trivial, indeed, in its nature, but which kindled a flame that quickly spread over most of Western Europe. When Leo X. came to the Papal chair, he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which

ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained the monopoly of the sale in Germany, employed as their agent Tetzl, one of their own order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars.")

And for this historical fact, stated in the mildest language possible, this text-book is excluded from the free schools of Boston, the honorable Board of Education bowing in meek submission to the arbitrary mandate of this hierarchy; therefore,

Resolved, By Camp 22 of the Patriotic Order Sons of America, of Leadville, Colorado, that we do most earnestly protest against this arbitrary ecclesiastical interference with the literature of the free schools of our land.

At this rate it is but reasonable to expect the next scene in the drama will be the expulsion of "Froude's History of England" as a text-book in our common schools, because the author states the truth respecting the bloody persecution of the Roman Catholics by the Church of England at the time of the execution of Mary Stuart by the rapacious Protestant, Queen Elizabeth.

Or, through the influence of some religious fanatic, some standard History of the United States will be discarded from use in our public schools, because the author records the abuses and prejudices of the early Puritans in their bitter persecutions of other denominations in New England; and in condemning to death poor old innocent women supposed to be possessed of witchcraft.

In passing this resolution of censure it is with no malice to the Catholic Church; but we would raise our voice equally strong against the interference of any Protestant Church in the dictation of the literature of the free schools of our common country.

Had this ecclesiastical edict have been prescribed for any parochial school, it would have been none of our business. But that such an outrage should have been perpetrated upon the public schools of the very city where the first battles were fought to free the American Colonies from British tyranny, beneath the shadow of Bunker Hill and old Faneuil Hall, the "cradle of American liberty," the city where once lived the Adamses, Franklin, Parker, and Wendell Phillips, it is enough to make these illustrious patriots return from the tomb and with sepulchral voices rebuke the pusillanimous cowards who compose the Board of Education in the so-called "Athens of America."

Resolved, That a copy of these expressions of our sentiments be forwarded to the Board of Education of Boston, and for publication in the *Boston Herald* and the *AMERICAN SENTINEL*.

Respectfully submitted,

T. H. BAKER,
W. H. VAN BUREN, } Com.
A. C. WILSON,

These resolutions were unanimously adopted by Camp 22, at their session July 16, 1888.

W. W. COBLE, Pres.
W. M. VAN BUREN, Rec. Sec.

And I certify that these resolutions were unanimously indorsed by Camps 5 and 13, at their session July 18 and 21, respectively.

WILLIAM P. HAYHURST, *District Pres.*

Bound Volumes of the Pacific Health Journal.

VOLUMES 1 and 2 of the *Pacific Health Journal*, from June, 1885, to November, 1887, inclusive, have been bound up in one neat volume, leather back and corners, cloth sides. It contains over 400 large octavo pages of very useful and instructive reading. Every family should possess a copy of this book. Price, post-paid, \$2.25. Address, *Pacific Health Journal and Temperance Advocate*, Oakland, Cal.

The American Sentinel.

THE demand for extra copies of the July, August, and September *AMERICAN SENTINEL* is so great that we have had to print a second edition of those three numbers.

The July *SENTINEL* contains: "A Sensible Letter," "The Entering Wedge," "The Church and State Bill," "The Presbyterian Cardinal," "Religion in Japan," "A Word of Warning," "Woman Suffrage," etc.

The August number contains: "A Calm View of National Reform," "Rome's Influence," "The National Reform Vice-Presidency," "Russia and Religion," "Let There Be No Alliance with Rome," "That Sunday Commandment," "National Reform in the South," "A Congressman's Opinion," etc.

And the September issue has been pronounced the best number of them all. It contains: "The *AMERICAN SENTINEL* and the Woman's Christian Temperance Union," "What Constitutes a Catholic School?" "Religious Wickedness," "The Savor of Tyranny," "Bad Institutions and Good Men," "The National Establishment of the Christian Religion," "The Political Value of Religion," "Comments on National Sunday-law Petitions," etc.

One copy of each of the above three numbers of the *AMERICAN SENTINEL* will be sent post-paid to any address for 10 cents. Sixty assorted back numbers of the *SENTINEL* (four different dates), post-paid, for \$1. One hundred back numbers, for \$1.50; or \$15 per 1,000 copies. Address, *AMERICAN SENTINEL*, 1059 Castro Street, Oakland, Cal.

OUR COUNTRY—THE MARVEL OF NATIONS.

ITS PAST, PRESENT, AND FUTURE, AND WHAT THE SCRIPTURES SAY OF IT.

By U. SMITH.

AUTHOR OF "SMITH'S PARLIAMENTARY RULES," ETC., ETC.

THIS is a new and popular work on a subject of the deepest interest to all American citizens. It takes a brief but comprehensive view of our Government from a *Historical, Political, and Religious Standpoint*.

The Sunday Question, Modern Spiritualism, and National Reform

ARE PROMINENT AMONG THE TOPICS ABLY DISCUSSED IN THIS WORK.

THE *MARVEL OF NATIONS* is a work of 300 pages. It contains a steel plate of the author, and over forty illustrations. It is printed in clear type, and bound in cloth; price, \$1.00.

Address, *AMERICAN SENTINEL*, Oakland, Cal

PACIFIC HEALTH JOURNAL

AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year, or with the 300-page premium book—"Practical Manual of Hygiene and Temperance," containing household and cooking recipes—post-paid for \$1.40.

Address, *PACIFIC PRESS*, Publishers, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER, 1888.

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

AN ardent State-religionist sends us the information all the way from Connecticut, that "Christ himself is to be the President of the United States . . . before long."

THE National Reform Association is circulating for signatures petitions to Congress asking that Senator Blair's proposed religious amendment to the Constitution may be passed by Congress and submitted to the States for their approval. One of these petitions was presented to the Prohibition County Convention of Wood County, Ohio, August 8. It was unanimously indorsed, and a copy of a resolution to that effect was sent to Senator Blair, together with the respects of the convention.

JOHN ALEXANDER, of Philadelphia, is the father of the National Reform Association, as such, and in the *Christian Statesman* of September 6 he congratulates the association on the introduction of the Blair religious amendment to the Constitution; declares "the National Reform Association ought to spare no pains and omit no effort which may promise to secure its adoption;" and further says:—

"Let us begin without delay the circulation of petitions (to be furnished in proper form by the Association), and let an opportunity be given to all parts of the country to make up a roll of petitions so great that it will require a procession of wheelbarrows to trundle the mighty mass into the presence of the representatives of the nation in the houses of Congress." And "let a mass convention of the friends of the cause be held in Washington, when the Blair resolution shall be under discussion, to accompany with its influence the presentation of the petitions, and to take such other action as may be deemed best to arouse the nation to a genuine enthusiasm in behalf of our national Christianity."

Isn't it about time that somebody was arousing to a genuine sense of the danger to civil and religious liberty, that inheres in this scheme?

THE newspapers report the proposed removal of a prominent chimney glass manufactory from Pittsburgh to Belgium. One of the reasons given for removal is the continual recurrence of strikes among the men employed here. A member of the manufacturing firm is reported as saying: "Just at the present time our works are lying idle and the men are sitting around and taking it easy. We want to be at work, and so do at least three-quarters of the men, but on account of the union not a single man dare go to work, nor do we dare to start up. It is just this condition of affairs that has almost decided us to pull up stakes and leave." We

shall not be surprised to hear of more of these removals in the near future. It must come to this or something worse if the business of "striking" is not brought to an end. It is a humiliating state of affairs outlined in the statement that three-fourths of the men in the glass manufactory desire to go to work, "but on account of the union not a single man dare go to work, nor do we dare to start up." Is there any tyranny in the land like this "union" tyranny? How can any industry succeed that is subject to it?—*New York Observer*.

Valuable Books.

PROTESTANT theocratical ideas, or ideas favoring the union of Religion and the State, are gaining ground in this nation with dangerous rapidity. The bold encroachments of the Catholic Church, and the hardly less bold encroachments of the Protestant churches, upon the civil power in this country, are both movements which deserve the most careful watching. Books which throw light upon these questions make most important reading just now. It is therefore with pleasure that we call special attention to three books which should be diligently studied by all. The first is,

"THE PAPACY AND THE CIVIL POWER."

This is a book written by Hon. R. W. Thompson, Secretary of the Navy under President Hayes' administration. It consists of twenty-three chapters, on the claims, the teachings, and the history of the Papacy in its relation to the civil power, with an appendix containing "The Bishop's Oath," "The Third Article of the Pastoral Letter of the Second National Council of Baltimore," "The Encyclical Letter of Pope Pius IX.," and "The Syllabus of Pope Pius IX." We have not space now for extracts; we can only say here that it is a perfect mine of invaluable information in regard to the meddling of the Papacy with the civil power, from the time of Constantine to this day, both in Europe and our own country. It has 750 well-printed pages, and is sold for \$3.00, post-paid. Not a family in the land should be without it. Send for a copy, and read it, and you will say so too.

The next is,

"THE EMANCIPATION OF MASSACHUSETTS."

This is a sketch of the establishment and working of the Puritan theocracy in Massachusetts, and her emancipation from it. It gives some—enough certainly—of the naked facts in regard to the cruel oppressions practiced by those who, to use Doctor Schaff's expression, "came from Europe to seek freedom for themselves, and then inconsistently denied it to others, from fear of losing the monopoly." Here, from original documents, is set down the record of some of the hideous enormities inflicted upon the Baptists, the Quakers, the witches, and other dissenters from the established religion, by the ruling preachers, to whom, says Bancroft, "in their self-righteousness, it never occurred that vanity and love of power had blinded their judgment." From

two or three statements it would seem that the author of the book is a skeptic, but that does not lessen the value of the facts which he sets forth. And just now, when the National Reform Association, aided by the Prohibition party and the Woman's Christian Temperance Union, is about to restore such a rule and make it national, and while a constitutional amendment to that effect is pending in the national Legislature, the important lesson to be derived from these facts should be fastened upon the mind of every person in the nation—the lesson that no ecclesiastics can ever safely be intrusted with the control of the civil power. The book has 382 pages, and will be sent post-paid for \$1.50.

The third of these books is,

"CHURCH AND STATE IN THE UNITED STATES."

This book is an enlargement of the inaugural address delivered by Philip Schaff at his induction into the professorship of church history in Union Theological Seminary, New York City. It states sound principles in regard to religious liberty, and the rights of conscience. It gives much valuable information upon the subject of the national and the State constitutions, and upon religious liberty in the countries of modern Europe. In discussing "The Nation and Christianity," and "The Connecting Links between Church and State," the author is inconsistent with the genuine principles which he lays down in the beginning of the book. Here he inculcates the idea that there is already in this nation a union of Church and State, while the object of the book at the beginning is to maintain the propriety of a separation between the Church and the State. The doctor, like thousands of others, is led into this inconsistency by the demand for Sunday laws. Anybody who studies the first parts of the book will have no difficulty in detecting the inconsistency of this part, nor will he find any difficulty in relegating it to that "limbo large and broad" to which it belongs. Yet even this part, inconsistent as it is, is not wholly without value, for it, with the judicial decisions accompanying it, serves most admirably to display the miserable sophistry under which even State Supreme Courts are willing to cloak Church and State ideas, and give Papal principles the sanction of the final judicial decisions in the highest courts of States, particularly New York and Pennsylvania. The book has 161 large pages, and will be sent post-paid for \$1.50.

All these books are for sale by Pacific Press, Oakland, California. Address accordingly.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - 30c.
To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, OCTOBER, 1888.

NUMBER 10.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

THOUSANDS of people are signing petitions for the National Sunday law, without a thought of harm to themselves or anybody else. Yet only harm to thousands of people can ever come from the enactment of such a law. Many of those who are signing the petitions would not do so if they knew the danger that there is in the enactment of the law. The SENTINEL clearly points out the danger. Therefore the SENTINEL should be placed in the hands of every person in the land. Are you doing your part to see that this shall be done?

NOT long since a Prohibition Convention was held in Visalia, Cal. The preachers were very active and enthusiastic in it; and they succeeded in arousing a good deal of enthusiasm in the body of the convention. After the convention had dispersed the following question was put to two of the preachers: "I suppose the object of this is, in the long run, to work it into a Sunday law?" And the answer was this:—

"That is what it is; but we are not saying anything about that now, till we get the thing in running order—then we will bring that in."

That is precisely the scheme which the preachers are working through the third-party-Prohibition movement, and that is just the way that they are working it. Under cover of Prohibition and temperance legislation they are working for the establishment of a religious despotism.

RECENTLY a preacher in Selma, Cal., delivered a sermon in which he said:—

"We have laws to punish the man who steals our property; but we have no law to prevent people from working on Sunday. It is right that the thief be punished; but I have more sympathy for that man than I have for him that works on that day."

This is directly in the line of things promised by the Prohibition party. Whenever any party sets itself up as the protector of the Lord, and legislates upon things pertaining to God, then offenses, or supposed offenses, against God take precedence of all things else. Heresy becomes the highest crime. Then the thief will be let run, and receive sympathy, while the man who quietly works at his lawful and honest calling is prosecuted, fined, and imprisoned. And Senator Blair's proposed amendment and Sunday law open the way for such men as this to carry their views into effect, by the civil power.

The National Sunday Bill.

THE National Sunday Bill, introduced into the United States Senate by Senator Blair, is a queer piece of legislation for this enlightened age and country, in more senses than one. We have referred to it in our columns before; but as the legislation itself is the first step taken in an endless controversy, this is ample excuse for referring to it again. But besides this there is sufficient material in the bill itself to justify a long discussion, and even continuous repetition, until the people shall see the danger there is threatening their cherished liberties and dearest rights.

We propose to notice it section by section, and call attention, briefly, to some of the moral and civil delinquencies that show themselves in the bill.

The first section embodies legislation in regard to "the Lord's day," and is as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employe of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section."

This is contrary to the word of Christ. Christ said: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." By these words it is clear that that which is the Lord's is not to be rendered to Cæsar, but to the Lord. Cæsar is civil government; therefore, we are not to render to civil government that which is the Lord's; with what is the Lord's Cæsar has nothing to do. Senator Blair's bill, in legislating upon that which pertains to the Lord, plainly sets itself against the word of Christ, and is, therefore, antichristian.

Again, this section declares that no person shall do any work, "nor engage in any play, game, or amusement, or recreation, to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof." This leaves it entirely with the other man, or with judge or jury, to say whether that which has been done was a disturbance; and that is only to make every man's action on Sunday subject to the whim or caprice of his neighbor. But "any condition of the law which allows the test of criminality to depend on the whim or caprice of judge or juror, savors of tyranny." The doctrine embodied in this section of the Blair bill is subversive of liberty. It attacks,

not only the inherent rights, but the constitutional rights, of every American citizen. For a sound judicial decision upon this principle of this section see the article entitled, "The Savor of Tyranny," in another column of this paper.

Section two is as follows:—

"Sec. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided*, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week."

The object of this section is to stop the carrying of the mails on Sunday; but yet any letter that relates to a work of necessity or mercy, or the health, life, or death of any person, which has the fact plainly stated upon the face of the envelope, shall be delivered on the first day of the week.

Section 3 is as follows:—

"SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent, servant, or employe of any person or corporation who shall willfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same."

This section embodies the same principle as the first in regard to the disturbance of others, and sets a heavy penalty upon conduct lacking in the essential element of criminality. Upon what principle except that of religious intolerance can it ever be made to

appear that an act which is not only perfectly innocent but entirely laudable when performed on any other day of the week, becomes so intensely criminal when performed on the first day of the week as to deserve a penalty of a thousand dollars fine?

Section 4 reads:—

"SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day."

So far as anything in this section is in itself concerned there is nothing particularly to be noticed except that it is directly in the line of Constantine's Sunday legislation. He, however, went a step further and caused his soldiers to parade expressly for worship, and wrote out a prayer which he had them all repeat at a given signal. Something like this may fairly be expected to follow should this bill become a law; because, as religious observance and religious worship are the objects of the bill, why should not the soldiers be required to pray on Sunday as well as to religiously observe the day? It may be said that the religious observance of the day is not required; but when we come to section six, it will be seen that it is.

Section 5 reads thus:—

"SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same."

This section provides that if any person works for any other person on Sunday, and receives payment for it at any time, then any person in the wide world, except the parties concerned, can enter suit, and recover the money so paid. If you work for me on Sunday, and I ever pay you for it, then the first man that finds it out can sue you and get the money. That is what the bill says. The bill says that when wages are paid for Sunday work, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same. "Whoever," is a universal term. Therefore, this bill deliberately proposes that when any man who is subject to the exclusive jurisdiction of the United States, receives payment for work done on Sunday, except of necessity or mercy, he may be sued for that money by whoever first learns that he has received it, and that person shall get the money.

To think that any such legislation as is embodied in this section should ever be thought of by any sane person, is sufficiently astonishing; but that it should not only have been thought of, but should have been thought of and embodied in a bill, and introduced into the United States Senate by a United States Senator, and that it should have passed two readings in that body without a dissenting voice, is simply astounding. It almost surpasses belief. But here are the facts which demonstrate that such things have been done in this land of liberty, in the National Legislature, in this year of the nineteenth century. When United States Senators will employ their time in such legislation as that, then whose liberties are safe? Senator Blair is a Prohibitionist of National reputation. He

may justly be considered a representative Prohibitionist, and the legislation proposed in this bill, and in this section of the bill, may justly be considered a representative piece of Prohibitionist legislation.

But if that be so, then the fewer Prohibitionists who ever, as such, secure legislative power, the better will it be for the people. And when such legislation as is here proposed can be introduced, and read twice in the United States Senate, without a dissenting voice, then it is high time that the American people were awaking to that eternal vigilance which only is the price of liberty.

The last section of the bill is as follows:—

"SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed so far as possible to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

This section is simply provisory, and requires no comment, except the last few lines, which show the object of the entire bill; and that is, "to secure to the whole people rest, . . . and the religious observance of the Sabbath day." No one, therefore, need attempt to evade the force of objections against this bill by saying that it is not the religious, but the *civil*, observance of the day that is required; because here it is plainly declared in the bill itself, that it is not only to secure rest to all the people, but that it is also to secure the religious observance of the Sabbath day. There is not a single reference in the bill to any such thing as the civil observance of the day. The word "civil" is not used in the bill. It is a religious bill wholly. The first section defines the Lord's day; the second section refers to the day as one of worship and rest; section three refers to it as a day of religious worship; section four refers to its observance as that of religious worship; and section six plainly declares what is apparent throughout, that the object of the whole bill is "to secure to the whole people rest and religious observance of the Sabbath day," on the first day of the week.

It is religious legislation, and that only; but as the present Constitution forbids religious legislation, it was necessary to follow the presentation of this bill by a proposed amendment to the Constitution establishing the Christian religion. Thus the two go hand in hand. They belong together; either necessitates the other. Let either be adopted, and in the language of the United States Senate in 1829, it will "involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society, or endangering its liberties. If this principle is once introduced it will be impossible to define its bounds. . . . If admitted it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe

of other nations furnishes an awful warning of the consequences. . . . If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts we must pursue it to its *ultimatum*. . . . Let the National Legislature once perform an act which involves the decision of religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

The Blair Sunday Bill and its accompanying constitutional amendment bear in them, or in either of them, this desolating scourge, and if adopted will spread that scourge over all this fair land. Therefore we are eternally opposed to this bill or anything like it. We oppose it as human beings who have respect for human rights; we oppose it as American citizens who believe in the rights and liberties asserted for mankind by the Declaration of Independence, and maintained for all by the American Constitution as it is, and which inhere in the genius of American institutions. We oppose it as men who fear God, and respect the right of every man to worship God according to the dictates of his own conscience, or, so far as civil government is concerned, not to worship him at all if he chooses; we oppose it as Christians who love Christ and endeavor sincerely to do his will, and who, at the same time, maintain that, under civil government, every other man is entitled to all the rights to which the Christian is entitled; and we would have every soul in the United States inspired with the spirit, and, we hope, with the deathless endurance, with which our own opposition is inspired.

The National Establishment of the Christian Religion.

A JOINT RESOLUTION PROPOSING AN AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES, RESPECTING ESTABLISHMENTS OF RELIGION AND FREE SCHOOLS.

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

ARTICLE.

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

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the

United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guaranty to every State and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided.

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

This amendment to the National Constitution has been offered by Senator Blair, and is now pending in Congress. It is a singular sort of a document, though hardly any more so than was to be expected in the promotion of the scheme which underlies it, *i. e.*, the establishment of a National religion. The proposed amendment is just about as flatly self-contradictory as any proposition could be. Section 1 reads as follows:—

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

The first sentence of section 2 reads as follows:—

“Each State in this Union shall establish and maintain a system of free public schools adequate to the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of Christian religion.”

That is to say, No State shall ever make or maintain a law respecting an establishment of religion; but every State in this Union shall make and maintain laws establishing the principles of the Christian religion. And to make assurance doubly sure, section 3 declares that—

“The United States shall guaranty to every State, and to the people of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided.”

And that is to say that the United States Government pledges itself that every State shall establish and maintain the principles of the Christian religion. This proposed amendment therefore, at one stroke, establishes Christianity as the National religion, because it declares that every State shall maintain the principles of the Christian religion in the public schools, and the Nation is pledged to see that this is done. Therefore there must be a National decision of some kind declaring just what are the principles of the Christian religion. Then when that decision shall have been made, every State will have to receive from the Nation just those principles of religion which the Nation shall have declared to be the principles of the Christian religion, and which the Nation will have pledged itself shall be taught in the public schools of every State. In other words, the people of the United States will then have to receive their religion from the Government of the United States. Therefore, if Senator Blair's proposed amendment to the National Constitution does not provide for the establishment and maintenance of a National religion, then no religion was ever established or maintained in this world.

But how shall this National decision be made as to what are the principles of the Christian religion? It would seem that the second sentence of section 2 makes provision for this. It declares that no “instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.”

As therefore no religious tenets, doctrines, or beliefs can be taught in the schools, except such as are common to all denominations of the Christian religion, it will follow inevitably that there shall be officially called a National council of the churches to decide what are the principles common to all, and to establish a National creed, which shall be enforced and inculcated by National power in all the public schools in the United States. And that will be but the establishment of a National religion. And that is exactly what Senator Blair's constitutional amendment assures, so surely as it or anything similar to it shall ever be adopted. And that is what the National Reformers intend shall be.

It was in this way precisely that the thing was worked in the fourth century. Constantine made Christianity the recognized religion of the Roman Empire. Then it became at once necessary that there should be an imperial decision as to what form of Christianity should be the imperial religion. To effect this an imperial council was necessary to formulate that phase of Christianity which was common to all. The Council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by imperial power. That establishment of an imperial religion ended only in the imperious despotism of the Papacy.

As surely as the complete establishment of the Papacy followed, and grew out of, that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the Papacy, follow, and grow out of, this National recognition of Christianity provided for in the constitutional amendment proposed by Senator Blair, and which is now pending in Congress.

The Savor of Tyranny.

SENATOR BLAIR'S National Sunday Bill declares that no person shall “engage in any play, game, or amusement, or recreation, to the disturbance of others on the first day of the week, commonly called the Lord's day, or during any part thereof.” Some of the States already have the same sort of Sunday laws as this. California has no Sunday law, much less one of this kind. But not long ago the city of San Francisco had, on another subject, an ordinance of the same nature as this passage in the National Sunday Bill. San Francisco has no such ordinance now, however; the merit of the ordinance came up before the Supreme Court, and the whole thing was treated with the contempt which all such statutes only deserve.

The ordinance read as follows:—

“No person shall in any place indulge in conduct having a tendency to annoy persons passing or being upon the public highway or upon adjacent premises.”

A man by the name of Ferdinand Pape was distributing some circulars on the street, which had “a tendency to annoy” somebody; he was arrested. He applied to the Superior Court for a writ of *habeas corpus*, claiming that the offense charged against him did not constitute a crime, and that the ordinance making such action an offense was invalid and void, because it was unreasonable and uncertain. The report of the case says:—

“The writ was made returnable before Judge Sullivan, and argued by Henry Hutton in behalf of the imprisoned offender. Disposing of the question, the Judge gave quite a lengthy written opinion, in which he passed a somewhat severe criticism upon the absurdity of the contested ordinance, and discharged Pape from custody. Said the Judge:—

“If the order be law, enforceable by fine and imprisonment, it is a crime to indulge in any conduct, however innocent and harmless in itself, and however unconsciously done, which has a tendency to annoy other persons. The rival tradesman who passes one's store with an observant eye as to the volume of business is guilty of a crime, because the very thought of rivalry and reduction of business has a tendency to annoy. The passing of the most lenient creditor has a tendency to annoy, because it is a reminder of obligations unfulfilled. The passing of a well-clad, industrious citizen, bearing about him the evidence of thrift, has a tendency to annoy the vagabond, whose laziness reduces him to a condition of poverty and discontent. The importunities of the newsboy who endeavors with such persistent energy to dispose of his stock, has a tendency to annoy the prominent citizen who has already read the papers, or who expects to find them at his door as he reaches home. He who has been foiled in an attempted wrong upon the person or property of another, finds a tendency to annoy in the very passing presence of the person whose honesty or ingenuity has circumvented him. And so instances might be multiplied indefinitely in which the most harmless and inoffensive conduct has a tendency to annoy others. If the language of the ordinance defines a criminal offense, it sets a very severe penalty of liberty and property upon conduct lacking in the essential element of criminality.

“But it may be said that courts and juries will not use the instrumentality of this language to set the seal of condemnation on unoffending citizens, and to unjustly deprive them of their liberty and brand them as criminals. The law countenances no such dangerous doctrine, countenances no principle so subversive of liberty as that the life or liberty of a subject should be made to depend upon the whim or caprice of judge or jury, by exercising a discretion in determining that certain conduct does or does not come within the inhibition of a criminal action. The law should be engraved so plainly and distinctly on the legislative tables that it can be discerned alike by all subjects of the commonwealth, whether judge upon the bench, juror in the box, or prisoner at the bar. Any condition of the law which allows the test of criminality to depend on the whim or caprice of judge or juror savors of tyranny. The language employed is broad enough to cover conduct which is clearly within the constitutional rights of the citizen. It designates no border-line which divides the criminal from the non-criminal conduct. Its terms are too vague and uncertain to lay down a rule of conduct. In my judgment the portion of the ordinance here involved is uncertain and unreasonable.”

This decision applies with full force to Senator Blair's proposed National Sunday law. Under that law all that would be necessary to subject any person to a criminal prosecution, would be for him to engage in any sort of play, or game, or amusement, or recreation, on Sunday, because there are many of those rigid National Reformers who would be very much “disturbed” by any such amusement or recreation, however innocent it might be in itself. And it is left entirely to the whim or the caprice of the “disturbed” one, or of the judge or jury, to say whether the action has really disturbed him or not.

The California decision is, that such a statute “sets a very severe penalty of liberty and property upon conduct lacking in the essential element of criminality.” California courts “countenance no such dangerous doctrine, countenance no principle so subversive

of liberty," or which so "savors of tyranny." It is very likely that should Senator Blair's bill be enacted into a law, the United States courts would decide in the same way as did the Superior Court of California. But it is an exceedingly ominous sign, and one most startling in the danger which it displays, when a bill which so "savors of tyranny," and which embodies a "principle so subversive of liberty," can be introduced into the National Legislature, can be received and reported favorably, can pass two readings, can be spread broadcast throughout the land, and only one single voice—that of the AMERICAN SENTINEL—be raised against it.

The American people have so long enjoyed the liberty which has been justly their boast, that they seem, from appearances, to think that now they can lie down safely and hibernate undisturbed for all time to come. We wonder what can ever awaken them. "Eternal vigilance is the price of liberty;" but "corrupted freemen are the worst of slaves."

The National Reform Association.

THE National Reform Association is an organization composed of representative men of all "evangelical" denominations, and its object is to secure an amendment to the National Constitution, making Christianity the National religion. Among its vice-presidents are: Joseph Cook, President Seelye, Bishop Huntington of New York, George W. Bain of Kentucky, Miss Frances E. Willard, Mrs. Josephine Bateham, Mrs. Mary A. Woodbridge, Mrs. Hoffman, Mrs. Lathrop, and others of the Woman's Christian Temperance Union, besides such a number of Reverends, D. Ds., LL.Ds., that we cannot take the time to name them, but which number in all about one hundred and twenty. All these are simply the vice-presidents of the Association. This Association, we have said, was organized to secure an amendment to the National Constitution, recognizing the Christian religion as the religion of this country, and enforcing its precepts upon all who live under the Government. The proposed constitutional amendment introduced by Senator Blair, which we print in another column, is just the kind of an amendment which they seek to have adopted, and with this amendment they are intensely pleased. The *Christian Statesman* is the organ of that Association, and in its issue of July 18, 1888, it indorses this amendment as furnishing an admirable opportunity for making the ideas of the National Reform Association familiar to the mind of the people, and as embodying principles which have been advocated by the Association for a quarter of a century. In the same paper, of September 6, Mr. John Alexander, father of the Association, urges without delay the circulation of petitions favoring the amendment in such numbers, and signed by so many people, that it will require a procession of wheel-barrows to trundle the mighty mass into the presence of the representatives of the Nation, in the Houses of Congress. Other such commendations might be given, but these are sufficient to show how entirely the Blair amendment meets the mind of the managers of the National Reform Association.

Now we propose to give a few items showing what the National Reformers wish to do when they get that which the Blair Amendment embodies.

The *Christian Statesman*, of October 2, 1884, said:—

"Give all men to understand that this is a Christian Nation, and that, believing that without Christianity we perish, we must maintain, by all right means, our Christian

character. Inscribe this character on our Constitution. . . . Enforce upon all who come among us the laws of Christian morality."

"Enforce," according to Webster, is "to force, to constrain, to compel, to execute with vigor." Therefore the proposition of the National Reformers is to force, to compel, all to keep the laws of Christian morality; to execute with vigor upon all the laws of Christian morality.

It will be seen at once that this will be but to invade the rights of conscience, and this, one of the vice-presidents of the Association declares, civil power has a right to do. Rev. David Gregg, D. D., now pastor of Park Street Church, Boston, a vice-president of the National Reform Association, plainly declared, in the *Christian Statesman*, of June 5, 1884, that the civil power "has the right to command the consciences of men."

Rev. M. A. Gault, a district secretary, and a leading worker, of the Association says:—

"Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

Rev. E. B. Graham, also a vice-president of the Association, in an address delivered at York, Nebraska, reported in the *Christian Statesman* of May 21, 1885, said:—

"We might add in all justice, if the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a Government of their own on infidel and atheistic ideas, and then if they can stand it stay there till they die."

In a speech in a National Reform Convention held in New York City, in February, 1878, Rev. Jonathan Edwards, D. D., named atheists, deists, Jews, and Seventh-day Christians, and summed them all up under the head of atheists, and said:—

"These all are . . . as far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together. . . . The first-named is the leader in the discontent and in the outcry. It is his class. . . . The rest are adjuncts to him in this contest. They must be named from him. They must be treated, as for this question, one party."

Then he tells how they propose to deal with these people when they get what the Blair amendment supplies. He says:—

"What are the rights of the atheist? I would tolerate him as I would a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. . . . Tolerate atheism, sir! There is nothing out of hell I would not tolerate as soon. . . . Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."

As though this were not enough, and as though their tolerant intentions were not sincere enough, they propose in addition to all this to join hands with the Catholic Church and enlist her efforts in their work. The *Christian Statesman* of December 11, 1884, said:—

"Whenever they [the Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

These are the men, and this is the Associa-

tion, which rejoices and is glad at the prospect opened before us by Senator Blair's proposed amendment to the National Constitution. This is how they propose to use the power that will be bestowed upon them if that amendment is adopted. This is the Association that is filling the country with petitions to be signed by the people asking that that amendment be adopted. With this Association both the Woman's Christian Temperance Union and the Prohibition party are allied.

Fellow-citizens, these petitions you will be asked to sign. By these presents you know who it is that is asking you to sign them. You know what they propose to do under the amendment if they succeed in securing it. What are you going to do? Will you sign the petitions and thus lend your influence to establish such a religious despotism as is here shadowed forth? or will you refuse to sign, and tell your neighbor about the wicked scheme, that he may refuse to sign? The danger is upon us, will you awake to the occasion? Do not delay your answer, but act promptly and energetically we beg of you.

The Woman's Christian Temperance Union.

THE SENTINEL has had occasion frequently to criticise some of the workings of the Woman's Christian Temperance Union. Upon the part of those who favor the establishment of a *religious* instead of a *civil* government here, this fact has been made the means of an attempt to create prejudice at the expense of the SENTINEL. They try to make it appear that the AMERICAN SENTINEL is opposed to temperance. We propose to make plain our attitude toward temperance in general and toward the Woman's Christian Temperance Union in particular.

The AMERICAN SENTINEL is thoroughly and consistently devoted to the genuine principles of temperance. And what the SENTINEL considers to be the genuine principles of temperance can be stated in this single sentence, viz.: *Total abstinence from all stimulants and narcotics of whatever kind or nature or degree.* More than this, it is out of allegiance to Christian principle that the SENTINEL is devoted to this principle of temperance. It is thorough-going Christian temperance in which the SENTINEL thoroughly believes. It is because allegiance to Christ demands that we shall be temperate in all things, that we advocate the principle of temperance. Both of the editors of the SENTINEL are doing their very best to act strictly in accordance with this principle of temperance. It must therefore be manifest to every soul that the AMERICAN SENTINEL is decidedly in favor of temperance, and *Christian* temperance at that. And in this it must likewise be manifest to everybody that whatever criticisms we have ever made, or shall ever make, upon the workings of the Woman's Christian Temperance Union, are not in any sense in opposition to the purest principles of Christian temperance.

Although we are decidedly in favor of Christian temperance, and endeavor personally to practice it, and to persuade others to practice it, we are *not* in favor of using the civil power to compel anybody either to favor or to practice it. And when the Woman's Christian Temperance Union attempts, as it does, to use the civil power to compel people to conform to the principles of Christian temperance, it goes beyond its legitimate province, it acts contrary both to civil polity and Christian principle, and *therefore* we oppose it. Christian principle knows no such thing as outward force; it never seeks either the support or the control of the civil power.

Christian principle knows only the force of conscientious conviction, aroused to action by persuasive reason, under the blessed influence of the Spirit of God. Christian principle knows no power but the power of God as manifested in the gospel of the Lord Jesus Christ. Believing this with all our heart, although we are decidedly in favor of *temperance*, of *Christian temperance*, of *woman's Christian temperance*, and even of *woman's Christian temperance union*, we are just as decidedly opposed to the *political aspirations* of the *Woman's Christian Temperance Union*.

The *Woman's Christian Temperance Union* proposes to establish a theocracy in this country, and to that end demands that the ballot shall be put into the hands of women. Proof:—

"A true theocracy is yet to come; . . . hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the *National Woman's Christian Temperance Union* has so long championed this cause."—*W. C. T. U. Monthly Reading for September, 1886.*

Now the establishment of a man-made, or a woman-made, theocracy will be but a repetition of the establishment and working of the hideous principles of the Papacy, if not the establishment of the Papacy itself, in this country. The Papacy is a theocracy. Its workings throughout history have been but the practice of the principles of a man-made theocracy—such a theocracy as the *Woman's Christian Temperance Union* proposes to establish here by the ballot. The rule of such a theocracy is the wickedest rule that the world has known or can know.

It puts man in the place of God, and deifies human passions; and such a *régime* is but one remove from that of Satan himself. Therefore, as such a theocracy is such a wicked thing, as it is such an utter perversion of every principle of government, we are entirely and everlastingly opposed to it. And as the *National Woman's Christian Temperance Union* is pledged to the establishment of such a theocracy, and rejoices that it has so long championed such a cause, we are entirely and everlastingly opposed to *that part* of the aims and workings of the *Woman's Christian Temperance Union*. And why should we be blamed for it?

In order to the establishment of this theocracy here, they "pray devoutly for the ballot in the hands of women." But whenever the ballot is put into the hands of women, for any such purpose as that, then the ballot will be the worst thing that was ever put into the hands of a woman.

Again; the *SENTINEL* is first, last, and all the time, opposed to the aims of the *National Reform Association*. That Association likewise proposes to turn this Government into a theocracy, ruled by the "leaders and teachers in the churches." It declares that dissenters from *National Reform* opinions "cannot dwell together on the same continent" with the *National Reformed Christianity*; and that "there is nothing out of hell" that should not be "tolerated" as soon as these. In Senator Blair's proposed *National Sunday law* and constitutional amendment, both of which are now pending in the *United States Senate*, the *National Reformers* see taken the first steps towards making effective their "tolerant" intentions. Now the *Woman's Christian Temperance Union* is the closest ally, and the most powerful support, that the *National Reform Association* has in this Nation to-day. Many of the officers of the *Woman's Christian Temperance Union* are also vice-presidents of the *National Reform Association*. It was the *Woman's Christian Temperance Union* that first started the petitions for this *National*

Sunday law, which pleases the *National Reformers* so well, and which so fitly plays into their hands; and the Union went before the *Senate Committee* with the names of one and a half million petitioners, and more to follow, in favor of that law which, in more than one of its provisions, is subversive of liberty, and which savors all over of tyranny. It is perfectly safe to say that from the position which she occupies, the present president of the *National Woman's Christian Temperance Union*, herself alone, is doing more to spread *National Reform* ideas and principles than are all the *National Reform "District Secretaries"* put together. And there are other leaders of the Union who are not much behind her in this bad accomplishment.

Therefore, as we are totally opposed to the aims of the *National Reform Association*, and as the *Woman's Christian Temperance Union* is the most powerful support of that Association, we are, consequently, totally opposed to *that part of the workings of the Woman's Christian Temperance Union*. And why should we not be?

Nor is this all. We view with grave apprehensions the encroachments of the Papal power, on its own part, upon the civil institutions of this Government. Everybody knows that the Papacy has never wearied of condemning our public schools because they are not made the medium of religious instruction. The *National Reform Association* and its allies now echo the Papal condemnation, and seek to remove the cause of it, by the pending amendment to the *National Constitution*, in which the *National power* is pledged to see that every State "shall establish and maintain" a system of religious public schools. Now to secure this and the co-operation of the Papacy at the same time, the *National Reform Association* agrees that the Catholic Bible, and Catholic instruction, shall be established in the public schools wherever "Roman Catholics are in the majority." And also in securing and enforcing the pending *National Sunday law*, the *National Reformers* pledge themselves to "gladly join hands" with the Roman Catholics, and to make repeated advances to secure the co-operation of the Roman Catholics "in any form in which they may be willing to exhibit it." Therefore the two points,—the *National Sunday law*, and religion in the public schools,—upon which the *Woman's Christian Temperance Union* is diligently working to secure *National religious legislation*, are the very points upon which the *National Reform Association* stands pledged to unite with the Papacy.

Now the *Woman's Christian Temperance Union* supports the *National Reform Association*. The *National Reform Association* is pledged to Rome. Rome stands pledged forever to the subversion of every principle of liberty. Therefore, as we are forever opposed to the encroachments of Rome, so we are forever opposed to *that part* of the working of the *Woman's Christian Temperance Union* which supports the *National Reform Association*, which is pledged to Rome. And why should we not be opposed to it? And why should not everybody else be opposed to it?

We know that there are many of the women of the *Woman's Christian Temperance Union* who do not favor the political, nor the theocratical, nor the *National Reform*, aspirations of the leaders of the Union. We know a number of women who have separated themselves from the workings of the Union because of the very things which we have here pointed out. They joined the Union to work for *Christian temperance* upon *Christian principles*, and to secure the practice of *Christian temperance* by *Christian means*. But when they saw that by the lead-

ership of the Union, political efforts and means were supplanting the *Christian principles*, efforts, and means, they left it. They did well to leave it. And so will every other woman do well to leave it, who does not want to be sold into the hands of Rome through the political, theocratical, and *National Reform* aspirations of the present leadership of the *National Woman's Christian Temperance Union*.

We only pray that the whole body of the Union, leadership and all, may awake to the danger of their position before they shall have delivered the civil power, and themselves and us all with it, into the hands of a religious despotism.

The Prohibition Party.

Not long since one of the editors of the *SENTINEL* made a speech in San Diego, Cal., on religious legislation in general, and Senator Blair's proposed *National Sunday law* and religious amendment to the Constitution in particular. We gave a sketch of the theocratic workings of the church, the *Woman's Christian Temperance Union*, and the *Prohibition party*, with the *National Reform Association*, and the aim of the *National Reformers* to hand over the whole thing to the Papacy as soon as the Papacy is ready. The *San Diego Sun* stated that in this we "assumed what every member of these organizations will promptly deny." We do not think that the statement of facts can rightly be considered *assumption*. As to the *Woman's Christian Temperance Union*, we give our position in regard to that elsewhere in this paper. We wish now to show that when we name the *Prohibition party* in the same category we assume nothing.

It cannot be denied that the *Woman's Christian Temperance Union* and the *National Reform Association* are pledged to the establishment of a theocracy in this country. Nor can it be denied that the *Prohibition party* is inseparably connected with both the *Woman's Christian Temperance Union* and the *National Reform Association*. The *Woman's Christian Temperance Union* demands the ballot in the hands of women, in order to establish a theocracy; the *Prohibition party* is pledged to secure the ballot in the hands of women; therefore the *Prohibition party* is pledged to the establishment of this woman-made theocracy. In order to establish a theocracy, the *National Reform Association* demands a constitutional amendment empowering Congress to legislate in religious things; a leading *Prohibitionist*—Senator Blair—proposes in Congress just such an amendment, accompanied by a bill legislating upon things pertaining to God; and the *Lever*, in commending the "moral element" in the make-up of the *Prohibition party*, "the foundation" for which is laid in the recognition of "Almighty God as the source of all power in government," says:—

"At this point the *Prohibition party* stands out in bold contrast with the old parties. It recognizes the authority of God in human government, and proposes that all legislation shall be in harmony with *Christian morality*."

This is precisely what the *National Reform Association* has in view, therefore the aim of the *Prohibition party* and the aim of the *National Reform Association* are identical. And besides this the *National Reformers* have pledged themselves to join hands with the Catholic Church as soon as she is ready.

More than this, this is only that at which the Papacy itself is aiming in this country. Pope Leo XIII. commands that,—

"All Catholics should do all in their power

to cause the constitutions of States, and legislation, to be modeled on the principles of the true church."

Senator Blair's constitutional amendment and religious legislation are modeled exactly "on the principles of the true church;" and the Prohibition party is pledged to such legislation; therefore the aim of the Prohibition party and the aim of the Catholic Church, so far as religious legislation is concerned, are identical. *And they are working together to secure it.* At the county Prohibition convention for Tulare County, Cal., held in Tulare City not long ago, a Catholic priest was introduced by a Methodist minister, and made a strong speech and offered the Catholic Church free to the Woman's Christian Temperance Union, at any time, to hold their Prohibition unions in. About the same time a Catholic priest spoke in a Prohibition convention in Los Angeles, in which he made most prominent the necessity for religious legislation, particularly in regard to enforcing the observance of "the Lord's day," as Senator Blair's Sunday Bill provides. These things greatly please the Prohibition party, the Woman's Christian Temperance Union, and the—Catholic Church.

Now we would like for some Prohibitionist to tell just about how much any advocacy of Prohibition by the Catholic Church is worth, while everybody knows that there is not a saloon keeper in all the land who cannot keep a saloon and be a member of the Catholic Church as long as he lives, and (if he pays money enough) go straight through purgatory without even getting scorched, when he dies. We can tell what it is worth, and that is, just what influence and support the Catholic Church can get out of the Prohibitionists in accomplishing the Papal scheme of causing "the constitutions of States, and legislation, to be modeled on the principles of the true church."

That is what it is worth, and that is all it is worth. But if the Prohibitionists think that a safe investment, they have vastly more confidence in the wheedling charms of the Papacy than we have. For we never can forget the truth of Macaulay's words, that—

"The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity [of Rome] to such perfection that, among the contrivances for deceiving and oppressing mankind, it occupies the highest place."—*Essays Von Ranke.*

"Rev." "Sam" Small, the associate revivalist with "Sam" Jones, was secretary of the National Prohibition Convention, held at Indianapolis. And what he wants to see, as stated in his own words at Kansas City last winter, is this:—

"I want to see the day come when the church shall be the arbiter of all legislation, State, National, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact it into laws."

Was ever the Papacy more than that? Did ever the Papacy ask more than that? *Could* it ask more?

From these evidences it is plain that the Prohibition party, as it is, is set for the establishment of a religious despotism of which the Papacy shall be at least a part. And whoever works for, or votes, the Prohibition ticket, works and votes for the establishment of such a despotism.

The following letter, from a prominent Prohibitionist in an Eastern State, but who does not work for the Prohibition party as at present constituted, is sound and to the point:

"The church may adopt any form of gov-

ernment for itself that it chooses, but must keep hands off the civil government. The worst despotism the world ever experienced was under a theocracy. The church party, misnamed Prohibition party, seeks to proselyte and carry on a religious crusade under the guise of a so-called political party. Put that party in power, and the priest and minister would supersede the judge, the jury would disappear, civil courts would give place to ecclesiastical courts, the public court-room to the star chamber, the ordinary jail to the inquisition.

"My vote, and my voice, shall ever be for a free, civil, enlightened, and progressive Government.

"I am a dyed-in-the-wool Prohibitionist, and daily practice what I preach, but do not belong to the clerical party."

This letter exactly expresses the views of the SENTINEL. The AMERICAN SENTINEL is entirely and consistently in favor of Prohibition; but it is not in any sense in favor of religious legislation. What we here say is not against Prohibition, but against the religious legislation element, the Church and State element, in the Prohibition party and in the Prohibition platform. Opposition to Church and State was hissed and yelled down in the California State Prohibition Convention of 1888. And a consistent Prohibitionist told the Prohibition party in that same convention, that if they went into the campaign with the platform as it is, "they would have to pass half the time in convincing the people that it was not a religious movement." The Prohibition party, both State and National, have gone into the campaign with that very platform, and that party may spend all the time in the endeavor, but it can never convince any thinking person that it is not a religious movement. The Prohibition movement as it is now manifested in the Prohibition party, and under its present platform, is nothing else than a religious movement; and that is only what the majority of the preachers, whether Protestant or Catholic, have in view who are making themselves so prominent in behalf of Prohibition—they are only making Prohibition the stepping-stone to religious legislation, and the establishment of their own power by it. And in view of the ecclesiastical engineering of the Prohibition party, Dean Milman's weighty words are of living importance to every American citizen: "In proportion as ecclesiastics become co-legislators, heresies become civil crimes, and liable to civil punishments."

The AMERICAN SENTINEL is in favor of Prohibition everywhere and all the time; but it is not in favor of religious legislation anywhere at any time. We would shut the saloon everywhere and forever, not because it is irreligious nor because it is violative of the law of God, for with such reasons the civil power can have nothing to do, but because it is uncivil. If the saloon were only irreligious, or were only violative of the law of God, the State would have no right to interfere with it to any extent whatever. But as it is essentially uncivil, the State can and ought to abolish it entirely, yet never with any question as to whether or not it is irreligious or violative of the law of God. We would shut the saloon for the same reason that we prohibit the carrying of concealed weapons.

We know there are many Prohibitionists who, like the correspondent whose words we have quoted, are as much opposed to religious legislation, or priests in politics, or churches in civil affairs, as we are; we know that in the California State Prohibition Convention there were powerful speeches made against the Church and State element in the Prohibition party; but that element carried the day,

and that element rules in the so-called Prohibition party; and whoever would not help forward the union of Church and State, and the establishment of a religious despotism in this Nation, should be as far as the East is from the West from voting the present Prohibition ticket, or working in any way for the Prohibition party as it is.

In the *Christian Statesman* of September 6, M. A. Gault says:—

"I had a long talk with Hon T. C. Richmond, leader of the Prohibition party in Wisconsin. He is a popular speaker and a logical reasoner. He is almost constantly in the field addressing large audiences, endeavoring to convince the people that the Prohibition party should drop every other issue but Prohibition."

Mr. Richmond's idea is correct. If Prohibition is what the Prohibitionists want, why are they not willing to work for that alone? If Prohibition is what they want, why are they not willing to secure the help of every element that can be enlisted in favor of Prohibition? The very fact that the so-called Prohibition party will not work for Prohibition alone, is proof that the religio-political managers of that party are only using the Prohibition issue as a stepping-stone to the establishment of their power, and the subordination of the civil to the ecclesiastical power.

Oakland Lawyers on the Blair Bills.

PUBLIC interest has recently been so directed to the two measures proposed by Senator Blair, namely, "a joint resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free schools," and the "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," that the *Tribune* of this city deemed the matter of sufficient importance to call for the opinions of the Oakland bar upon the proposed legislation. Accordingly a reporter of that paper submitted copies of the Blair bills to a number of attorneys and asked for an expression of opinion on them, with the following result:—

H. L. Adams—I gave my opinions through the columns of the *Tribune* last week, but will repeat sufficiently to say that while I was formerly of the opinion that the first day should be generally enjoined by statute, a careful study of the question has led me to change my views in that regard, and I now believe that any law which compels the observance of one day of the week upon all classes of people without regard to their religious belief constrains them of their liberty, and is in violation of the form of thought and religious worship guaranteed by the inventors of this Government in the present Federal Constitution.

J. R. Glascock—It is an infringement upon the personal liberty of the people. It is a step backward and not forward. If carried to its legitimate result it would relegate us to the days of Connecticut blue laws. Church and State should be kept as far apart as possible. Let our schools teach knowledge and not religion.

In this opinion Mr. Glascock recognizes the fact that religious legislation of any description whatever is a virtual union of Church and State, whether that legislation be in the interests of one denomination or of many. The next opinion likewise covers both the bill and the amendment:—

A. L. Frick—I am opposed to teaching the principles of the Christian religion or any other religion in the schools. Religious education should be left to the church and the home. The Sunday bill in my opinion is unjust and unwise. I believe in Sunday regulations only in so far as necessary to protect persons in the uninterrupted observance of worship, and this matter should be left to the several States as distinguished from the Federal Government.

This opinion might seem to favor State regulation of Sunday observance, but a careful reading of it will reveal the fact that it does nothing of the sort. Every State now has wholesome and just laws protecting from disturbance all religious assemblies, as indeed all lawful assemblies, and so all that is indicated by Mr. Frick as a duty of the State with regard to Sunday is already secured without Sunday laws.

S. F. Daniels, ex-Police Judge—I am not in favor of this resolution. I think that the teaching of religion should be kept entirely out of our free schools. I do not see how it could be beneficial in any way. I am opposed to Christian religion or any other religion being taught in our schools. With regard to the Sunday law, I am opposed to it. We had a Sunday law in the State at one time, and as Police Judge I had to enforce it, but I did not think it was right, being an injustice to those who conscientiously observe the seventh day of the week. Neither do I believe in prohibiting persons from observing any day they choose to. I think that should be left entirely with the conscience.

J. M. Poston, ex-City Attorney of Oakland—I think the amendment of the Constitution is impracticable, inasmuch as it involves the union of Church and State, to which I am positively opposed. As to the Blair Sunday Bill, I think some parts of that are impracticable, and interfere with the rights of the State, and I think it is the work of a crank anyway. I think that the matter of educational system belongs to the State.

Here again the idea that the proposed amendment involves a union of Church and State is made prominent.

J. K. Peirsol—I am not in favor of having any law for the establishment of religion in the school. I am in favor of education and the teaching of morality, but not the teaching of any religion. I am in favor of all classes of people refraining from work one day in the week, but that their conscience should be their guide as to which day they observe as a rest day. I think the penalty clause of the Blair bill is useless.

George M. Shaw—I do not think it would be advisable to amend the Constitution. I think the inventors of the Constitution understood that matter. I think that is going too far with the Sunday law. Any regulation of that question would be a serious disturbance to the country, and I am not in favor of interfering with a person's religious belief.

L. N. Church—I think that religion in the schools is all right so far as morality and virtue are concerned; but I could not indorse the sentiment of the bill as it reads, as no one should be restricted in his religious belief.

Bernard McFadden—I do not think that religion should be taught in the public schools.

Thomas H. Smith—I am not in favor of the principles of Christian religion in schools, for this reason, that they have no right to teach one religion to the exclusion of all others. In regard to the Sunday bill, I am in favor of the observance of the first day; but I believe that every man should have the privilege of worshipping Almighty God when-

ever he wants to do so without the interference of others. I think more can be done by moral suasion than by the State.

E. C. Robinson—I am opposed to any union of Church and State. I believe there should be no work done on the day set apart for rest; but I think every man should have the privilege of worshipping according to the dictates of his own conscience.

A. M. Church—Keep Church and State separate forever. Morality is all well enough, but the "principles of Christian religion" should be left out. We had better let the Constitution entirely alone so far as it relates to the rights of a man's conscience.

Judge F. B. Ogden—If you strike out that portion that relates to the Christian religion being taught in the schools it would be all right. I think religion should be taught at home and in the churches. Such a law as that would inaugurate a union of Church and State. I do not like the Blair Sunday Bill for this reason—I believe that each State should set apart one day for rest, but I do not believe in prohibiting innocent pleasure.

Judge Ogden is the only one expressing himself unreservedly in favor of even State Sunday laws, and even he recognizes in the Blair bills an attempt to unite Church and State.

E. C. Chapman—I believe in the principles of morality, but I do not believe that States should have the right to legislate on these things at all. I do not believe in teaching religion of any kind in the public schools. I am not in favor of any law that would force people to observe any particular day.

J. W. Harriss—I indorse the statement of Mr. Chapman.

A. C. Lawson—If the principles of virtue and morality be taught, I think that is all that is necessary. With regard to the Sunday bill, I believe that any measure to set apart any particular day as a day for religious worship is in opposition to the Constitution of the United States, and whenever the Government projects to put the religious element under its wing it is wrong. I am a believer in the first day of the week as a day of worship, but I am not in favor of forcing it upon anyone else.

S. B. McKee—I should not favor the teaching of any particular religion in the schools. In reference to the Blair Sunday Bill, I understand that the foundation of our Government was religious liberty for all classes. The courts have held the observance of Sunday, but I think it is impractical from a business standpoint, and against the policy of the country.

Robert L. McKee—I am decidedly opposed to any instruction in Christianity in our free public-school system.

William Lair Hill, of the firm of Davis & Hill—In regard to these matters I am a Baptist, and therefore, of course, I am positively of the opinion that religion should be taught in churches and not in public schools. I see no reason for legislating the Christian religion into the State, which (under the principles of our Government, and the only true principles of any civil Government), would not apply with equal force in favor of legislating Mohammedanism and Buddhism and Confucianism into those countries where these religions have already the majority of the people.

Thus it is seen that the consensus of opinions among the lawyers of Oakland is that Sunday laws are subversive of religious liberty, that they are religious legislation, and that the success of the Blair bills would unite Church and State in this country. But it is to just such

measures as this that the National Reform Association, the Woman's Christian Temperance Union, and the Prohibition party stand pledged.

Bound Volumes of the Sentinel.

HERE is something that every Bible student, every student of history, every lover of religious liberty, and every American citizen should have; and we have reduced the price so that it is within the reach of all. Buy it, read it, study it. Place a copy in every free library and public reading-room in the United States.

We can furnish Volume 1 (1886), and Volume 2 (1887), of the AMERICAN SENTINEL bound in strong paper covers, with index, at 50 cents per volume, post-paid.

The two volumes bound in one, in cloth, with index and gilt title, for \$1.50 post-paid. Address AMERICAN SENTINEL, 1059 Castro Street, Oakland, Cal.

THE AMERICAN SENTINEL,

AN EIGHT-PAGE MONTHLY JOURNAL,

DEVOTED TO THE DEFENSE OF AMERICAN INSTITUTIONS, THE PRESERVATION OF THE UNITED STATES CONSTITUTION AS IT IS, SO FAR AS REGARDS RELIGION OR RELIGIOUS TESTS, AND THE MAINTENANCE OF CIVIL AND RELIGIOUS RIGHTS.

It Will ever Be Uncompromisingly Opposed to Anything Tending Toward a

UNION OF CHURCH AND STATE,

Either in Name or in Fact.

It is well known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a

RELIGIOUS AMENDMENT TO THE CONSTITUTION

Of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."

While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this Amendment would be. The object of the *American Sentinel* will be to

VINDICATE THE RIGHTS OF AMERICAN CITIZENS,

Which, we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution.

Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but

The Rights of Conscience will be Fearlessly Maintained.

TERMS.

Single Copy, per year, 50 cents.

To foreign countries, single subscription, post-paid, 2s.

Specimen Copies Free.

Address, AMERICAN SENTINEL, Oakland, Cal.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

This package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation,.....	8
2. Religious Liberty,.....	8
3. National Reform and the Rights of Conscience,.....	16
4. The American Papacy,.....	16
5. Bold and Base Avowal,.....	16
6. National Reform is Church and State,.....	16
7. Purity of National Religion,.....	8
8. The Salem Witchcraft,.....	8
9. What Think Ye of Christ?.....	8
10. National Reformed Constitution and the American Hierarchy,.....	24
11. The Republic of Israel,.....	8
12. National Reformed Presbyterianism,.....	32
13. The National Reform Movement an Absurdity,.....	16

The above package will be sent post-paid to any address for twenty cents.

Address, AMERICAN SENTINEL, Oakland, Cal.

HISTORY OF THE SABBATH

AND FIRST DAY OF THE WEEK.

By ELD. J. N. ANDREWS.

THIS WORK CONTAINS A MINE OF INFORMATION.

THE Bible record of the Sabbath; the secular history concerning it; the successive steps by which the change to the first day was made, and the work of restoration, are given in detail. Every text of Scripture concerning the Sabbath is commented on at length; and the complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 648 pp. Price, \$2.00. Address, PACIFIC PRESS, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER, 1888.

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

DOCTOR CRAFTS reports that between three and four million names have already been secured to the petitions in behalf of the National Sunday law.

THE Woman's Christian Temperance Union and the Prohibition party have become so entirely National Reform organizations that the regular National Reform organizers have ceased to organize local National Reform clubs as such, but work through these to spread the National Reform ideas. So says District Secretary M. A. Gault in the *American*, June 27, 1888.

THE Executive Committee of the National Reform Association held a meeting in Pittsburg September 14; and one of its recommendations is this:—

"That Secretary Weir be appointed especially to press the cause of National Reform upon the attention of political parties, during the next four years, and to enlist, as far as possible, in this endeavor the influence of the Woman's Christian Temperance Union."

THE National Reform Association is circulating for signatures petitions to Congress asking that Senator Blair's proposed religious amendment to the Constitution may be passed by Congress and submitted to the States for their approval. One of these petitions was presented to the Prohibition County Convention of Wood County, Ohio, August 8. It was unanimously indorsed, and a copy of a resolution to that effect was sent to Senator Blair, together with the respects of the convention.

JOHN ALEXANDER, of Philadelphia, is the father of the National Reform Association, as such, and in the *Christian Statesman* of September 6 he congratulates the Association on the introduction of the Blair religious amendment to the Constitution; declares "the National Reform Association ought to spare no pains and omit no effort which may promise to secure its adoption;" and further says:—

"Let us begin without delay the circulation of petitions (to be furnished in proper form by the Association), and let an opportunity be given to all parts of the country to make up a roll of petitions so great that it will require a procession of wheelbarrows to trundle the mighty mass into the presence of the representatives of the Nation in the Houses of Congress." And "let a mass convention of the friends of the cause be held in Washington, when the Blair resolution shall be under discussion, to accompany with its influence the presentation of the petitions, and to take such other action as may be deemed best to arouse the Nation to a genuine enthusiasm in behalf of our National Christianity."

Isn't it about time that somebody was arousing to a genuine sense of the danger to civil and religious liberty that inheres in this scheme?

THE *California Christian Advocate* some weeks ago gravely informed its readers that "Congressman Plumb, of Kansas, has offered an amendment to the Sunday Civil Bill providing an appropriation for the building of a public drinking fountain in the Capitol." Of course the bill to which the Kansas Congressman has offered an amendment is the Sundry Civil Appropriation Bill; but in these days of proposed Sunday legislation it is perhaps not strange that the friends of Sunday laws fail to discern what to them seem so small a difference. The time may come, however, when even the Sundry Appropriation Bill may contain clauses relative to Sunday, and then it will indeed be literally the "Sunday Civil Bill."

REV. R. C. WYLIE says the National Reformers should advocate Senator Blair's religious amendment to the Constitution,—

"Because of the aid it will give us in discussing National Reform principles. Some of these are clearly embodied in the amendment. Senator Blair's amendment marks an epoch in our history. . . . The pulpit and the platform should herald the truths it teaches, from ocean to ocean."

Yes, the amendment will not only aid in discussing National Reform principles, it will also, if adopted, most materially aid the National Reformers in carrying those principles into practice by the civil power, and in satisfying their intense longing to tolerate dissenters as lunatics and conspirators are tolerated.

THE *Tribune* of this city thinks that we are needlessly alarmed about the Blair Sunday Bill. The *Tribune* evidently does not understand the situation. The bill in question may fail to become a law, but that does not prove by any means that the serious consideration of such a measure is not a menace to religious liberty in this country.

The systematic and persistent efforts which are being made by hundreds of thousands of people banded together in various churches, associations, and societies throughout our land to secure religious legislation in this country, should arouse every liberty-loving citizen to a sense of danger, and set him to work to enlighten others in regard to National Reform designs and practices.

Senator Blair may be, as the *Tribune* intimates, a harmless "crank," but there are many thousands afflicted with the same religious-legislation mania, and there is a dangerous method in their madness. We cannot afford to settle down in fancied security when such measures are being seriously proposed in the Senate of the United States.

THE latter part of July, "Sam" Jones, the great revivalist, preached in Windsor, Canada, to an audience composed mostly of Americans, who went over there to hear him. One of his devout, elegantly refined, and intensely instructive passages was this:—

"Now I'll tell you, I think we are running the last political combat on the lines we have been running them on. It is between the Republicans and Democrats, this contest, and it is the last the Republicans will make in America. The Democrats are going in overwhelmingly. Four years from now the Prohibition element will break the solid South. The issue then will be, God or no God, drunkenness or sobriety, Sabbath or no Sabbath, Heaven or hell. That will be the issue. Then we will wipe up the ground with the Democratic party, and let God rule America from that time on."

And this the *Christian Statesman* inserts un-

der the heading, "The National Reform Movement!" It is very appropriately placed. It is a worthy addition to the literature of the National Reform movement. But what consummate mountebanks many of those popular "revivalists" do make of themselves!

As was to be expected, the National Reformers are delighted with Senator Blair's religious amendment to the Constitution. It is in substance just what they have been working for all these years. The *Christian Statesman* of July 12 says the amendment "should receive the strenuous support of all American Christians." In its issue of July 19 the *Statesman* says:—

"Senator Blair's proposed constitutional amendment furnishes an admirable opportunity for making the ideas of the National Reform Association familiar to the mind of the people."

Then, after mentioning "Christianity, the religion of the Nation," and "the Bible, the text-book of our common Christianity, in all the schools," it says:—

"These have been our watch-words in the discussions of a quarter of a century. And now these ideas are actually pending before the Senate of the United States in the form of a joint resolution proposing their adoption as a part of the Constitution of the United States. Here is a great opportunity. Shall we boldly and wisely improve it?"

We are afraid that the iniquitous scheme will ultimately carry.

IN the *Christian Statesman* of August 9, Rev. R. C. Wylie praises Senator Blair's proposed constitutional amendment, because it would, if adopted, give the National Reformers many advantages which they have not now. He says:—

"We would then have a vantage-ground we have not now. The leading objection that has been urged against us will have lost its power. That objection, which has such a tender regard for the infidel conscience, will have spent its force against this amendment, and will be no more fit for use against us."

That is to say: The charge of invading the rights of conscience has, so far, lain against the National Reformers; but now, if this amendment is carried, this charge will lie against the amendment, and will spend itself there while the National Reformers escape. This charge is justly made against the National Reformers; for they distinctly affirm that the civil power has the right to compel the consciences of men. And the admission that if the amendment were adopted the charge would then lie against that, is a confession that the proposed amendment, if adopted, will invade the rights of conscience. And that is the truth. It will surely do so. If it would not, it would not be so heartily indorsed by the National Reformers.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - - 30c.
To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, NOVEMBER, 1888.

NUMBER 11.

The American Sentinel.

PUBLISHED MONTHLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

Religion and Politics.

IN the ancient world religion and politics were blended. Among the Jews religion ruled the State, which was a theocracy. Among the heathen the State ruled religion; the Roman emperor was the supreme pontiff (*pontifex maximus*), the gods were national, and the priests were servants of the State.

Christianity had at first no official connection with the State.

Christ directs us to render unto God the things that are God's, and unto Cæsar the things that are Cæsar's. Matt. 22:21. He paid the tribute money to the Jewish temple and obeyed the laws of Rome, but he refused to be a judge and divider of the inheritance of two brothers, as lying outside of the sphere of religion. Luke 12:14. He declared before Pilatè that his kingdom is not of this world (John 18:36), and rebuked Peter for drawing the sword, even in defense of his Master. John 18:11. When the evil one tempted him with the possession of all the kingdoms of this world, he said unto him: "Get thee hence, Satan." Matt. 4:10. Secular power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State. The apostles used only the spiritual weapons of truth and love in spreading the gospel of salvation. They enjoined obedience to the civil power, even under Nero (Rom. 13:1, 7), but they would rather suffer imprisonment and death than obey even their own Jewish magistrate against the dictates of their conscience. Acts 4:29.

If men had always acted on this principle and example, history would have been spared the horrors of persecution and religious wars.

For three hundred years the Christian church kept aloof from politics, and, while obeying the civil laws and paying tribute, maintained at the same time the higher law of conscience in refusing to comply with idolatrous customs, and in professing the faith in the face of death.—*Philip Schaff.*

Joseph Cook and Roman Catholicism.

IN the prelude to the 201st Boston Monday lecture, Joseph Cook discussed the attitude of the Catholic Church toward the public school. He said:—

"Roman Catholic authorities wholly deny to civil government the right to conduct the secular education of all the people, and intend to apply to the United States, as soon as the opportunity permits, the same educational principles which have kept the mass of the populations of Roman Catholic countries in a state of intellectual childhood. The Popes have often declared that the toleration of schools not under the control of the Catholic Church is a sin on the part of the civil government."

He referred to James Anthony Froude's statement that in his late visit to the West Indies he held a long conversation with a Catholic ecclesiastic from America, in which the discussion ranged through a long course of history, and he found that on nearly every point they differed as to matters of fact. "And the outcome of the conversation was to open the eyes of the English historian to the fact that the most systematic mutilation of history goes on in the Roman Catholic schools on the American as well as on the European side of the Atlantic."

He quoted from the *Catholic World* these words:—

"We, of course, deny the competency of the State to educate, to say what shall or shall not be taught in the public schools."

And these:—

"Before God, no man has a right to be of any religion but the Catholic."

And from a paper entitled *The Catholics of the Nineteenth Century*, he quoted this:—

"The supremacy asserted for the church in matters of education implies the additional and cognate functions of censorship of ideas, and the right to examine and approve, or disapprove, all books, publications, writings, and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement."

And yet this same Joseph Cook is a vice-president of an Association which stands pledged to join hands with Rome whenever she is ready, and gladly to accept co-operation in any way in which she is willing to exhibit it; and to put the Catholic Bible, and Catholic instruction, into the public schools wherever the Catholics are in the majority. In a National Reform Conference held at Saratoga, August 15-17, 1887, during which Joseph Cook made a speech, the corresponding secretary of the National Reform Association, of which

Joseph Cook is a vice-president, was asked this question:—

"If we put the Protestant Bible in the schools where Protestants are in the majority, how could we object to the Douay version [the Roman Catholic Bible] in schools where Roman Catholics are in the majority?"

And the corresponding secretary answered—"We wouldn't object."

Further along in the proceedings we have the following record:—

"Rev. Dr. Price, of Tennessee: 'I wish to ask the secretary, Has any attempt ever been made by the National Reform Association to ascertain whether a *consensus*, or agreement, could be reached with our Roman Catholic fellow-citizens, whereby we may unite in support of the schools as they do in Massachusetts?'"

"The secretary: 'I regret to say there has not. . . . But I recognize it as a wise and dutiful course on the part of all who are engaged in, or who discuss, the work of education, to make the effort to secure such an agreement."

"Dr. Price: 'I wish to move that the National Reform Association be requested by this conference to bring this matter to the attention of American educators and of Roman Catholic authorities, with a view of securing such a basis of agreement if possible.'"

"The motion was seconded and adopted."

That is what the National Reform Association is pledged and commissioned to do; Joseph Cook took an active part in that same conference; and he is yet a vice-president of that Association, exerting his influence for its success. In view of these facts Joseph Cook's position is rather "amphibious." His Boston Monday lecture compared with his official connection with this Association reveals a course which, to say the least, is highly inconsistent.

Note, in the above quotation they propose to secure this agreement with the Catholics "in support of the schools as they do in Massachusetts." Upon this the action of the Catholic school board of Boston in banishing from the Boston schools Swinton's "Outlines of History," is a most telling comment. That is how the Catholics unite with Protestants (?) in support of the schools in Massachusetts; and that is just how the National Reform Association—Joseph Cook a vice-president—proposes that the Catholics shall unite with Protestants throughout the Nation. In other words, that association proposes to hand over the American public-school system, as far as possible, to the Catholic Church.

But Mr. Cook proposes a remedy for this "Roman Catholic aggression," which he, as

vice-president of the National Reform Association, is helping forward; and it is this:—

“We must teach in the common schools, in an unsectarian way, the broad, undisputed principles of morals and religion as to which good men agree, and thus stop the mouths of those who say that the American common schools may be justly called godless.”

That is, he will cure the disease either by increasing it, or by introducing another not quite so bad at first, but with the moral certainty that it will soon grow fully as bad.

Teach in the schools, says Mr. Cook, those “principles of morals and religion as to which good men agree;” *that is*, the “good men” of all denominations, of course, because the teaching is to be wholly unsectarian. And these good men would certainly be the representative men of the different denominations, as Dr. Schaff, in telling what parts of the Bible should be taught, says:—

“A competent committee of clergymen and laymen of all denominations could make a judicious selection which would satisfy every reasonable demand.”

That gives it wholly to the church to say what shall or shall not be taught in the public schools; and that is precisely the declaration of the Catholic Church as quoted from the *Catholic World* by Joseph Cook himself. If Mr. Cook would confine to Protestants the exercise of this prerogative that is not much relief, for the principle is the same as the Catholic, and the exercise of it by a Protestant censorship would be scarcely less unbearable than by a Catholic censorship.

But it could not be confined even to a Protestant censorship; for Senator Blair's proposed Constitutional Amendment, which Joseph Cook heartily indorses, distinctly specifies “the Christian religion.” Now the leading Protestants acknowledge the Catholic to be an important branch of the Christian religion. Therefore, amongst these “good men” suggested by Mr. Cook, and that “competent committee of clergymen and laymen” mentioned by Dr. Schaff, there would assuredly be numbered “good” Cardinal Gibbons, and a troop of “good” archbishops and bishops of the Catholic Church. And when it shall have been decided and settled just what principles of religion shall be taught in the public schools, they will be such principles as will be satisfactory to the Catholic Church, which will only open the way for the Catholic Church to enter the public school and teach the Catholic religion at the public expense. And that is precisely what Joseph Cook's “remedy” amounts to—it only fastens the disease more firmly upon the victim.

As the principle laid down by him is essentially Catholic, it was hardly to be expected that he would leave the subject without supporting his Catholic principle by Catholic doctrine and argument, accordingly he says:—

“With a rule excusing children from any religious exercise to which their parents object, the private right of conscience need not come into conflict with public rights. It is a legal principle that where the right of society and the right of the individual come into conflict, the former is deemed paramount. We need not insist on making religious exercises

compulsory against the will of parents; but it is preposterous to suppose that because a Jew objects to our Sabbath laws therefore we must repeal the Sabbath laws for the whole Nation. Shall we allow the fly to rule the coach-wheel upon which he happens to sit?”

Any public speaker who would count, even by comparison, the consciences and the rights of men, as worthy of no more consideration than a fly, ought not to be listened to. But such views of the consciences and the rights of the minority have ever been those of the National Reformers, and although Mr. Cook has been a vice-president of the National Reform Association only about two years, he appears already to be entirely worthy of the position. These views moreover are being popularized very fast by the influential politico-religious leaders, such as Joseph Cook and his W. C. T. U.-Prohibition-National-Reform *confrères*. A. T. J.

That Banished Book.

By the exclusion of that little book from the public schools of Boston, there has been revived considerable notice of the subject of indulgences. We have owned, for a number of years, a copy of the little book that has caused all this stir—Swinton's “*Outlines of the World's History*.” The passage that has shut out the book, and a teacher with it, from the public schools of Boston, is as follows:—

“When Leo X. came to the Papal chair, he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of *indulgences*, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzl, one of their own order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars.”

To this paragraph in the book there is added the following note:—

“These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins.”

Now we should like for anybody candidly to state where there is anything said in this that should subject the book to banishment from the public schools. It is simply a statement of facts, and a very mild statement at that. Whether the treasury of the church had been exhausted by the ambitious projects of Leo's predecessors; or whether it was exhausted by his predecessors at all, is a question upon which it is not necessary to enter, because it is not germane to the subject. The main question is one of simple fact, Was the treasury exhausted? and did that lead to the traffic in indulgences, which stirred up Luther, and led to the Reformation?

Leo's immediate predecessor, Julius II., had spent the whole time of his pontificate—a little more than nine years—in almost

constant wars, in some of which he led the troops himself and acted the part of general.

It was he who began the building of the Church of St. Peter at Rome; and he issued a bull granting indulgences to those who would contribute to the project. Although to sustain his wars and alliances the expenses of Julius were enormous, yet he did leave considerable treasure. But even though the treasury was not exhausted by his predecessors, it was easy enough for Leo X. to exhaust it, for he was almost a matchless spendthrift. Says Von Ranke:—

“That the Pope should ever keep a thousand ducats together was a thing as impossible,” says Francesco Vettori of this pontiff, ‘as that a stone should of its own will take to flying through the air.’ He has been reproached with having spent the revenues of three Popes: that of his predecessor, from whom he inherited a considerable treasure, his own, and that of his successor, to whom he bequeathed a mass of debt.”—*History of the Popes*, book 4, sec. 2.

Says Lawrence:—

“He was the spendthrift son of an opulent parent; he became the wasteful master of the resources of the church.” “It was because Leo was a splendid spendthrift, that we have the Reformation through Luther. The Pope was soon again impoverished and in debt. He never thought of the cost of anything; he was lavish without reflection. His wars, intrigues, his artists and architects, his friends, but above all the miserable Lorenzo [his nephew], exhausted his fine revenues; and his treasury must again be supplied. When he was in want, Leo was never scrupulous as to the means by which he retrieved his affairs; he robbed, he defrauded, he begged; he drew contributions from all Europe for a Turkish war, which all Europe knew had been spent upon Lorenzo; he collected large sums for rebuilding St. Peter's, which were all expended in the same way; in fine, Leo early exhausted all his spiritual arts as well as his treasury.”—*Historical Studies*, pp. 66, 77.

The “*Encyclopedia Britannica*” says that Leo “bequeathed his successors a religious schism and a bankrupt church;” that “his profusion had impoverished the church, and indirectly occasioned the destruction of her visible unity.”—*Art. Leo X.* It is a fact, therefore, that the Papal treasury was exhausted.

Now to the second question of fact, Did this lead to the sale of indulgences? Before his coronation as Pope, Leo had entered into an engagement “to issue no brief for collecting money for the repair of St. Peter's;” but neither that, nor anything else, was allowed to stand in the way when he wanted money. Says D'Aubigne:—

“Leo was greatly in need of money. . . . His cousin, Cardinal Pucci, as skillful in the art of hoarding as Leo in that of lavishing, advised him to have recourse to indulgences. Accordingly, the Pope published a bull announcing a general indulgence, the proceeds of which were, he said, to be employed in the erection of the Church of St. Peter, that monument of sacerdotal magnificence. In a letter, dated at Rome, under the seal of the fisherman, in November, 1517, Leo applies to his commissary of indulgences for one hundred and forty-seven ducats to pay for a manuscript of the thirty-third book of Livy. Of all the uses to which he put the money of

the Germans, this was doubtless the best. Still, it was strange to deliver souls from purgatory, in order to purchase a manuscript history of the wars of the Roman people."—*History of the Reformation, book 3, chap. 3.*

Says Bower:—

"Leo, wanting to continue the magnificent structure of St. Peter's Church, begun by his predecessor Julius, but finding his coffers drained, chiefly by his own extravagance, in order to replenish them, granted, by a bull, a plenary indulgence, or remission of all sins, to such as should charitably contribute to that work."—*History of the Popes, under Leo X., A. D. 1517.*

Says Macaulay:—

"It was to adorn Italy that the traffic in indulgences had been carried to that scandalous excess which had roused the indignation of Luther."—*Essays, Von Ranke.*

And a Roman Catholic "History of the Church of God," written by B. J. Spalding, Roman Catholic priest, with a commendatory preface by Bishop Spalding, of Peoria, Ill., says:—

"The incident which served as an opportunity for the breaking out of Luther's revolt, was the promulgation by Leo X. (1517) of a plenary [bull] indulgence, the alms attached to the gaining of which were to defray the expenses of a crusade against the Turks and aid in completing the magnificent basilica of St. Peter's at Rome. The Dominican Tetzl was appointed to preach this indulgence in Germany."—*Page 506.*

It is a fact, therefore, that the papal treasury was exhausted, and that Leo resorted to the sale of indulgences to replenish it.

Now to the third question of fact. The banished book says: "These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal on the community." Notice, this does not say that indulgences were remissions of sins, but that they were remissions of the penances, or penalties, imposed upon persons because of their sins. Nor does it say by whom the penances were imposed. Now read the following definition of indulgence by Archbishop Purcell:—

"An indulgence is nothing more nor less than a remission of the temporal punishment which often remains attached to the sin, after the eternal guilt has been forgiven the sinner, on his sincere repentance. . . . The doctrine of indulgences is this: When a human being does everything in his power to atone for sin, God has left a power in the church, to remit a part or the entire of the temporal punishment due to it."—*Debate with Campbell, pp. 307, 308.*

What Archbishop Purcell means by "temporal punishment," is precisely what Swinton's note means by penances imposed; for, to sustain his doctrine, the archbishop quoted 2 Cor. 2:6, 10, where Paul, speaking of that man who had been disfellowshipped and had repented of his sin, says: "Sufficient to such a man is this punishment, which was inflicted [penance imposed] of many." "To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ." Then the archbishop says:—

"In the person of Christ, mark those

words, that he, in the person of Christ, forgave—what? Not the eternal guilt of the incestuous man—God alone can forgive that—but the temporal punishment; to restore him to the privileges of the church and Christian society."

Therefore it is demonstrated that Swinton's note in that book is precisely the same statement of the doctrine of indulgences as that given by an archbishop of the Catholic Church.

The other statement in the note is, that, "in process of time they [indulgences] were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins." Notice, this does not say that they were actual pardons of guilt, but only that they were represented as such. He does not say that the representation was true. It is but the statement of the fact that they were represented to be so and so. The note does not say that the purchaser of indulgence was delivered from all his sins; nor does it say that the Catholic Church teaches or taught that it was so; it simply states the fact that the purchaser was said to be delivered from all his sins.

Now is it a fact that they were represented as actual pardons of guilt? Says the "Encyclopedia Britannica":—

"The doctrine of indulgences is singularly open to misunderstanding; and in its practical applications it has too often been used to sanction the most flagrant immorality."—*Art. Indulgences.*

If, therefore, that doctrine has been so used, will the Catholic Church say that indulgences were never represented as actual pardons of guilt? or that the purchaser was never said to be delivered from all sin? Will that church say that no person who ever handled or dispensed indulgences ever gave a wrong impression as to the precise effect of them? This of itself would show that in the words used there is no reproach cast upon the Catholic Church. But read the following. A Jesuit historian, quoted by D'Aubigne, speaking of the associates of Tetzl, the chief indulgence peddler, says:—

"Some of these preachers failed not, as usual, to outrage the subject which they treated, and so to exaggerate the value of indulgences as to make people suppose they were sure of their own salvation, and of the deliverance of souls from purgatory, as soon as the money was paid."—*History of Reformation, book 3, chap. 1.*

And the Catholic "History of the Church of God," before quoted, says:—

"There had been for some time abuses in the form of dispensing and preaching indulgences; pious bishops had pointed them out, and statesmen had protested against them. Tetzl did not altogether avoid the abuses, and later the Papal legate, Miltitz, sharply rebuked him for his indiscretions."—*Id., p. 506.*

Now read the following words of Tetzl himself:—

"Think, then, that for each mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory. Now, how many mortal sins are committed in one day—in one week? How many in a month—a year—a whole life? Ah! these sins are almost innumerable, and innumerable sufferings must be endured for

them in purgatory. And now, by means of these letters of indulgence, you can at once, for life—in all cases except four which are reserved to the Apostolic See—and afterwards at the hour of death, obtain a full remission of all your pains and all your sins."

These words make positive the fact stated in Swinton's note that indulgences were represented to be actual pardons of guilt, and that the purchaser was said to be delivered from all sin. It is not sufficient for Catholics to say that such is not the teaching of the Catholic Church. The banished book does not say that such is or ever was the teaching of the Catholic Church. It simply says that such things "were represented," and "were said," and here are the words of Catholics showing that that is the fact.

So the case of the book and the Boston School Board stands just thus:—

1. The book says that at the time of Leo X. the Papal treasury was exhausted: and that is a historical fact.

2. The book says that to recruit his exhausted finances, he adopted an extensive sale of indulgences: and that is a historical fact.

3. The book says that indulgences were remissions of the penances imposed upon persons because of their sins: and that is a doctrinal fact of the Catholic teaching according to the words of a Catholic archbishop.

4. The book says that in process of time indulgences were represented as actual pardons of guilt: and that is a literal historical fact.

5. The book says the purchaser of indulgence was said to be delivered from all his sins: and that is the literal historical fact as to what was said.

All of which conclusively demonstrates that the action of the Boston School Board in banishing that book from the public schools, rests not upon the slightest particle of justice or reason, but is wholly an exhibition of that arbitrary and unreasoning despotism which is characteristic of the Papacy everywhere that it secures enough power to make itself felt. It demonstrates the fact that it is not the statements in the book that the Catholics hate, so much as it is that they hate everything that is not subject to the despotic authority of Rome. For if historical facts in regard to which both Catholic and Protestant authorities agree, cannot be taught in the public schools without the interference of Rome, then what can be taught there without her dictation?

That everyone may see for himself how the matter stood we append a copy of the indulgence that was actually sold by Tetzl. Here it is:—

"May our Lord Jesus Christ have pity on thee, N—— N——, and absolve thee by the merit of his most holy passion. And I, in virtue of the apostolic power intrusted to me, absolve thee from all ecclesiastical censures, judgments, and penalties, which thou mayest have deserved; moreover, from all the excesses, sins, and crimes, which thou mayest have committed, how great and enormous soever they may have been, and for whatever cause, even should they have been reserved

to our most holy father the Pope, and to the apostolic See. I efface all the marks of disability, and all the notes of infamy which thou mayest have incurred on this occasion. I remit the pains which thou shouldst have to endure in purgatory. I render thee anew a partaker in the sacraments of the church. I again incorporate thee into the communion of saints, and re-establish thee in the innocence and purity in which thou wert at the hour of thy baptism; so that, at the moment of thy death, the gate of entrance to the place of pains and torments will be shut to thee; and, on the contrary, the gate which leads to the heavenly paradise, will be opened to thee. If thou art not to die soon, this grace will remain unimpaired till thy last hour arrive. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

"Friar John Tetzel, commissary, has signed it with his own hand."—*D'Aubigne, History of Reformation, book 3, chap. 1.* A. T. J.

Jonathan Edwards's Speech.

[THIS speech was delivered at the National Convention of the National Reform Association, held in New York City, February 26, 27, 1873. It is part of the published proceedings of that convention, and, together with the other speeches, is circulated to this very day, as representative National Reform literature. Although extracts have previously been made from it in the SENTINEL, we publish a large portion of it at the present time, in order that our readers may feel fully assured that there is necessity for just such work as the SENTINEL is doing; and that in opposing what is mis-called National Reform, we are opposing nothing but a scheme of wicked selfishness. The few comments that we make will be found in brackets. E. J. W.]

We want State and Religion—and we are going to have it. It shall be that so far as the affairs of State require Religion, it shall be revealed Religion, the Religion of Jesus Christ. The Christian oath and Christian morality shall have in this land "an undeniable legal basis." We use the word Religion in its proper sense, as meaning a man's personal relation of faith and obedience to God.

[What is Christian morality? It is simple Christianity. As Mr. Edwards says, it is "a man's personal relation of faith and obedience to God." And this takes in not simply outward acts, but the thoughts and intents of the heart. This is what Mr. Edwards and the National Reform Association want to see placed on "an undeniable legal basis." That is, the Christian religion and Christian morality shall be enforced by law. A man's personal relation to God, in matters of faith and obedience, is to be interfered with by the law of the land. In reality, the National Reform Association proposes that no man shall have any direct, personal relation with God, but that he shall approach God only through the medium of the State, controlled by "the Church." In other words, the State Church is to be to the individual in the place of God. And what will that be but another Papacy, or an exact copy of the present one? Nothing else in the world.]

But it will be asked, "How will it be possible for the State to deal with Christian mo-

rality, since it has to do with the thoughts of the heart, and the faith which one holds? How can the laws take cognizance of a man's thoughts and personal belief?" In the very same way that the Papacy did, in whose steps the National Reform Association is following, and after which it is modeled. By means of the inquisition the church forced the mass of people to believe just what it wanted them to believe. Whenever a man was suspected of heresy, he was dragged into the secret chamber, and was stretched upon the rack. In most cases that succeeded in making him an obedient child of the church. Yes, the church will have ample power to deal with heretics when it has its dogmas fixed on an "undeniable legal basis." The rack, the thumb-screw, and the stake are wonderful promoters of "orthodoxy." To say that the National Reform theocracy when formed would not follow the Papacy in this respect just as much as in the formation of a man-made theocracy, is to say that men are now made of different material from what they were three hundred years ago. Religious persecution will be the necessary result of the success of the National Reform Association.]

Now, we are warned that to engraft this doctrine upon the Constitution will be found oppressive; that it will infringe the rights of conscience; and we are told that there are atheists, deists, Jews, and Seventh-day Baptists who would be sufferers under it. I accept it as a compliment that we are called upon to consider objections of this sort, if there be any ground for them. We are the conscience party, the free conscience party. We are the very people to be held responsible if we trespass upon the conscience of others. And it will be found that we do not intend to do this, and that we do not do it in fact.

The atheist is a man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or, worse, sheer imposture.

The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. The first named is the leader in the discontent and in the outcry—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labors are almost wholly in his interest; its success would be almost wholly his triumph. The rest are adjuncts to him in this contest. They must be named from him; they must be treated as, for this question, one party. Now look at it—look at this controversy. The question is not between opinions that differ, but opinions that are opposite, that are contradictory, that mutually exclude each

other. It is between Christianity and infidelity. It is between theism and atheism, between the acknowledgment of a God and the denial that there is any God. We cannot too seriously ponder this, since the rights of conscience are held to be involved. The atheist does not believe in the soul; he denies that there is any such thing as conscience; yet he comes to those who confess both to insist upon his rights of conscience! I have a few plain, earnest words about all this.

I do not believe that every man is an atheist who says he is one. I distinguish between minds that doubt or deny the existence of God, and those who doubt or deny the sufficiency of the logic usually employed to prove it. And I love to think genuine atheism impossible to the human soul. But now bring forward your atheist, your man who confesses to neither God, angel, nor Spirit, your man who believes in all unbelief, and in nothing else, and I know at once what his position is. His religion is irreligion; his morals are only natural morals—the morals of the body, the animal in man, which, in his view, is all there is of man. His speculations do not rove or float among the dreams of philosophy, but they run into the concrete forms of politics—into the platforms of parties and the enactments of Legislatures. Atheism is always political. What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. He not only rejects and opposes my faith, but he aims to overturn every institution, and to dissolve every relationship growing out of my faith. He would destroy the very foundations, pull down everything, and build up nothing. But he shall be tolerated. He may live and go free, hold his lands and enjoy his home, he may even vote, but for any higher, more advanced citizenship, he is, as I hold, utterly disqualified. And we are aiming, not to increase, but to render definite his disqualification; to give to our Government and all our free institutions a guarantee that he shall never have control over them.

[In the above declarations, we have religious persecution defended as plainly as words can do so. Notice: The man who believes in God, the Bible, and the gospel of Jesus Christ, but who differs with the mass of professed Christians solely upon the question of what precise day of the week shall be observed as the Sabbath, is declared to be an atheist. The man who observes the seventh day of the week, instead of the first, is declared by this representative of the National Reform Association, to be an atheist, although he implicitly believes in God and the Bible, and trusts in Jesus Christ as his Saviour. He conscientiously observes the seventh day as a religious duty, and does it as an act of worship to the God who created "the heavens and the earth, the sea, and all that in them is," yet he is to be treated as an atheist. And what sort of treatment is the atheist to receive? He is to be treated as a conspirator or a lunatic. That is, he is to be kept underground, and shut up. If he has the courage of his convictions, and attempts to teach others what he believes to be a matter of solemn obligation to God, he is "raving," and must be shut up as a dangerous man. One would suppose that Igna-

tius Loyola must be the patron saint of the National Reform Association. Whatever plea its leaders make, they invariably run into religious persecution. That is the logic of National religion.]

Yes, to this extent I will tolerate the atheist, but no more. Why should I? The atheist does not tolerate me. He does not smile either in pity or in scorn upon my faith. He hates my faith, and he hates me for my faith. He is bent on exterminating me and my faith altogether. "Crush the wretch!" said Voltaire of my Saviour and his cause. And this is still the atheist's motto and his aim. I have received letters and tracts which show this very clearly. Were I to read to you the shocking blasphemies, the words of hate and of murder, which they contain, you would shudder in horror. He means to make all these words good among us as soon as he can. And I am asked to accord rights of conscience to a man who says to me, "Come, let me show you how I can use the knife with which I purpose one day to cut your throat." "Come, let me explain to you the force of some nitroglycerine which I have prepared to blow you up!" I can be as calm and as willing in the one case as in the other. And I am asked to tolerate the atheist's creed under peril of violating the rights of conscience. And this tolerating of atheism means, I suppose, that our Constitution and laws shall be so framed as to imply that there is as much of truth, probability, and good in atheism as in Christianity! Tolerate atheism in this sense, sir? Never, never! We know what atheism is, and what atheism does. We know what it builds, and how it operates with its "Natural Morals, its "Death an Eternal Sleep," its "Liberty, Equality, Fraternity." Twice, at least, in the world's history has it shown what it is capable of doing. Twice across the plains of gay and sunny France has it driven its car of progress, and the whole track has been rapine, and blasphemy, and blood.

[If this is a true specimen of National Reform Christianity, may we be delivered from it. That it is a fair representation, cannot be denied. Few, however, are so incautious as Mr. Edwards, in revealing the true inwardness of the scheme. The argument is, "The atheist does not tolerate me, therefore I will not tolerate him. He does not love me, therefore I will not love him." Christ says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven." Matt. 5:44, 45. But the National Reform idea of Christianity is just the opposite of this. It is to hate those that hate you, and to set them an example in hating, and to give them cause for hatred by hating them first. Therefore it is as plain as anything can be that National Reform religion is antichristian. How could it be anything else? It is modeled after the Papacy, and the Papacy is antichrist. While there are many good people who are indifferent now, or are even in the ranks of the National Reformers, because of imperfect knowledge, the time will soon come when no man can be a Christian—that is, a real follower of Christ—unless he actively opposes the work of what is called National Reform. National Reformers accuse us of joining hands with infidels in opposing their work. We oppose it

because we are Christians, and because we want the pure religion of Christ to have free course.]

I can tolerate difference and discussion; I can tolerate heresy and false religion; I can debate the use of the Bible in our common schools, the taxation of church property, the propriety of chaplaincies and the like, but there are some questions past debate. Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon. The atheist may live, as I said, but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent. And let us note that this atheism among us is busy. It is aggressive, with societies, with organs, with agents, with their papers and their preachers. But recently they have imported a man, the papers say, at a salary of \$15,000, to go through the land lecturing and organizing, telling us how to Germanize and un-Americanize our country. Their organizations raise money, issue publications, form public sentiment, and secure votes against our Sunday laws, our blasphemy laws, our temperance laws, our cruelty laws, our laws for social purity and home sanctity, our oath-sealed guaranty for truth and fidelity, and to bring us all down to mere natural morals. We, too, must organize and make effort. "The Lord of hosts is with us, the God of Jacob is our refuge!"

Another anticipated difficulty which is urged against us is to determine what Bible to recognize. This difficulty is but imaginary. There is but one Bible. What is called the Catholic or the Protestant Bible is but the Catholic or the Protestant version of the one original Bible. And with every strong conviction that the Protestant version is the better one, I am free to say that any Bible is better than no Bible.

And yet another objection is that the laws of Moses will have to be re-enacted and enforced among us, and that these laws are not at all fitted to our times, our freedom, our civilization. I confess that I am not at all afraid of Moses. I find among his institutions the germs of our own glorious republic, and the provisions and the spirit of our best laws. But the objectors do not seem to have read the Bible enough to see what a self-interpreting book it is. It records a prophecy, and afterwards records its fulfillment. It records a promise, and afterwards states when and how the bestowment was effected. It records a ritual, and afterwards records what abrogated it and took its place. It gives of itself the clue to distinguish what is of enduring value and moral obligation from what is local, typical, transitory. Now, if there be anything in the laws of Moses which the coming of Christ and the subsequent overthrow of Judaism did not abrogate, let them be pointed out—there cannot be many of them—and we are prepared to accept them and have them re-enacted. Thus much as to objections and objectors.

[Nothing more is needed than to ask the reader to stop a minute and consider the un-paralleled presumption of this statement. Could anything more clearly show the spirit of the Papacy? The apostle Paul described the Pope as "that man of sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess.

2:3, 4. And what position does the National Reform Association occupy? It proposes to occupy the very same position. If there is anything in the Old Testament that has not passed away,—that was not transitory and local, and that has not expired by statute of limitation,—they propose to re-enact it when they set up their theocracy. That is to say, that none of the laws of God will be valid until they have set to them the seal of their approval. What more could they say to show that by their proposed scheme of government they oppose and exalt themselves above all that is called God?]

It will not do to say, We had better leave things as they now are. Things are in a state of change, of transition; they will not stay as they now are. It will not do to say, Let us trust the voice of a Christian people for the perpetuity of Christian principles and usages among us; for, in despite of their voice and their influence, the moulding, over-riding force of our national Constitution has more and more eliminated the notion of God and of moral character from our recent State Constitutions and from the decisions of our courts. If we do not carry this measure, we take the side of atheism. You are called upon, fellow-citizens, to make your election between Christianity and atheism. "Under which king, Bezonian?" You cannot be too soon in making your response. I cannot doubt what your decision will be.

[We would that we could be assured that the great majority of the people would decide against such a scheme of iniquity as this. But we have no such hope. Our greatest hope and desire are to arouse those who still have the spirit of true Protestantism in their hearts. It matters not how many fine speeches National Reformers may make, nor what good professions they may make, it is by such utterances as those that we have been considering that the thing must be judged. To all who read this, we say, You are called upon to make your decision between the religion of Christ and that of antichrist. Which will you choose? You cannot be too soon in making your response.]

Shall American Children Receive Their Educational Instruction from Rome?

THE American people who are so quick to resent an insult to one of their fellow-citizens when abroad, seem slow to resent the insults and indignities heaped upon them by those same foreigners here in America.

It is well known by every citizen of this country that the Catholic Church has declared war against our public schools and proposed by every means within her power to wreck them, and to place her parochial schools upon their ruins.

The attack which was at first so secret and insidious is now made openly and boldly. The assumed humble mien has given place to open attack, and it behooves the American citizens to at once assert their rights or bend their knees and bow their heads and declare their recognition of but one law, one power, that of the Roman Catholic Pope

Where is the pride of the American people? Is it not enough that your politics are dic-

tated and controlled by the Pope at Rome? that you must permit your children to be educated by that church? Is it not enough to have flung at you, as Father Schaner, representing the Roman Catholic Church, flings,—“The public schools have produced nothing but a godless generation of thieves and blackguards,”—without their further taking their children from them and educating them in the belief that not alone were you raising generations of thieves and blackguards when alive, but that when dead you have gone to *hades*, never to be seen by them more?

Our dictionaries, our encyclopedias, our histories, give definitions of inquisitions and indulgencies, but all those dictionaries, encyclopedias, and histories must be laid aside for those made by Roman Catholics, and the process has already commenced in Boston, and the teacher who dares to give the generally-acknowledged definition of these two words, those given in dictionaries, the statements of encyclopedias, and the recitals of history, is removed.

And so it is that the glorious day that the Catholic *Telegram* talks about, when our public-school system shall be shivered to pieces, is approaching.

You have heard a good deal of talk about the Travis case in Boston, where a teacher was removed from his school at the request of the Roman Catholics, for teaching the history as it was given to him; and yet this is not the only instance of Roman rule in Boston. A teacher there who had been marking some Roman Catholic children for coming late to school, was warned by the Catholic priest that he would make trouble for her if she continued to do that, which meant a dismissal, and she knew it and ceased.

The fact is the Catholics feel justified in insulting our public schools in any way they can; by every act they say, as the *Freeman's Journal* says: “Let the public-school system go to where it came from—the devil.”

All this they mean, and more too; they have played their cards shrewdly; they have seen to it to get a sufficient number of Catholics on the school board, and in no instance where they had the power has a Protestant teacher been put in the public schools when a Catholic teacher could be obtained. And all this is allowed to be done for fear of losing the Irish vote; and so it is that, while they are but a small minority, they are actually ruling the majority.

We defy contradiction when we state that there is no country under the sun but what more freedom and tolerance is permitted than in this boasted land of freedom and liberty. You have more freedom of expression, and less danger in criticising the Roman Catholic Church, under the shadow of the Vatican in Rome than you have under the shadow of the old State House or Faneuil Hall in Boston. The teachers and scholars of the schools in Ireland are in less danger of insult and obloquy from the Irish people under English reign than the teachers and scholars here in America under alleged American reign. What a burlesque it is to talk

about freedom and home rule for Ireland when our school-teachers dare not utter a word that may be construed as reflecting upon the Roman Catholic Church here in alleged free America!—*Peabody (Mass.) Reporter.*

The Woman's Christian Temperance Union Defended.

MR. JOHNSTON has sent us another communication in reply to our article in the September SENTINEL on the Woman's Christian Temperance Union; and here it is:—

EDITORS AMERICAN SENTINEL: The next charges you bring against the Woman's Christian Temperance Union are, first, that it “proposes to establish a theocracy in this country,” and to this end demands the ballot for women. Second, that it is the closest ally and the most powerful support of the National Reform Association.

What you say under the first charge I confess I am not sure that I understand. If I do, the burden of your objection lies against “putting the ballot into the hands of women.” But how this would “establish a theocracy” I cannot see. A theocracy is a Government immediately directed by God. A true theocracy in the United States now would be a pure republic in which the people—not the men only, but both men and women—would choose all the officers, and in which the will of God would be supreme, higher than the will of the people, and higher by the consent and will of the people. And I cannot see how any Christian man or woman can object to such a theocracy. I wish our Government was such now.

As to woman suffrage I may say that I am not aware the Woman's Christian Temperance Union has ever given any deliverance. No doubt many of the members favor it and have so said; and probably some local Unions may have so voted. I do not know. Good women as well as good men all over the country favor it; multitudes of both oppose it. Your charge against the Woman's Christian Temperance Union is founded only on what somebody in 1886 wrote for some monthly reading. It seems to me, therefore, that it is “far-fetched.”

But the big end of your assault upon the Woman's Christian Temperance Union is its affiliation with the National Reform Association. And in your amplification of the charges against said Association, you make various propositions that I think are without foundation. I am not a member of the Association (I like my church better), but I indorse its principles and am familiar with its history and work, and I most unhesitatingly deny the statements you make. The Association does not “propose to turn this Government into a theocracy,” except in the sense defined above. The Association does not “declare that dissenters from National Reform opinions cannot dwell together on the same continent with National Reformed Christianity.” The Association never did declare that “there is nothing out of hell that should be tolerated as soon as these.”

You do not like Senator Blair's proposed constitutional amendment. Will you be so kind as to publish it in the SENTINEL, so that your readers may judge of it for themselves, for I think your greatest objection must be that it is worded on the presumption that the first day of the week is the Christian Sabbath.

Finally, you charge the National Reform Association with being an ally of the Papacy. Among other things of the same kind and very doubtful you say that “the Association argues that the Catholic Bible and Catholic

instruction shall be established in the public schools wherever Roman Catholics are in the majority.” This, like your other statements, must be positively denied. The Association never said anything of the kind. Secretary Stevenson, I think, at some public meeting at Saratoga a year ago, said something about permitting the Catholics to read the Douay Bible in their schools rather than have no Bible-reading at all; but I never heard that other National Reformers agreed with him. And sure I am that the Association never said a word in approval of what he had said at Saratoga. This, your charge against the Association, is therefore not only “far-fetched” but unfair.

In reference to what you say about National Reformers pledging themselves to join hands with the Roman Catholics to secure and enforce the National Sunday Law, I am not so well informed and cannot deny so positively. Perhaps some of them have been guilty of it. But even if they have been it is unfair to charge it against the Association or against other members of it. N. R. JOHNSTON.

1. Mr. Johnston says we “charge” that the Woman's Christian Temperance Union proposes to establish a theocracy in this country, and then defends the Union by declaring such a theocracy a good thing, and by saying he cannot see how any Christian man or woman can object to it. In other words, he defends the Union against the charge, by confessing that the charge is valid. A theocracy is a Government immediately directed by God; and it must be established immediately by God. But these people nowadays do not intend that this proposed theocracy shall be either established or directed immediately by God. They intend to establish it by popular vote, and to have it directed by human administration as now. Then, such a Government being, as they claim, a Government of God, whoever shall sit at the head of the Government will sit there in the place of God, and as the representative of God and the executor of his will. And that is all that the Papacy has ever claimed to be. Under the theory of the National Reform-Woman's Christian Temperance Union the claims of the Pope are neither presumptuous nor extravagant. And if the Woman's Christian Temperance Union theory shall ever be formed into Government here, there will be here but the Papacy over again.

2. He says our charge “against the Woman's Christian Temperance Union is founded only on what somebody in 1886 wrote for some monthly reading. It seems to me, therefore, that it is far-fetched.” Yes, our charge is founded only on what “somebody” wrote, etc. Exactly who wrote it we do not know, but we do know that *Miss Frances E. Willard* edited it; and we count her *somebody*, at least so far as the Woman's Christian Temperance Union is concerned. She edited it and published it in her official capacity as president of the National Woman's Christian Temperance Union; and it was sent abroad to the local Unions as an official document, and it was received and read in the local Unions as such. Mr. Johnston or anybody else can find the whole reading with these particulars in the *Christian Statesman* of September 30, 1886.

This it is upon which our charge is founded, and it is not "far-fetched."

3. Next he defends the National Reform Association, by saying that it does not propose to turn this Government into a theocracy, "except in the sense indicated above." That is to say that the National Reformers do not propose to turn this Government into a theocracy except by turning it into a theocracy.

4. He says, "The Association does not declare that dissenters from National Reform opinions cannot dwell together on the same continent with National Reformed Christianity;" and that "it never did declare that there is nothing out of hell that should not be tolerated as soon as these." The speech in which both these statements were made is printed in this number of the SENTINEL, which Mr. Johnston may read, and our readers may read it and judge between us and Mr. Johnston. That speech was made by Rev. Jonathan Edwards, D. D., a vice-president of the Association, in a National Reform National Convention held in New York City, February 26, 27, 1873. It was officially published by the Association, of whom we bought it; and it is at this day still advertised and sold by the Association as official and representative National Reform literature. If that does not make it the declaration of the National Reform Association, then how would it be possible for the Association to declare anything.

5. We printed in full in the July SENTINEL (1888) both the Sunday Bill, and the proposed constitutional amendment introduced by Senator Blair. We oppose them both because they are both antichristian, subversive of liberty, savoring of tyranny, and directly in the line of the establishment of a religious despotism.

6. Our charge that the Association agrees that the Catholic Bible and Catholic instruction shall be established in the public schools wherever the Roman Catholics are in the majority, Mr. Johnston says must be positively denied, and then admits that Secretary Stevenson did say something about it at Saratoga, but that the Association never said a word in approval of it. Mr. Stevenson did say it,—and he was officially representing, and acting for, the Association when he said it. And when Dr. Price made his motion, that motion commissioned "the National Reform Association" to secure such an agreement with the Catholic officials "if possible." And Mr. Stevenson, as secretary of the Association, and for the Association, accepted the commission; and the whole thing was printed in the *Christian Statesman*. If that is not the word and act of the Association then what could be?

7. About pledging the National Reform Association to join hands with the Catholic Church, he thinks that "perhaps" some of them have been guilty of it. Yes, they are guilty of it. There is no perhaps about it. The statement was made in an editorial in the *Christian Statesman*, December 11, 1884. The *Christian Statesman* is the official organ of the National Reform Association, and if its edito-

rial utterances are not the utterances of the Association then whose utterances are they?

The SENTINEL does not dwell on technicalities; it does not take unfair advantages; it does not make people or parties transgressors for a word. By the plainest, fairest, and most logical interpretation possible, the iniquity of this National Reform, Woman's Christian Temperance Union political scheme is great enough. There is no need to dwell on technicalities. And as for our statements, they are always made on authority, and as nearly correct as we can possibly make them. The SENTINEL knows precisely what it is doing, and Mr. Johnston and others like him had better stop criticising, and go to believing, what the SENTINEL says. A. T. J.

Woman and the Advent.

WE used to think that the ballot in the hands of women would be the "handwriting on the wall" for the saloons of our land. But when we learned that there are in the city of Philadelphia alone 6,000 women engaged in the liquor business, that fact gave the prospect a somewhat different complexion. Whether or not there are in Philadelphia 6,000 well-bred, pure, and noble women who, if women could vote, would arm themselves with the ballot and go to the polls in behalf of law, sobriety, and home, may be something of a question; but if the privilege of suffrage was theirs, it is pretty certain that 6,000 ballots in that city would go from the hands of a certain class of women solid for rum. There are vicious women as well as vicious men; and the ballot in the hands of these would offset as many in the hands of the good and true.

But while the prospect in this direction appears less hopeful, evidence is more and more frequently appearing to show that women are as susceptible, at least as men, to fanaticism, and would be in danger of using the power of the ballot under the influence of prejudice and blind impulse, as often, perhaps, as under the guidance of intelligence and reason. That this is no uncharitable judgment, we offer as evidence the following paragraph from the "Prospectus of Evangelistic Board of the National Woman's Christian Temperance Union for 1888," as published in the *Christian Statesman*, of April 26, 1888:—

"As Christ came first by Mary alone in the stable at Bethlehem, so shall he come the second time, to reign King and Lord, by this confederation of the women of the whole world, exalted to the high place which is hers under the gospel; not only as the mother and educator of law-makers and rulers, but set free from the domination of mere animal force, herself co-ruler and legislator in the State as well as in the home, according to God's evident plan that the world should not always be left *comfortless*."

In this quotation the italics are ours, with the exception of this last word, which we give as we find it. Allusion is evidently made to John 14: 18, where Christ assures his sorrowing disciples, to comfort them in view of his departure to Heaven, that he will return again:

"I will not leave you comfortless: I will come to you."

Does the language of the extract quoted above mean that this "confederation of the women" is to be the second coming of Christ? that *through them* he is to reign King and Lord over the earth? Or does it mean that his second personal coming is dependent on this "confederation of the women"? With either view the position is unscriptural and fanatical enough to suit an Ignatius Loyola. It is easy to see how women who are ready to entertain such views, could be induced, under the subtle deceptions of the National Reform Association, to embark in favor of an oppressive Sunday law, which would ride rough-shod over the most sacred rights of conscience, and the dearest liberties of mankind. —*Review and Herald*.

VIEWS OF NATIONAL REFORM.

PACKAGE NO. 1, 184 PAGES, 20 CENTS.

THIS package contains thirteen tracts treating upon the various phases of the National Reform movement, as follows:—

NO.	PAGES.
1. Religious Legislation,.....	8
2. Religious Liberty,.....	8
3. National Reform and the Rights of Conscience,....	16
4. The American Papacy,....	16
5. Bold and Base Avowal,.....	16
6. National Reform is Church and State,.....	16
7. Purity of National Religion,.....	8
8. The Salem Witchcraft,.....	8
9. What Think Ye of Christ?.....	8
10. National Reformed Constitution and the American Hierarchy,.....	24
11. The Republic of Israel,.....	8
12. National Reformed Presbyterianism,.....	32
13. The National Reform Movement an Absurdity,....	16

The above package will be sent post-paid to any address for twenty cents.
Address, AMERICAN SENTINEL, Oakland, Cal.

IN THE HEART OF THE SIERRAS.

BY J. M. HUTCHINGS.

THIS new work is a complete historical and descriptive summary of the wonderful Yo Semite Valley and Big Tree Groves. The author, Mr. Hutchings, is an old pioneer, and has for more than 20 years resided in the Valley. He took the first sketches of it that were ever taken, and was the first to make its

MARVELOUS GRANDEUR KNOWN TO THE WORLD.

The work is complete in one volume of nearly 600 pages, and is illustrated with over 150 illustrations, 28 of which are

BEAUTIFUL FULL-PAGE ARTOTYPES.

These artotypes are the most charmingly characteristic of any illustrations ever produced, and are perfectly true to life, having been photographed from nature.

Sold only by subscription. Agents wanted everywhere. For prices and terms,

Address, PACIFIC PRESS, Oakland, Cal.

HISTORY OF THE SABBATH.

AND FIRST DAY OF THE WEEK.

BY ELD. J. N. ANDREWS

THIS WORK CONTAINS A MINE OF INFORMATION.

THE Bible record of the Sabbath; the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration, are given in detail.

Every text of Scripture concerning the Sabbath is commented on at length; and the complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 548 pp. Price, \$2.00.

Address, PACIFIC PRESS, Oakland, Cal.

MISCELLANEOUS TRACTS.

ASSORTED PACKAGE NO. 6. PRICE, 25c.

THE Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Deception—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

Address, PACIFIC PRESS, Oakland, Cal.

The American Sentinel.

OAKLAND, CALIFORNIA, NOVEMBER, 1888.

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

THE *Christian Statesman* says:—

“The AMERICAN SENTINEL is gradually defining its position, and American Christians will know exactly where to find it.”

Yes, we intend that “American Christians” and everybody else shall know exactly where to find the SENTINEL.

NATIONAL REFORM petitions in favor of Senator Blair’s constitutional amendment, are being circulated for signatures. They will be presented to you before long, and when they are, you want to bear in mind that that amendment provides for the establishment of a National religion, and a consequent religious despotism.

THE Executive Committee of the National Reform Association held a meeting in Pittsburgh September 14; and one of its recommendations is this:—

“That Secretary Weir be appointed especially to press the cause of National Reform upon the attention of political parties, during the next four years, and to enlist, as far as possible, in this endeavor the influence of the Woman’s Christian Temperance Union.”

In 1596, when James VI. of Scotland (I. of England), was attempting to force Episcopacy upon Scotland, a number of the Scottish clergy had an interview with the king, and when his Majesty accused them of holding seditious meetings (for so he characterized the meetings of the church for its own purposes), and of alarming the country without reason, one of them, Andrew Melville, thus answered him:—

“Sir, as divers times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland: there is King James, the head of this commonwealth, and there is Christ Jesus, the king of the church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. . . . We will yield to you your place, and give you all due obedience; but again I say, You are not the head of the church; you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that church of which you are the chief member.”

Which was equivalent to saying that they recognized the king’s authority in civil matters, but that in matters of religion they acknowledged no sovereign but Christ. And that is just what the Lord himself taught when he said: “Render therefore unto Cæsar the things that are Cæsar’s; and unto God the things that are God’s.” It is to be regretted that all men have not as clear views of the true relation of Church and State as were expressed by Andrew Melville to King James.

In the *Christian Statesman* of September 6, M. A. Gault says:—

“I had a long talk with Hon. T. C. Richmond, leader of the Prohibition party in Wisconsin. He is a popular speaker and a logical reasoner. He is almost constantly in the field addressing large audiences, endeavoring to convince the people that the Prohibition party should drop every other issue but Prohibition.”

Mr. Richmond’s idea is correct. If Prohibition is what the Prohibitionists want, why are they not willing to work for that alone? If Prohibition is what they want, why are they not willing to secure the help of every element that can be enlisted in favor of Prohibition? The very fact that the so-called Prohibition party will not work for Prohibition alone, is proof that the religious-political managers of that party are only using the Prohibition issue as a stepping-stone to the establishment of their power, and the subordination of the civil to the ecclesiastical power.

A SHORT time ago a preacher in Selma, Cal., delivered a sermon on Temperance, Prohibition, etc., in which he said:—

“We have laws to punish the man who steals our property; but we have no law to prevent people from working on Sunday. It is right that the thief be punished; but I have more sympathy for that man than I have for him that works on that day.”

This is directly in the line of things promised by the Prohibition party. Whenever any party sets itself up as the protector of the Lord, and legislates upon things pertaining to God, then offenses, or supposed offenses, against God take precedence of all things else. Heresy becomes the highest crime. Then the thief will be let run, and receive sympathy, while the man who quietly works at his lawful and honest calling is prosecuted, fined, and imprisoned. And Senator Blair’s proposed amendment and Sunday law open the way for such men as this to carry their views into effect, by the civil power.

THE *Tribune* of this city thinks that we are needlessly alarmed about the Blair Sunday Bill. The *Tribune* evidently does not understand the situation. The bill in question may fail to become a law, but that does not prove by any means that the serious consideration of such a measure is not a menace to religious liberty in this country.

The systematic and persistent efforts which are being made by hundreds of thousands of people banded together in various churches, associations, and societies throughout our land to secure religious legislation in this country, should arouse every liberty-loving citizen to a sense of danger, and set him to work to enlighten others in regard to National Reform designs and practices.

Senator Blair may be, as the *Tribune* intimates, a harmless “crank,” but there are many thousands afflicted with the same religious-legislation mania, and there is a dangerous method in their madness. We cannot afford to settle down in fancied security when such measures are being seriously proposed in the Senate of the United States.

THE California *Christian Advocate* some weeks ago gravely informed its readers that “Congressman Plumb, of Kansas, has offered an amendment to the Sunday Civil Bill providing an appropriation for the building of a public drinking fountain in the Capitol.” Of course the bill to which the Kansas Congressman has offered an amendment is the Sundry Civil Appropriation Bill; but in these days of proposed Sunday legislation it is perhaps not strange that the friends of Sunday laws fail to discern what to them seems so small a difference. The time may come, however, when even the Sundry Appropriation Bill may contain clauses relative to Sunday, and then it will indeed be literally the “Sunday Civil Bill.”

Not long since a Prohibition Convention was held in Visalia, Cal. The preachers were very active and enthusiastic in it; and they succeeded in arousing a good deal of enthusiasm in the body of the convention. After the convention had dispersed the following question was put to two of the preachers: “I suppose the object of this is, in the long run, to work it into a Sunday law?” And the answer was this:—

“That is what it is; but we are not saying anything about that now, till we get the thing in running order—then we will bring that in.”

That is precisely the scheme which the preachers are working through the third-party-Prohibition movement, and that is just the way that they are working it. Under cover of Prohibition and temperance legislation they are working for the establishment of a religious despotism.

In a speech in Boston on “The Prospects of Catholicism in the United States,” Dr. Daniel Dorchester (Methodist) said:—

“Some people have been very anxious lest the Pope should come to this country. But I say, Let him come; it is the best thing that could be done. And I really think I would attempt to raise money to buy 10,000 acres of the best land in the United States, and make him a present of it for the seat of his Government. But when he comes here, he will be a great deal less of a man than he is at Rome.”

No, he would not. If the Pope should come here, with the politicians, and the Protestant ecclesiastics ambitious of civil power, he would soon be the head of the Nation in all matters of advice and arbitration—he would virtually soon be the dictator. See the influence of Cardinal Gibbons. But if it is thus with only a Cardinal, what would it not be with the Pope? No, indeed; let not the Pope ever set foot in the United States.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.
Single Copy, Per Year, post-paid, - - - 50c.
In clubs of five or more copies, per year, each, - - 30c.
To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,
1659 Castro St., OAKLAND, CAL.

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, DECEMBER, 1888.

NUMBER 12.

The American Sentinel.

PUBLISHED MONTHLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

J. WAGGONER, } - - - - - EDITORS.
ALONZO T. JONES, }

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

A NON-PARTISAN temperance correspondent of the Oakland (Cal.) *Enquirer* says:—

"I admire Miss Willard's work in everything except in drawing the Woman's Christian Temperance Union into politics."

And there is no dissenting voice from this side of the house.

The Papacy in Germany.

THERE was a Catholic Congress lately held in Freiburg, Germany, which showed the determination of the Papacy to push every claim to its utmost limit. The Congress demanded the return of all the orders of the church into Germany, with permission for all of them to labor there without hindrance. It demanded also that the State give up the sole control of the schools, and give to the church a share in their supervision and direction. It further formulated a demand for the restoration of the temporal power of the Pope. The *Germania*, the leading Catholic periodical of Germany, backs up the work of the Congress with the following:—

"That which the shameless monk of Wittenberg inaugurated three hundred and fifty years ago is no longer looked upon as a reformation. No; it was a rushing into a bottomless pit. It is the most flagrant, the most radical, the most wicked revolution which the world has ever seen. It was a revolution in the churchly, the religious, the moral, the political, the social, the economic, the learned, the historical worlds. The foundation of the so-called Evangelical Church has long since been understood by intelligent men. According to these, Protestantism is nothing but a mere rejection of all and everything that is supernatural; it explains everything on the basis of the law of nature, of natural development, and not even the smallest nook is left open for the God of revelation. Its foundations are the purest godlessness and religious nihilism; and on such a foundation only hate and empty words, only decay and destruction, in time and eternity, can be built."

All this only goes to show the determination of the Papacy to re-establish her power everywhere by every means. And this evil heaven is working in the United States as well as in Europe.

The American Sentinel and the Churches.

THE AMERICAN SENTINEL has occasion frequently to criticise the actions, political and otherwise, of the churches, yet this does not in any way spring from any disrespect for the churches as such, nor for the religion which the Protestant churches profess. The SENTINEL is entirely Christian so far as we are able to understand Christianity from the Scriptures. As true Christianity is as far as the east is from the west from the principles and practices of the Roman Catholic Church, and we being to the best of our ability allied to true Christianity, it follows as a matter of course that we are decidedly Protestant.

We believe in one God, the Father of our Lord Jesus Christ. We believe in Jesus Christ as the Word of God, who is God, by whom "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers," who is before all things, and by whom all things consist; by whom alone there is salvation; and who "is able to save to the uttermost all who come unto God by him." We believe in the Holy Spirit as the one who convinces the world of sin and of righteousness, and of judgment; and as the Comforter and the Guide into all truth, of all who believe in Jesus. We believe that "except a man be born again he cannot see the kingdom of God," either here or hereafter; and that in order to this new birth, men must be "justified by faith, without the deeds of the law." We believe that it is by the obedience of Christ alone that men are made righteous; that this righteousness is the gift of God; that it is received by faith and kept by faith; and that there is no righteousness that will avail for any man, except this "righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God." We believe the Bible to be the word of God.

We believe, according to the word of God, that the church is utterly separated from the world, and bound to Christ in the love of God, as a chaste virgin to a lawful and loving husband. This being so, the members of the church cannot be joined to the world without being counted by the word of God as adulterers against him to whom they profess to be joined in love. Says the Scripture, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend

of the world is the enemy of God." James 4:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

As the individual members of the church of Christ cannot be joined to the world without being counted by the word of God as adulterers against him, so also the church as a body cannot be joined in any way to the powers of the world without likewise being declared by the word of God an adulteress and a harlot. When the professed Christian church of the fourth century forsook her Lord and joined herself to the imperial power of Rome, she was fully committed to that corrupt course in which the word of God describes her as that great harlot, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:2, 4, 6. That is the Lord's description of the Church of Rome; and in the light of history no man can deny the truthfulness of the description. But everybody knows that she never could have committed fornication with the kings of the earth if she had maintained her allegiance to Christ. She never could have been made drunken with the blood of the saints and with the blood of the martyrs of Jesus, if she had not traded upon her lascivious charms for the control of the civil power, by which she could persecute to the death those who denied the authority which she had so adulterously gained.

Now the leaders of the Protestant churches of the United States are going in the same way in which the church leaders of the fourth century went. They are seeking an alliance with the civil power. They are seeking for this alliance for the same purpose, in the same way, and by precisely the same means. And when they shall have secured the alliance and gained the control of the power, the same results will inevitably follow this in our day that followed that of the fourth century. And to make the surety of this success doubly

sure, they are seeking an alliance with Rome herself. And when these professed churches of Christ shall have formed their illicit connection with worldly power, they will have thus turned themselves into a band of harlots committing fornication with the powers of earth, as did their harlot mother before them. And then the inspired description of Babylon the Great will be complete: "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17:5.

Let not the professed Protestant churches blame us for this application of the Scripture. They themselves have acknowledged the Church of Rome as their mother, and they need not blame us if we call attention to the Scripture description of the family. In the New York *Evangelist* of February 9, 1888, Rev. Charles W. Shields, D. D., of Princeton College, in proving that it would never do, in the reunion of Christendom, to forbid a doctrine of Apostolic Succession, said:—

"You would exclude the Roman Catholic Church, *the mother of us all*, the church of scholars and saints. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of *a beautiful mother*."

This declaration, although made in one of the most influential religious papers in the country, has never yet, so far as we have read, been repudiated or even criticised by any of the leading denominations, or by any paper of any of those denominations. We say again that when these churches declare and admit Rome to be their mother, and "a beautiful mother" at that, they cannot justly blame us for calling attention to the Scripture description of the family. The only things of which the Scriptures declare the Church of Rome to be the mother, are harlots. Therefore whatever church confesses Rome to be its mother, therein confesses itself to be a harlot. And the Protestant churches of the United States, by their religio-political workings, are doing their best to make Doctor Shields's apparently representative confession a fact.

We recognize and maintain the *right* of every people who believe alike to organize themselves into a church on whatever order they choose, and to call themselves by whatever name they please; but we utterly deny the right of any church, or all of them together, to use the civil power for any religious purpose whatever. We maintain that any man has as much right to be a Methodist, or a Presbyterian, or a Congregationalist, as any other man has to be a Baptist, an Episcopalian, or a Lutheran; but we deny that any one of these denominations has any right to seize upon the civil power and compel all the others to act as that denomination shall dictate. We deny that all the others have any right to band together and compel any one denomination to conform to the dictates of the many. We maintain that any man in this Nation has just as much right to be a Catholic as any other man has to be a Protestant; but we deny the right of the

Catholics to compel any Protestant to act as though he were a Catholic, as we deny the right of the Protestants to compel any Catholic to act as though he were a Protestant. We maintain that any man has just as much right not to be a Christian as any other man has to be a Christian; but we deny any right in those who are not Christians to compel any man who is a Christian to act as though he were not. *And we likewise deny that there is any shadow of right in those who are Christians to compel any man who is not a Christian to act as though he were.* Christians have no more right to compel any man to partake of Christian ordinances, or to observe Christian institutions, than those who are not Christians have to compel Christians not to partake of Christian ordinances nor to observe Christian institutions.

This is the position of the AMERICAN SENTINEL, and we are Christians too. We know that to many this sounds strange, but it is a fact. We know that many who call themselves Christians are just as ready to call us Liberals, and do call us that; but we are Christians nevertheless. We are glad, however, to let all men know that there are Christians—we do not say that we are the only ones, but there are not enough of them—who are liberal enough to maintain that all other men inalienably possess all the rights, human, civil, and religious, that Christians possess.

We are compelled, also, in the interests of truth and right, occasionally to criticise the political workings of professed ministers of the gospel. We have all the respect for ministers of the gospel that the Scriptures require men to have, but when professed ministers of the gospel set themselves up as ministers of the law, both civil and moral, and of politics, then we no longer respect those men as ministers of the gospel; for such they are not. Christ never sent any man forth as a minister of the law, either civil or moral, nor of politics; and whenever any professed minister of the gospel sets himself to work by political influence to secure the enactment and enforcement of statutes compelling religious observances, then he is doing what Christ never sent him to do, and he then ceases to be a minister of Christ or of his gospel.

Both the editors of the AMERICAN SENTINEL are regularly ordained ministers of the gospel, but neither of them ever expects to become a minister of the law, either civil or moral, nor of politics.

NOTE.—Let no one misconstrue our statement that any man has as much right to be a Catholic as any other man has to be a Protestant; and any man has as much right not to be a Christian as any other man has to be a Christian. This is not by any means an admission that the man who is not a Christian is as near right as is the Christian, nor that the Catholic is as near right as is the Protestant. This is not a question of moral right but of civil rights. Of course no man has any moral right to be anything else than perfect before God; and this perfection can only be attained through faith in Christ. But if any man chooses to despise the riches of God's goodness and grace, and refuses to be-

lieve in Christ, no power on earth has any right to call him to account. He is responsible alone to God, and whoever attempts to call him to account for neglect of the word or ordinances of God, thereby usurps the prerogative of God. And that is how it is that all men have the same equal and inalienable rights.

A. T. J.

One Pope or Many?

A FRIENDLY critic, who is a diligent reader of the SENTINEL, and who has often written both criticisingly and approvingly, writes us a letter in which he says:—

"Don't be too sure that Protestant censorship of moral education in our schools will be 'scarcely less bearable' than Catholic censorship. Dr. Schaff includes the 'laymen' in his committee. I can stand a censor of my own choosing. I am willing to accept a censor chosen by the people. I can stand the tyranny of the people, but not the tyranny of the Pope or king. The tyranny of the latter is life-long; that of the people is soon corrected."

"I agree with you on the main issue against Joseph Cook and his Reform Association. But we must waive some of our preferences in the education of our children, for the sake of unity and homogeneity, the same as we waive some of our natural liberty for the sake of good order and good government.

"The consent of the governed"—that is the jewel that must be preserved. Consent is the foundation of Protestant censorship. Dictation is the foundation of Catholic censorship. The judgment of every man has a voice in the former. The selfish judgment of one man controls the latter. These facts should ever be kept in view in the examination of Papal education and Protestant education. The supreme question is, Shall the people be sovereign over morals and religion? or shall the Pope?

"I am for putting the Bible into the schools if thereby we can strengthen the sovereignty of the people."

This language is the more significant from the fact that our friend declares himself to be an infidel. That such sentiments should be held by an avowed infidel, who is an intelligent, thinking man, a lawyer, is exceedingly suggestive of the ease with which National Reform, falsely so called, may some day count among its defenders those who claim to be the champions of liberty and "free thought." From other letters that we have received, as well as from utterances through the press, we are confident that there are many professed infidels who are preparing, perhaps unconsciously to themselves, to fall in with National Reform ideas.

We are more than ever convinced that the only true liberty, and the only real freedom of thought and action, are found in the religion of Jesus Christ, as proclaimed by the great Teacher himself. There can be no free man except the one whom the truth makes free,—the truth as it is in Christ. We would have all men know that the true religion of Christ stands for the most perfect liberty; that it is the only real champion of human liberty. T.

be a Christian is to be free, and to be an earnest laborer for the fullest freedom of every individual. And no other man than the Christian can be in the fullest sense a champion of liberty. Hence it is that we do not rejoice so greatly as some others do at the opposition of infidels to National Reform. Knowing that they do not oppose it from the proper standpoint, we feel assured that those who do not become converted to Jesus Christ, will ere long be zealous champions of that which they now imagine that they despise.

Tyranny is tyranny, no matter who exercises it. For our part, if we must be slaves, we think it would be far preferable to be the slaves of one man than the slaves of a million men. But we protest against being enslaved at all. Freedom is more than life; without it life is nothing. Thousands of martyrs have testified to this with their blood. Slavery, whether of body or soul, is abhorrent to every principle of Christianity; and slavery of the soul and the conscience is so much worse than slavery of the body, that the latter is not to be named in connection with the former, except as a very feeble comparison. Thousands of slaves toiling in the fields or the galleys under the lash, and in chains, have been freemen—infinitely freer than their brutal masters. The man who is "holden with the cords of his sins," or whose conscience is in the keeping of another or of thousands of others, is an abject slave. The man to whom God has given intellect, who will allow any other, or others, to do his thinking for him, or to dictate to him in matters of faith and conscience, has no right to call himself a free man.

And the evil is not lessened, but rather augmented, when that slavery is voluntary. "The consent of the governed" is a fine phrase, but it may stand for the most degraded slavery as well as the most perfect liberty. Is a woman's shame any the less because she consents to be the slave of lust? If she willingly sells or gives away her chastity, is not her slavery the more deplorable? The slave who groans in unwilling bondage is next door to liberty; but what hope is there for the one who forges the shackles for his own limbs, and willingly consents and even begs to have placed upon him the badge of servitude?

No man has a right to consent to waive his judgment in matters that pertain to conscience. God has delegated to no man on earth the right to demand that another shall give assent to a thing which he believes to be wrong. And what is not delegated to any man on earth, certainly cannot be held by a million. This is not anarchy, but, on the contrary, is in most perfect harmony with strict obedience to law; for our friend is mistaken in supposing that good order and good government require that we should waive a particle of our natural liberty. Perfect liberty is found in a state where each individual is careful not to injure his neighbor, and it is not consonant with any other state. When any man goes beyond and defrauds his neighbor, the imprisonment which he suffers upon conviction by the civil law, is only the outward manifestation of the bond-

age in which he placed himself by the commission of his crime, long before the law placed its hand upon him. Perfect liberty is perfect conformity to perfect law; and the law which demands that the humblest citizen should waive any of his God-given rights in order to conform to it, is an unjust law; and perfect conformity to an unjust law is slavery,—slavery on the part of the majority who conform to it because they have made it, and it suits their inclinations, even more than on the part of the one who is forced to it against his will.

We love unity and peace; but we hope that God may ever give us strength to fight against unity and peace that are secured by coercing a single individual to give up an inalienable right.

The supreme question is not, Shall the people be sovereign over morals and religion? or shall the Pope? That question means simply this: Shall the majority have power to dictate to the minority what they shall believe, and what shall constitute their religion? It means, Shall we have many popes or one Pope? The supreme question is, Shall God be recognized as sovereign over morals and religion? The AMERICAN SENTINEL'S answer to this question is, Yes; and it will never recognize any other sovereign. Its highest ambition is to be instrumental in bringing many others to make the same acknowledgment.

It is true that the proposed Protestant censorship includes laymen; but a pope is a pope even though he be uncrowned. We would as soon be dictated to in matters of conscience by priests and ministers as by laymen. We wish it distinctly understood that what we protest against is not the arrogation of power in matters of morals and religion by a particular class of men, but against the assumption of such power by anybody whatever.

Our fight is not against a certain individual's wielding the lash, but against the wielding of the lash by anybody.

It may not be amiss to note that laymen have ever been used as tools by a bigoted and Pharisaic priesthood. When the laity depends upon the ministry to tell them what they should believe, what possible difference can there be between being dictated to by a layman and being dictated to by a priest?

Finally, in noting the last sentence of our friend's letter, we declare that we are against the teaching of the Bible in the public schools, for the simple reason that thereby the sovereignty of faith and morals will be placed in the hands of the majority, and the few will be deprived of their God-given liberty; because such a proceeding will put man in the place of God, and thus the only object of studying the Bible will be defeated. In short, we are unalterably opposed to unchristian methods of spreading Christianity, because when the result has been accomplished by such methods, we have the equivalent of the Papacy, and not true Christianity.

E. J. W.

Just are the ways of God, and justifiable to man.—Milton.

The Divine Right of Civil Government.

If by the divine right of civil government be simply meant that men naturally exist as political communities, that some form of government is the necessary adjunct of this fact, and that God has established and maintains a constitution of things leading to these results, then it may readily be conceded that civil government exists and operates by a divine right. Earthquakes and volcanoes also exist by the same right. All the relations of means and ends and all natural laws rest on the same basis. God's providence embraces the whole scheme of things; and in the scheme political society and civil government have their place by divine appointment, just as everything else has its place.

Those who affirm the so-called divine right of civil government would not accept this as an adequate statement of their doctrine. They hold that such government is not simply a natural and providential appointment or order of things, but also a divine institution, in the sense of having God's authoritative seal affixed to it. His moral government operates, in part, at least, through the civil government which he has instituted and specially chartered by vesting it with his own authority. The civil ruler is officially the minister of the divine will. God's authority stands behind his authority as its sanction and source. He is to be obeyed as the vicergerent of Heaven, and to resist him is to resist God. His right is an *official* divine right. He governs in the name and by the authority of God.

The Old Testament account of the origin and organization of the ancient Jewish nation very clearly presents such a fact. The governmental system of that people was a *theocracy*, established directly by God himself, attended by miracles as signs and seals thereof, and bearing upon its face the broad inscription, "Thus saith the Lord." Its laws were divine. God was both the object of worship and the civil sovereign. Moses held the twofold relation of being his representative and the leader of the people. God appointed him to this position and supernaturally qualified him for its duties. Joshua succeeded him, and others succeeded him. The Church and the State were the same thing. The underlying theory of the whole system was that God himself was at the head of it, and that men were merely his agents.

Have we the parallel of this fact anywhere else in the history of the world? Is the fact, so far as the question of divine right is concerned, substantially a type of all Governments? No one, surely, is bound to accept such a proposition until it is proved. The proper proof thereof would be historical.

Take, then, as a specimen illustration, the Government of Great Britain, and subject it to the historic test. Starting with the native Britons, trace it through the Romans, then through the Saxons, then through the Normans, and then onward through a long succession of political changes, until we at last come to Victoria and the two Houses of Par-

liament, as forming the existing British Government, on the basis of institutions which have been the growth of more than two thousand years. Study this whole history from its earliest point to the present hour, and where will one find a leaf or even the fragment of a leaf showing that God has interposed in any special way, made any revelation of his will, wrought any miracle to prove such a revelation, appointed or inspired any ruler, or done any other thing different from the usual providence of cause and effect by which he rules in all the affairs of earth? There is not a solitary page of credible history that establishes any such fact. If, then, Victoria rules by a divine right, other than the right derived from the acquiescence and consent of the people of Great Britain, let her show her title-deed, with God's signature affixed to it. If it be said that she has inherited the throne from a royal ancestry, then let us have the king or queen who originally received the right from God, and also the "Thus saith the Lord" for its transmission in the line of family descent until it has finally lodged in Victoria, and is waiting to lodge in the Prince of Wales. The plain fact of history is that her right is simply that of *birth*, taken in connection with the established institutions of Great Britain; and there is not a king or queen on the face of the earth who can present any better title.

It happens to be a fact that all such titles are not distinguished by any divine prerogative, divine interposition, or divine inspiration, that makes them essentially different from the commission of a bank president or the head of a manufacturing company. Victoria has no higher or better warrant from Heaven to perform the duties of a queen than has a common laborer to do an honest day's work for his employer. Her providential position brings with it peculiar duties; and this is true of every man's position. She is simply what she is in the course of natural providence; and of whom is not this equally true? The hand of God is no more really involved in the formation, constitution, growth, and government of empires than in the formation and growth of coral reefs. Both are the products of natural forces, existing and acting under divine Providence, and giving in the one case the history and phenomena of empires, and in the other those of coral reefs. The most critical study of a State, no matter what may be its form of Government, merely supplies facts that run in the channel of natural events. And the same is true of "a swarm of bees or a family of beavers."

Macaulay, in his review of Gladstone's work on Church and State, has a suggestive passage upon the *manner* in which civil governments have usually become invested with their authority. We reproduce a part of it as follows:—

"A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country

and reduce the aboriginal race to bondage. A successful general turns his arms against the State which he serves. A society made brutal by oppression rises madly on its masters, and sweeps away all old laws and usages; and when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these that Governments have generally originated."

This presents a true picture of the governmental divine right as usually seen in the history of the world. The right, in respect to the process of its creation and establishment, has generally been the divine right of the sword, of military conquest, of the strongest battalions, of brains circumventing ignorance and weakness, of cunning, intrigue, artifice, pillage, and outrage. The events in which the right has been cradled, and out of which it has sprung, are the products of *human* forces; and these forces for the most part stamped with the indelible marks of iniquity and crime. These events exist in the scheme of divine Providence, just as sin exists in that scheme, but without the sanction, authorization, or moral approval of God. He may, indeed, cause the wrath of man to praise him, or use one set of tyrants to punish another, or providentially overturn one despotism through the agency and ambition of another; but this does not make him the author of the wrath, or the approver of the tyranny or any of its enormities. It is the prerogative of God to bring good out of evil, and to accomplish his own purposes through even the wickedness of men. The murderers of Jesus fulfilled the divine counsel; yet it was not the less true that they slew him with wicked hands. So human Governments may fulfill the divine counsel, and yet not be of God in any other sense than that of being the creations and institutions of men under his ordinary providence.—*Samuel T. Spear, D. D.*

Prohibition Blasphemy.

THE following article we clipped from the *Free Press*, Mankato, Minn., of October 12, 1888. The election is past, and the contest for the present is decided, but so far as we are concerned the matter here given is worth as much now as it was before election, as it is with principles that we have to do and not with parties as such. We heartily indorse every word of the *Free Press* in its rebuke of this piece of blasphemy. This exploit of the Wisconsin *Prohibitionist* is a sample of the kind of political contest that is, and will be, carried on by that party which Miss Willard declares is to be "the party of God." Whoever has any respect for God or for himself had better separate himself as far as possible from the religious Prohibition party, its methods and its aims. The *Press* says:—

"There are no doubt many conscientious and estimable people in the Prohibition party, whose moral convictions prompt them to vote with that party as the best way to express their disapproval of intemperance. Such of these as still believe they are not misrepresented and disgraced by the methods of fanatical leaders and workers, we would ask to read the following stupid and blasphemous production, which belongs and should be credited to the Wisconsin *Prohibitionist*, in which it was published as a prominent editorial on September 27. It is alleged to be a quotation from the 'Bishop's Book of Common Prayer,' and is given to ridicule the declaration of Bishop Newman, of the M. E. Church, that he considers that 'the supreme duty is to place the Government in the hands of Harrison and Morton,' and that 'I vote as I pray and pray as I vote.' This Wisconsin organ of a party which is always lauding itself as the friend of 'God and home,' and repeatedly exhorts its members to vote as they pray, blasphemes God and disgraces itself by ridiculing the sacredness of prayer, and publishes the following as uttered by Bishop Newman:—

"O Lord, thou knowest that I have had about as much attention from the Republican party as it is the good lot of any Methodist minister to receive; and thou knowest also that no man who has enjoyed these privileges can leave the party without being called a sorehead, a traitor, and a sniveling hypocrite; and yet it does look tough for a man of my standing to vote the same ticket with tens of thousands of saloon thugs and bloody brewers and distillers. It does look hard, as I before remarked, to see a Methodist bishop voting with such low-down and vicious pluguglies, thugs, and gutter-snipes, to continue a traffic that pulls more men down to hell in one day than I ever converted in all my life. And yet, O Lord, thou knowest the fix I am in. Help me to make the people to truly see that both I, and Sheridan Shook, and Benjamin Harrison, and Peter Her, and Capt. Pabst, and Buffalo Miller, and "Bloody Corner" Cox, and Schlitz, and Val Blatz, and Boss Quay, and tens of thousands of other whisky men, and several other good people, do heartily sympathize with all wise and well-directed efforts for the promotion of temperance and morality; and to Harrison and the Republican party be all the glory, forever. Amen!"

"We submit that among the lowest ranks of journalism there is still enough respect for religion and the teachings of Christ to prevent them from becoming the subjects of unnecessary jest and ridicule. It was left for an organ of the great 'morality' party to descend to the lowest depths, and insult all decency and outward respect for the sacredness of religion by an abortive attempt to secure weapons to defend the party it disgraces. It is about time for self-respecting, thinking men who have connection with the Prohibition political party to sever their ties to an organization which develops such disgraceful, uncalled-for methods as this clipping discloses."

Amen and Amen, say we.

WHEN we walk toward the sun of truth all shadows are cast behind us.—*Longfellow.*

The Woman's Christian Temperance Union and Politics.

THE SENTINEL has sometimes been accused of antagonizing the good work of the Woman's Christian Temperance Union, and of turning aside from its legitimate work to fight that body. This charge we most emphatically deny. With the good work of the W. C. T. U., we are most heartily in accord; but just to the extent that it allies itself with so-called National Reform, and belies its name by becoming a political union, to that extent we are opposed to it. That is, we are opposed to it only when it neglects its own work. But in order that criticism may be turned from us, we publish the following from one of the most talented leaders in the National W. C. T. U. No words of ours have ever equaled it in scathing criticism, although it is justly deserved. The article is from the pen of Mrs. J. Ellen Foster, in the *Independent*, of November 1:—

Permit a brief recital of the position of the W. C. T. U. on the much debated question of politics. The essential elements of religious truth upon which this organization is based are total abstinence, and Christian unity in advocating it. The leading characteristics of this movement have been the education of individuals as to personal duty, and the suppression of the traffic in intoxicating liquors by legal enactments. This second phase of the question (work for prohibition) is not an end but a means to an end. This means is, however, so closely related to the end as to be sometimes substituted for it.

Brought into prominence by reason of more manifest connection with the duties of citizenship, the political phases of the question have very largely absorbed the vital forces of the movement. During the last few years an effort has even been made to bend all these forces into the line of party action alone. The doctrine has been boldly announced that effort, unless made by a party, was valueless for good, and all agitation and discussion on these lines has had its bias set in a party mould. A frenzy seems to have possessed the souls of men, and nothing of good or beauty is seen in anything but the work of partisanship with all its attendant curses. Doctrines subversive of the duties of citizens have been freely taught, and lessons which logically result in anarchy and discord have been readily set. The most willing students of these lessons have been the women of the W. C. T. U. Their zeal has outrun that of their brothers; it has had less of knowledge and more of religious fervor, and consequently been far more dangerous. It has made direct assaults upon the Christian character and political integrity of its own protesting membership, and has weakened its own hold upon the Christian public. The W. C. T. U. of to-day differs widely from the inspirational movement of the crusade or the early years which immediately followed.

We do not claim that lines of Christian effort have been abandoned. The children are still gathered in the Bands of Hope, and taught the truth of total abstinence; prisons are still visited with words of blessing, anointed with flowers and tears; daughters are still taught the charm of social abstinence, and mothers are admonished of the obligations and the possibilities of the home. In all the forty departments work still goes on, but these all are overshadowed by the turbid smoke of party frenzy, and the malarial mists of party Jesuitism.

No woman enjoys the official patronage who publicly antagonizes the political policy of the Union; no evangelist is sent out who is not in sympathy with the party work; no one is indorsed as a national organizer who declares her opposition to this policy. The official organ is a pronounced partisan paper. Like other partisan papers, it reports news and facts so as to make for their side. The paper for the work among foreign-born citizens is a party campaign paper during this year. The edition of the *Union Signal* for State and county fair work was made to bristle with arguments in favor of Prohibition party work.

The blight of partisanship is upon everything, and women who expect to purify politics lend themselves to insinuations and half statements of truth for party effect as readily as the veriest demagogues in the old political parties which they condemn.

This course has driven the women to great inconsistencies and many illogical positions. They talk about opposing "sweet reasonableness to severe epithet;" they make "gentle and dignified denial of any wrong intent toward any of our number," and then proceed to adopt with applause, charges (evidence of which is withheld) against the personal integrity of a sister whom they profess to love and honor. They formally declare the most slanderous insinuations of their willing press to be characterized by "Christian courtesy." Their president commended to her followers as "spicy reading," an open letter containing a most brutal attack upon a Christian minister, and which also contained insinuations against the character of a "beloved sister." Against such treatment there is no redress, since the code of Christian courtesy has swept away the ancient rule, an eye for an eye and a tooth for a tooth.

They indulge in tumultuous applause at the name and presence of third-party candidates, but their president declares that sooner than support Warner Miller in his present candidacy in New York, "Let the minions of that accursed business (saloon) elect their candidates and so fill up the measure of their wrath." To-day those same minions know that the influence of this Christian organization in the vital issues to be settled on November 6 will strengthen the opposition to the man who has answered the challenge of the saloons by saying he preferred defeat to success due to saloon influence.

The question is often asked: "Is not the minority as intensely partisan as the majority?"

Is not Mrs. Foster, an active Republican, as earnest in her platform advocacy of Republican doctrines, and as trusted in the counsels of party managers, and as responsible for Republican methods in dealing with the temperance question, as is Miss Willard for the third party?"

To this we reply: "Mrs. Foster is earnest in her belief and advocacy of Republicanism; possibly as trusted in the temperance counsels of Republicans, and she willingly shares the responsibility of the general trend of Republicanism on the temperance question. The difference between her position and that of Miss Willard is, that her Republican party work is done as an individual; she does not attempt to coerce the opinion or the influence of the organization to these party ends." Miss Willard does, in her official capacity, support the third party; she goes in person to local conventions, and pleads for this party alliance; she gives official approbation to representation of the W. C. T. U. in third party political conventions; she is herself, by vote of the National W. C. T. U. Convention, a "consulting member" of the National Prohibition Committee; she uses the platform of the W. C. T. U. Convention in personal advocacy of the third party and its candidates; she herself introduces these gentlemen as the candidates of "our party." This Mrs. Foster has never done. In Iowa, where the Republican party has warranted the largest approbation of temperance women, and where, if anywhere, the society would be justified in promising allegiance, there the W. C. T. U. has never given it; and Mrs. Foster has time and again declared it never could be done with her approval.

To fail to see the difference between official action and individual action, reveals a lamentable condition of mental or moral obloquy. In the conflicts of modern civilization it argues pitiful imbecility not to possess political convictions, and it argues mental or moral cowardice not to advocate them. This is as true of women as of men, but the political immorality of the National Woman's Christian Temperance Union consists in its appropriation of the political influence of the minority against their protest. That influence was given to the organization to keep and to use, but not to assign to any political party.

In civil courts to obtain money under false pretenses is "embezzlement," and to divert funds from their assigned and constitutional uses is "fraud." This is what the Woman's Christian Temperance Union has done; the difference in honor being in favor of the embezzler; the grand larceny committed by this Christian organization being of heart and soul and home "influence," while the embezzler merely steals material value.

In the time of the Woman's Temperance Crusade, through the prayers and Christian fortitude of these brave, devout women, there were reported scores of genuine conversions to Christ. We should like very much to see a report of the number of conversions effected through the political workings of the Woman's Christian Temperance Union.

Religion in Politics.

THE following account we reprint from the *Minneapolis Tribune* of October 16, 1888. It not only shows how things are being worked in that city, but it shows that the effort of the churches to secure control of the civil power is as widespread as the churches themselves. This evil spirit seems to be in the very air, yet the mass of the people seem to be totally unconscious of it. Nor do the papers have a word to say against it, or to expose its subtle encroachments. Although the *Tribune* printed this as it is, not a word did it say in any way to call attention to the fact that it means nothing but the establishment of a religious despotism. When the churches can control legislation and "make" people attend churches, we should like to know how much further they would have to go before their actions would be parallel with those of the Papacy. The principle is now identical with that of the Papacy, and when they secure the power, their actions will be identical.

"Last spring Dr. Strong, the secretary of the Evangelical Alliance of the United States, visited Minneapolis, and met with a committee of pastors who had been appointed to confer with him as to the advisability of organizing a branch of the Alliance here. Dr. Strong and the pastors held several conferences, but in view of the summer vacation being near at hand, definite action was deferred until fall. Meanwhile Rev. D. D. MacLauren, of the Church of Immanuel, was charged with much of the arrangement of the plans. Yesterday he reported partially at the ministers' meeting in the Young Men's Christian Association parlors. Next Monday, however, the matter will be the order of the day at this meeting, and will then take an active form.

"One interesting feature of the proposed Alliance will be its *prominent participation in State and municipal politics and government. This means that it will watch closely all State and city legislation.* In its name and upon its recommendation bills will be introduced in the Legislature, and such legislation as will increase the penalties for violation of the Sunday laws of Minneapolis will be especially favored and pushed. For example, it is the opinion of the orthodox ministers of the city that the theaters should be closed on Sunday, and this, in particular, will be warmly fought by them. Not long ago they succeeded, by uniting, in killing Sunday baseball playing, and they are determined to do the same with Sunday theater going. At the bottom of the Evangelical Alliance is the spiritual object, which is expressed in the following words:—

"To manifest and strengthen Christian unity, to promote Christian fellowship and cooperation, to study social problems and to apply to their solution principles of the gospel, and especially to reach with Christian influence the entire community without interfering with the methods and polity of any of the denominations."

"To accomplish this object a comprehensive plan of organization has been proposed. Under the direction of the central Alliance, which will be governed by an executive committee and a paid secretary, ward Alliances will be organized as auxiliaries. These ward Alliances will embrace churches of the locality of all denominations, and under their direction a thorough house-to-house canvass will be made in order to ascertain the condition and needs of people, and *if possible to make them attend churches.* Charity will also be dispensed where it does not conflict with aid given by the regular charitable organizations of the city. After such a canvass has been made, it is proposed to appoint voluntary visitors. To each visitor ten families will be assigned, and he or she is to call on those families once a month regularly. For example, the system that will be pursued is similar to one now in operation in the Church of Immanuel. Visitors from that church go from house to house in the neighborhood, and report back on printed slips to the supervisor the number of families included, the number actually visited, the number who are members or not members of churches, how many Bibles have been supplied, the number of sick and needy, etc. The supervisor in turn reports to the Advisory Committee the aggregate of the visitor's reports. This will be the plan of the ward auxiliaries of the Evangelical Alliance, but with the complete obliteration of religious denominations. Catholics, Lutherans, and all are especially invited to unite in the work. No proselyting except for Christians is meant to be attempted.

"In view of the fact that the opinion of the Catholic clergy on the subject is not definitely known, Father Henry McGolrick was seen last evening. He said:—

"The Catholic clergy, I think, will gladly unite in this work as much as they possibly can. We have always labored quietly for the morality of the community, and we would be the last to be backward now. We are interested in making people better by every means in our power."

"Rev. D. D. MacLauren, who has had most of the preparation of the scheme of the Alliance to do, said last evening:—

"There is no organization yet in the city of Minneapolis through which Christianity as a unit can speak. The ministers of the city believe that Christian unity is strong enough now to make itself felt in ways that churches separately have little influence. The Evangelical Alliance movement is a great success in Oswego, N. Y., in Brooklyn, in Baltimore, and other cities. In Minneapolis all the clergy seem to be in favor of the plan proposed. The Scandinavians, I can assure you, will do their part well. In a Sunday or two it is expected that nearly all the ministers of the city will announce the plan of work of the Alliance in detail from their pulpits."

CONSCIENCE is not given to a man to instruct him in the right, but its mission is to prompt him to choose the right instead of the wrong when he is instructed as to the right. Conscience tells a man that he ought to do right, but conscience does not tell a man what is right.

—*Christian Advocate.*

The Church and State, alias the Prohibition Party.

THE election is over, but since the third party Prohibition managers say that the Prohibition campaign has but just begun, the following incident showing the character of the so-called Prohibition movement, is as timely now as ever.

The evening before election one of the editors of the *SENTINEL* was with several others in a business office in Minneapolis, when a well-dressed and intelligent looking gentleman came in, and, after noting how many voters were present, laid upon the desk as many sealed envelopes, addressed, "To the voters." As the gentleman turned to go out, someone handed him a printed notice of a lecture that was to be delivered that evening on "Church and State." He took in the contents of the handbill at a glance, and, hastily assuming from the most prominent words upon it, that the lecture was to favor the union of Church and State, said: "Church and State; that means Prohibition; we're with you on that."

The Prohibition politician was gone before anybody could disabuse his mind as to the nature of the proposed lecture on Church and State; but those who remained received a better idea of the real object of the so-called Prohibition party, than could have been gained by a week's talk. The remark that Church and State is synonymous with Prohibition was so spontaneous and so hearty that it could not fail to convince all who heard it. We wished that thousands of *SENTINEL* readers could have heard it for themselves, but this is an exact statement of the matter.

Let everybody be assured that work done for party Prohibition is work done to promote the union of Church and State, and to bind the citizens of the United States in a worse slavery than was ever suffered by the negroes. We cannot any longer in good conscience call the third party the Prohibition party, for temperance is by no means its main issue. Chairman Dickie himself declared that all the saloons and intemperance in the land are not so great a curse as the disfranchisement of women. So we are justified in saying that no one who has the cause of temperance and real liberty at heart, can train with the third party. It is not a Prohibition party, but a Church and State party, and strong opposition to it is perfectly consistent with the greatest devotion to true temperance and prohibition.

THERE is a good suggestion in the following: "When a man sets about an undertaking, he should first have settled these four things—what he wants to do, why he wants to do it, whether he has the right to do it, and how it can best be done."

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.—*Newton.*

Romanism and Republicanism.

THE fundamental cord which binds and preserves American liberties is the common-school system. It is only by educating the masses of the people to a full understanding of the responsibilities of citizenship, that we can hope for a conservation of American ideas and a continuation of American liberty. By its unqualified opposition to the public-school system of the United States, the Catholic Church becomes an enemy of American liberty, and must be considered, not as a spiritual organization maintaining its right to religious supremacy, but as a secular foe attacking an educational system which is so closely allied to the progress and preservation of our republic as to be inseparable from the temporal interests of the community.

According to American principles, the Church and State are entirely divorced, each retaining unqualified control over matters spiritual and temporal, respectively. No religion can be recognized as exercising any political power, and all are alike free to worship, each according to its creed. This is the result of political evolution, and marks the birth of free thought and free speech. It is the paramount exponent of liberty, and as such must be maintained.

The Roman Church in America has grown from a few mission schools in the last century to an enormous organization comprising over 7,000,000 followers, with vast properties situated in every State, county, and township of the Union. . . . But it must be remembered that this army of clergy and laymen are sworn to obey the temporal as well as the spiritual power of the Pope; they believe in Ultramontaniam, and have stealthily obeyed the church's commands and worked for her interests until to-day the Roman Church controls an enormous amount of untaxable property, and is a power in the land, too little recognized by Americans.

The late campaign, in which the famed three R's played so important a part, is evidence that the Roman Catholic vote is a factor to be considered in politics. The press of the country know that if it would have the support of Catholics it must not criticise acts of the church, nor condemn its methods; the consequence is that no expostulation goes forth editorially against any act of aggression on the part of the church, and Romanists are truckled to like other factions. . . .

At different periods of our history opposition to Catholicism has assumed alarming proportions, as in the Know-nothing riots in the East, when churches were burnt and lives lost. Such outward violence is but unreasonable bigotry and impedes the advancement of American ideas. It is not by force but by the ballot and the equitable administration of the laws that the encroachments of the church must be met. To oppose any religion, for its doctrines, and to permit such opposition to assume violent proportions, is unjust and un-American; but to prevent the encroachments of the church upon the State by equitable means, is to defend American freedom. . . .

The Roman Church (and in many instances the Lutheran) opposes the system of public education, because it maintains its exclusive right to religious instruction, and considers that it cannot confine itself to the task of merely imparting religious knowledge, but must have control of general education as a part of the spiritual prerogative. Republicanism demands that the people be educated at the public expense. The two conflict, and as the church cannot recognize the secular power of the Government, it will not relinquish its rights. From the beginning, this one question of educational control has called forth the continual animosity of the Church of Rome against republicanism, and how bitter this feeling is may be judged by a recent utterance of the *Freeman's Journal*, a Catholic organ, which says that "the common school system should go back where it came from—hell." No loyal American, whether Catholic or dissenter, can deny that such words savor of disgraceful bigotry and are aimed at a system which is co-existent with freedom. The late Cardinal Archbishop of New York, as quoted by M. Bouland, said that Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the holy Father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so. The *Catholic Review* states that "Protestantism of every form has not, and never can have, any right where Catholicity is triumphant." Any attempt to expostulate against the policy of a church is apt to be condemned as inconsistent with liberality, but the right of criticism is co-etaneous with the privilege of free speech, and no loyal American, whether Catholic or otherwise, can defend such words as consistent with American ideas.

America believes, as did Bluntschli, that "Christianity is not only the basis but the living element of our civilization; yet the legal foundation of the State does not by any means rest upon Christianity. The State has not grown out of the church, nor upon the church, but is completely independent of the latter and of her dogmas." No true American should oppose the Roman or any other church for its doctrines, so long as it remains strictly within the precincts of spiritual power; but when it attempts in the slightest degree to intermeddle in the affairs of State, or to oppose education and enlightenment, it becomes the enemy of liberty and civilization, and as such must be fought by every friend of freedom.—*America.*

The American Sentinel.

ASSORTED back numbers of the regular edition of the *American Sentinel* will be sent post-paid to any address in the United States or Canada for \$1.50 per hundred, or sixty copies for \$1.00. The *American Sentinel* is just the thing to hand to your neighbor, mail to friends, use in depot racks, for tract distributors, etc.

If you will send us two yearly subscriptions to the *American Sentinel*, at fifty cents each, we will send you the paper one year free. The *Sentinel* in clubs of five or more, at thirty cents a copy per year. Now is the time to get up clubs. Address, AMERICAN SENTINEL, Oakland, Cal.

Publishers' Department.

OUR GENERAL AGENTS.

Arkansas Tract Society—W. G. Smith, Sec., lock box 249, Little Rock, Ark.
 Australia—Echo Publishing House, North Fitzroy, Victoria.
 Canada Tract Society—Mrs. R. S. Owen, South Stukely, P. Q.
 China and Japan—A. LaRue, International Tract Society, Queens Road 219, Hongkong, China.
 Colorado Tract Society—S. E. Whiteis, Sec., 812 Nineteenth Ave., Denver, Col.
 Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Miner Co., Dakota.
 District of Columbia—Mr. W. H. Saxby, 1831 Vermont Ave. N. W., Washington, D. C.
 England—International Tract Society, 48 Paternoster Row, London, E. C.
 Georgia and Florida—Charles F. Curtis, cor. S. Boulevard and Bryan Sts., Atlanta, Ga.
 Hawaiian Islands—International Tract So., Honolulu, H. I.
 Illinois Tract Society—F. T. Poole, 3514 Vernon Ave., Chicago.
 Indiana Tract Society—J. W. Moore, Sec., 175 Central Ave., Indianapolis, Ind.
 Iowa Tract Society—Leroy T. Nicola, Sec., 603 East 12th St., Des Moines, Iowa.
 Islands of the Pacific—John I. Tay and Elder A. J. Cudney, traveling agents, Papeete, Tahiti.
 Kansas Tract Society—L. Dyo Chambers, Sec., No. 821 West Fifth St., Topeka, Kan.
 Kentucky—Elsie K. Scott, Cecilian, Hardin Co., Ky.
 Maine Tract Society—M. Russell, Sec., No. 110 State St., Bangor, Me.
 Maryland—Elder D. E. Lindsey, Easton, Talbot Co., Md.
 Michigan Tract Society—Hattie House, Sec., *Review and Herald* Office, Battle Creek, Mich.
 Minnesota Tract Society—C. N. Woodward, 336 East Lake St., Minneapolis, Minn., P. O. Box 1058.
 Missouri Tract Society—Mrs. Clara Jones, Sec., 2841 Clark Ave., St. Louis, Mo.
 Nebraska Tract Society—Mrs. N. H. Druillard, Sec., 1505 E St., Lincoln, Neb.
 New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.
 New York City and Brooklyn, N. Y.—T. A. Kilgore, No. 43 Bond St., New York.
 New York State—J. V. Willson, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
 New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
 North Carolina—N. B. England, Newton, Catawba Co., N. C.
 North Pacific—N. P. Tract Society, Charles A. Wyman, Sec., Box 18, East Portland, Or.
 Norway—*Sundhedsbladet*, 7A Akersgaden, Christiania, Nor.
 Ohio Tract Society—L. T. Dysert, Sec., 440 Floyd St., Toledo.
 Pennsylvania Tract Society—L. C. Chadwick, Sec., Cor. Hepburn and Fifth Streets, Williamsport, Penn., Box 2716.
 South Africa—International Tract Society, No. 5 Scott St., Cape Town.
 Switzerland—Imprimerie Polyglotte, 48 Weiberweg, Basel.
 Tennessee—J. H. Dortch, Springfield, Henry Co., Tenn.
 Texas Tract Society—T. T. Stevenson, Sec., Denton, Texas.
 Upper Columbia—U. C. Tract Society, Mrs. L. A. Fero, Sec., Box 523, Walla Walla, W. T.
 Vancouver Island—Bernard Robb, 14 Third St., Victoria, B. C.
 Vermont—Lizzie A. Stone, 409 South Union St., Burlington.
 Virginia—Amy A. Neff, Quicksburgh, Shenandoah Co., Va.
 West Virginia—Mrs. Nelia M. Stone, Clarksburg, W. Va.
 Wisconsin Tract Society—S. D. Hartwell, 1029 Jenifer St., Madison, Wis.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE MONTHLY MAGAZINE, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by all. Price, \$1.00 per year, or with the 300-page premium book—"Practical Manual of Hygiene and Temperance," containing household and cooking recipes—post-paid for \$1.40.

Address, PACIFIC PRESS, Publishers, Oakland, Cal.

FATHERS OF THE Catholic Church.

BY E. J. WAGGONER.

HISTORY repeats itself, because human nature is the same in all ages of the world. Hence, he who would know how to avoid error in the future, must know how errors have developed in the past. The "Fathers of the Catholic Church" shows the condition of the heathen world at the time of Christ, briefly states the principles of ancient heathen philosophy, and shows how the adoption of these principles by prominent men in the church, and the incautious lowering of the standard of pure Christianity, developed the Papacy, which was simply a new phase of paganism. It shows that by the time of Constantine every phase of the Papacy was fully developed, and was only waiting for supreme power. The chapter on

SUN-WORSHIP AND SUNDAY

is alone worth the price of the book. Fine English cloth, substantially bound, contains about 400 pages, and will be sent post-paid at the nominal price of \$1.00.

Address the PACIFIC PRESS PUBLISHING CO., Oakland, Cal. REVIEW AND HERALD, Battle Creek, Mich., or PACIFIC PRESS PUBLISHING CO., 43 Bond St., New York City.

The American Sentinel.

OAKLAND, CALIFORNIA, DECEMBER, 1888.

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

READ the SENTINEL this month from beginning to end, if you never did before. You cannot afford to lose any of it.

THERE are many things which we find on our table, which should be noticed this month, but lack of time and space forbid. Questions have been sent that should have immediate answer in the SENTINEL, but which must be deferred until next month. The field is widening, and we could easily fill two SENTINELS every month.

THE next National Convention of the Woman's Christian Temperance Union is to be held in San Francisco, in October, 1889. It is expected that five hundred delegates will be present. We shall be much interested to see how far they have progressed during the year, in the line of party politics and National Reform.

FOR the benefit of several who have made inquiries, we will state that Senator Blair is from New Hampshire, and is a Republican. It is also true that he, like many other Republicans, and Democrats also, is a prohibitionist. That is, he believes in prohibiting the liquor traffic, but does not, as yet, believe in separate party action for that purpose. His introduction of the Sunday bill was an individual matter, and cannot be considered as committing his party to any such policy.

WE have received several very appreciative letters lately, which are a source of great encouragement to us. Some of these have been from men professing to be infidels. We are sure that there are scores and hundreds of infidels to-day who were made so by false teaching concerning the Scriptures, and by being made to feel, by the actions of professed Christians, that the Bible sanctions injustice. The mission of the SENTINEL is to uphold perfect liberty, and to show that true liberty can be found nowhere else excepting in the Bible and Christianity. In consequence of this, we expect to see many avowed infidels renounce their opposition to the Bible, and become free men indeed. That men might know the truth and be made free by it, is our most earnest desire.

In his report to the *Christian Statesman* of November 15, Secretary Weir says:—

"It was my privilege to speak, October 9, to the R. P. Presbytery of Pittsburg, on their invitation. The subject treated was the latest development of the National Reform movement, viz., in the line of practical politics,

pressing its principles upon the various political parties for adoption."

"October 11 the Pennsylvania W. C. T. U. gave opportunity to briefly speak on the same phase of the movement, and to ask their help. It was one of the experiences indeed to speak before a thousand Christian women. They unanimously adopted a resolution affirming National Reform principles as applicable to civil and political affairs, asking the women of their Unions to urge them on the various political parties.

"To give effect to this, and to forward our principles in general, they created a new department—that of National Reform. This of course means a State superintendent for it, and county and local officers, just as in other departments. What opportunities will this give for mutual co-operation, distributing our literature, arranging for lectures or sermons, conventions, etc., as well as carrying the discussion of our principles just where it is so grievously needed, before the political parties."

Facts speak for themselves. It does not need a prophet to tell just what the W. C. T. U. of Pennsylvania, at least, is running into.

THE National Woman's Christian Temperance Union proposes to make Christ "this world's king; yea, verily THIS WORLD'S king in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloisters; king of its customs and its constitutions." But Christ himself declared, "My kingdom is not of THIS WORLD." Therefore it follows that the kingdom which the Woman's Christian Temperance Union proposes to establish in this world is not the kingdom of Christ at all, but if established will be but a counterfeit of it, and that will be only a likeness of the Papacy. Christ says, "My kingdom is not of this world;" the Woman's Christian Temperance Union says, "Christ shall be this world's king;" therefore the word of the Woman's Christian Temperance Union is flatly against the word of Christ, and therefore *that part* of the work of the Woman's Christian Temperance Union, is antichristian.

THE *Christian Statesman* doubtless rejoices to be able to print the following:—

"The Eighth District Woman's Christian Temperance Union Convention, at Augusta, Wis., October 2, 3, and 4, 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 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."

Comment seems almost unnecessary, and all we will say at this time is that the above is of the low view of the law of God that is held, and must of necessity be held, by National Reformers. The law given from Sinai was not a civil law. If it were a civil law, why would it require to be administered by a moral governor? If the law of God could be the standard in civil legislation, then it would cease to be the wonderful law that it is. But the thing which we wish to have remembered is the adoption of National Reform principles by the W. C. T. U.

ABOUT a year ago the School Board of Pittsburg, Pa., made a Catholic priest principal of one of the city schools; but as there was much stir made about it, the priest retired from the position. It appears now, however, that he only let go to get a better hold; for the Catholics have now established a parochial school in the same public-school building. The dispatches say that the Protestants protest; but they cannot consistently protest for two reasons: 1. They demand that religion shall be taught in the public schools, and that is what the Catholics are teaching in that school—it seems to be a fact also that the children in that ward are almost wholly Catholic. 2. Christianity is the established religion of the State of Pennsylvania, and as even Protestants admit that the Catholic Church is a part of Christianity, that church has a right to claim the help of the State in teaching the State religion. There is a real need that there should be some Protestants in Pennsylvania who should protest, but whenever it is done, the protest will have to be against Protestantism itself as well as against Catholicism.

THE following, from the November number of *Our Day*, Joseph Cook editor-in-chief, should be noted by those who think that Church and State union is not possible in this country:—

"Five million signatures to a petition to Congress for laws promoting a better observance of Sunday have now been obtained. The National Woman's Christian Temperance Union Convention have voted to make the advancement of this petition a special and urgent work. The most influential indorsement which the petition against Sunday work in the mail and military service and in interstate commerce has yet received was given unanimously and enthusiastically on October 18, at Richmond, Va., by the International Convention of the Brotherhood of Locomotive Engineers, after two hours' thorough consideration of the subject, under the lead of the editor of our department of Church Work [Rev. W. F. Crafts]. Let all labor organizations, large and small, and all churches, do likewise speedily, and the desired law will not be long in coming. Churches and labor unions combined are politically irresistible."

But let it be borne in mind that when churches become politically irresistible, they are spiritually powerless, for they never seek political strength until they become conscious of diminishing moral force.

SEVERAL hundred subscriptions to the AMERICAN SENTINEL expire with this number. Please renew promptly. See terms below.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,
DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and

the maintenance of human rights,
both civil and religious

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single Copy, Per Year, post-paid, - - - 50c.

In clubs of five or more copies, per year, each, - - - 30c.

To foreign countries, single subscription, post-paid, - 2s.

Address, AMERICAN SENTINEL,
1059 Castro St., OAKLAND, CAL.

INDEX

TO THE

AMERICAN SENTINEL.

VOLUME 2.		VOLUME 3.	
A	PAGE.	A	PAGE.
"Are Our Politics to Be Purified."	12	A Recognition of Religion	1
A Substitute for the Church	18	A "Godless" School	2
An Image of the Papacy	19	An Examination of Principles	3
A Little Comparison	52	A Sunday-Law Convention	4
"At It Again."	53	A "Pen-Picture."	6
A Principle to Be Remembered	65	A Reply to "an Open Letter."	9
A "Virtual Theocracy" Promised	66	A Dangerous Parallel	20
As to a Religious War	71	"Another Sign of the Times."	21
A Sound Opinion	81	Aims of the National Reform Association	30
A Monstrous Bid	81	A Wicked Question	32
A Preacher on Sunday Legislation	84	An Alarm Needed	37
An Examination of Principles	90	A Deserved Rebuke	40
B		A Dangerous Combination	41
Both Sides	3	An Alarming Proposition	43
Bound to Succeed	64	Another "Open Letter."	46
Busybodies	93	A Sensible Letter	49
C		A Word of Warning	54
Civil Government and the Mediator	2	A Calm View of National Reform	57
Civil Laws and Religion	20	A Congressman's Opinion	64
Convicted on Their Own Testimony	57	B	
Civil or Religious, Which?	60	Bad Institutions and Good Men	68
Church and State	61, 68, 76	C	
Christian Liberty	75	Christ and National Reform	20
Christianity Means Honesty	92	"Connecting Links between Church and State."	27
Christianity under Our Constitution	95	Catholic Schools	43
E		Congress and Sunday Legislation	44
Ethics of Sunday Legislation	21	D	
F		Doctor Schaff and the Public School	33
"Foundation in Usage"	17	E	
For What Are the Powers That Be Ordained?	38	Entirely too Familiar	7
False Reform	94	G	
G		Government Is Secular	73
Governmental Jurisdiction	13	I	
H		Is It Infidelity?	14
History Repeating Itself	15	J	
I		Joseph Cook and Roman Catholicism	81
Is Christ King of the Nations?	33	Jonathan Edwards's Speech	84
L		L	
Legislation by Clamor	48	Let There Be No Alliance with Rome	61
M		M	
Morality and Religion	44	Misdirected "Enthusiasm."	12
N		Morality and Civil Government	25
National Reform in the South	1	Mr. Gault Speaks	29
National Reform and Romanism	8	N	
National Reform Principles Exemplified	9	Not the Church's Business	7
National Result of Rigid Sunday Laws	28	Never a State Religion	12
National Reform Physicians	32	National Reform Ideas of Right	28
National Reform Interpretations of Scripture	35	Not a Christian Nation	32
National Reform Principles Despotie.	36	National and Enforced Hypocrisy	34
National Reform Association.	54	Not an "Enduring Morality."	38
Not a Godless Nation?—Why Not.	72	National Reform and Christianity	42
Not "a Daniel Come to Judgment."	75	National Reform in the Public Schools	47
National Reform and Woman's Christian Temperance Union Assembly.	78	National Reform in the South	57
O		O	
Our One Hundred Thousand Rulers	6	One Pope or Many?	90
Our Questions Answered	8	P	
P		Protestant Praise of Catholicism	16
Personal Liberty	36	Political Piety	19
Puritan "Rights."	72	Public Schools Must Not Go	19
Prussia at the Pope's Feet	73	P	
R		Political Cowards	75
Religion in the Public Schools	41	Prohibition Blasphemy	92
Remains of Popery	43	R	
Religion and Politics	64	Religious Despotism in Russia	1
Religious Exercises in State Schools	85	Religious Teaching in Secular Schools	5
Religious Intolerance	88	Religious Instruction in the Public Schools	11
Rome's Work	94	Rome's Work	22
S		Religious Bigotry in Spain	30
Secretary Gault and the Scripture Again	22	Religion in Japan	53
Superficial Criticisms	59	Rome's Influence	59
Sunday Prohibition	63	Russia and Religion	60
Sunday Laws and Liberty	67	Religious Wickedness	66
Some Facts about National Reform	70	Rome and the Public Schools	74
The AMERICAN SENTINEL Volume 2.	1	Religion and Politics	81
The Arkansas "Extravagance."	5	Religion in Politics	94
The Situation of the Present as Related to the Past.	6	Romanism and Republicanism	95
The National Reform Doctrine of Majorities.	11	S	
The Legacy from Our Fathers.	11	Sample Copies	8
The Truth Confessed.	16	Some "Clashing Voices."	13
The National Reform Gospel.	17	Sunday-Law Fallacies Exposed	39
The Case Well Stated.	24	Sound Sentiments	79
The National Reform Idea of Tolerance.	27	Shall American Children Receive Their Educational Instruction from Rome? 85	
The Christian Cynosure on National Reform.	30	T	
The Logic of It.	34	The Church and State	15
The Powers That Be Are Ordained of God.	35	The Elgin Sunday-Law Convention	17
The Pope in American Politics.	42	The Baptists and National Reform	26
The Doings of National Reform.	45	"The National Reform Movement and Sabbath-Keepers."	35
The Prospects of National Reform.	49	The California Church and State Convention	37
The Question Met—and Evaded!	51	The Plea for National Sunday Legislation	42
The State, the Church, and the School.	53	The Annual Convention of the National Reform Association	45
The Promoter of Sin.	55	The Entering Wedge	49
The Evils of National Religion.	62	The Church and State Bill	50
The Throne of David.	73	The Presbyterian Cardinal	52
The Christian Cynosure Again.	77	The National Reform Vice-Presidency	60
The Bible in the Public Schools.	83	That Sunday Commandment	62
The National Reform Head.	86	The AMERICAN SENTINEL and the W. C. T. U.	65, 78
The Christian Statesman Speaks.	90	The Savor of Tyranny	67
Tampering with the Constitution.	94	The National Establishment of the Christian Religion	69
U		The Political Value of Religion	70
Unbearable Usurpation	56	The AMERICAN SENTINEL and the Prohibition Party	73
W		The Catholic Review on Sunday	74
Will They Unite?	22	The Papistic Element in the National Reform Movement	76
What Is the Harm?	25	The Inquisition	76
What Is the Remedy?	46	The Pope and the Clergy	77
What Sophistry!	47	That Banished Book	82
What Was the Point?	83	The W. C. T. U. Defended	86
What about Persecution?	86	The Papacy in Germany	89
		The AMERICAN SENTINEL and the Churches	89
		The Divine Right of Civil Government	91
		The W. C. T. U. and Politics	93
		The Church and State, <i>alias</i> the Prohibition Party	94
		V	
		"Very Gracious"	54
		Valuable Books	80
		W	
		What Does It Mean?	8
		What We Are Opposed to	10
		Woman Suffrage	55
		What Constitutes a Catholic School?	65
		Woman and the Advent	87



Adventist Pioneer Library

For more information, visit:

www.APLib.org

or write to:

apl@netbox.com