

THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

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

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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 fain 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 sheep-skin-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 Sabbatarians 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 Sabbatarians 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 fanatic-

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.

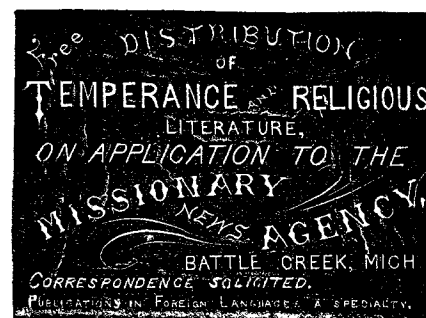
"They declare Sunday the moral ruin of the people. They prove it by alleged statistics of criminal prosecutions to show that more crimes of violence are committed on Sunday than on all other days of the week. Why is this? Because the saloons are open? They are open on other days. This reduces them to 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 season before they can proceed rationally 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."



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The American Sentinel.

OAKLAND, CALIFORNIA, MAY, 1888.

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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 workmen 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.

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