



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

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THE proposed amendment to the Constitution of the United States, offered in Congress by Senator Blair, is one of the most important and perilous propositions ever before the American people. It has been most adroitly worded and worked thus far. . . . It is a most outrageous attempt to despoil the arduous yet glorious work of our forefathers in forming a Government under which men could "serve God according to the dictates of their own consciences." It proposes the union of Church and State, and that the schools of each State shall teach a religion in conformity with this amendment to the Federal Constitution. This would not only open the gateway to the barren fields of atheism and infidelity but would cause millions to enter. The fittest place for religion is in the human heart, and not in a written Constitution. Its alliance with political power for despotic legislation will never make men religious; it may thus make cringing cowards, hypocrites, and superstitious slaves of men, but never a grateful and grand Christian.—*Welcome Tidings, Elizabethtown, Ky.*

THE organ of the American Sabbath Union says:—

Judge Hutchins, acting police magistrate, Cleveland, Ohio, recently discharged Barber Charles Schuler, one of the Weddell House men arrested in January for violating the State law against common labor on Sunday, on the ground that Sunday shaving is a work of necessity. It is expected that all the hotel barber shops, and most of the others whose proprietors do not favor Sunday closing, will be thrown open Sunday, as the barbers are satisfied that no convictions can follow their arrest for violating either the State law or city ordinance upon the sub-

This is a little more liberal than the de-

isions of some of the southern courts. In Tennessee and several other southern States quiet, inoffensive men have been fined and imprisoned for no other offense than that of working upon Sunday for the support of their families, and that after having conscientiously kept the seventh day according to the strict letter of the divine law. If shaving is a work of necessity in Ohio, certainly the cutting of wood ought to be a work of necessity in Georgia, and plowing corn ought not to be a punishable offense in Tennessee. The whole thing goes to show the injustice of treating as a crime on Sunday that which would be considered perfectly proper and even commendable upon any other day.

An Interesting Letter.

HERE is a letter that explains itself. The California whence it is written is not the State of California, but the post-office of that name in Michigan. The ladies of the Woman's Christian Temperance Union are ever welcome to a hearing in our columns.

California, March 11, 1890.

EDITOR AMERICAN SENTINEL:—

Your paper has become of late a regular visitor in my home, coming from some unknown source, and I cannot refrain from expressing my astonishment and righteous indignation at the misleading statements and false charges made against the Woman's Christian Temperance Union, in your issue of Feb. 13. In your statement that "the directors of the Young Men's Christian Association of Milwaukee gave formal notice to the W. C. T. U. that they could no longer have the use of their building for the reason that having allied themselves with the Prohibition party they must be treated as other political organizations are," you have purposely or otherwise omitted the most important fact concerning that action of which I cannot think you were ignorant.

Why did you not, like an honest man, give the real true reason for such action. Which was that they (the directors) were instigated to this deed by brewers who contributed to the building fund?

You could not have done this and then added as you did, "The management of the Y. M. C. A. which through all the ups and downs of the day has kept it straight on its Christian course clear of all

entanglements, is worthy of the highest admiration on the part of everybody, as it has it on the part of the AMERICAN SENTINEL." It is only an evidence of receiving bad dollars for a good object, and that never yet won the approval of God or the admiration of good men, your statement to the contrary nevertheless, and I am grieved to see a professedly Christian paper express their "admiration" of a deed that was instigated and accomplished by the saloon element. You say further, "The W. C. T. U. has ceased to be anything but a political club, and its work anything less than a continuous political campaign." It is certainly the duty of people who make such grave charges, either to prove them or in honor cease to slander the brave organization that stands by the work of temperance reform unstampeded. This charge you cannot substantiate by any word or act upon record. The W. C. T. U. is organized mother love seeking to promote the interests of home and all that a Christian wife and mother holds sacred and dear—working with a determination that yields to no discouragement for the suppression of all that is impure and unholy, and for the advancement of all that is pure and true and good. In calmly reflecting upon your statement, from a personal knowledge of, and a long identification with, the work of the W. C. T. U. I am forced to one of these conclusions—that you are totally ignorant regarding the work of the W. C. T. U. or you are wholly in sympathy with the saloon.

Was it the work of a "political campaign" or was it divine love that nerved the heart and brain of Mrs. Mary Hunt to labor and cease not until she had brought State and National protection to the aid of 12,000,000 of the children of our public schools, in securing in twenty-six States and Territories a Scientific Temperance Instruction law? Is the suppression of impure literature and the laws forbidding the sale of tobacco and cigarettes, to minors, the work of a "political campaign?"

Look at the record of the work of the W. C. T. U. among the railroad employes, the soldiers and sailors, the lumbermen; the work of the Flower Mission; ask the men in the jails and prisons of its influence upon them and then answer! We do not claim anything to boast of in our work, but very much to thank God for. In our own State during the past year, we have supported two missionaries in the lumber camps. The men have become acquainted with the name and work of our organization. One fellow said to the missionary, who asked him to sign the pledge, "Yes, I'll sign it and keep it too, for the W. C. T. U. is the only organization that thinks we poor fellows have souls." Is this and kindred work among the inmates of our jails, and prisons, and almshouses, that has been blessed of God to hundreds of souls the work of a "political campaign?" If you so regard it, your ideas of a political campaign must be vastly different from those of the majority of politicians.

Will you, as an honest man and a *Christian*, withdraw the base and false accusation, or will you stand with those who foster and protect the saloon with all its attendant misery and crime? Your statement is nothing less than a wicked and malicious slander of the W. C. T. U.—an organization which has for its chief object, the education of the *whole* people in the principles of *Bible temperance* and total abstinence and the ultimate overthrow of the saloon upon which the curse of God rests.

I ask you now, will you look at the record of work done by any one of all of the *forty* different departments of the Union in the *past year*, or *any* year of, their existence which by the blessing of God has resulted in the conversion of many souls in *this and foreign* lands, and then say *wherein* it has been of the nature of a political campaign?

If you can say *one word* in defense of or proof of your statement, I shall be glad to hear from you. If you *cannot*, your Christian integrity is at stake and demands a retraction of your statement which is *wholly devoid of truth as regards the work of the W. C. T. U.* I ask only what is *just and right*.

Refusal or failure to do this will be sufficient evidence that you cannot, or will not, and that your influence and sympathy are given to perpetuate the saloon.

Respectfully,

S. L. JEFFERS.

This letter we willingly print. It is plain and to the point. We have not space to reply in detail, to all the statements made, but the principal ones we will notice.

First, in regard to the Milwaukee affair, this letter contains the first and only intimation that we have had that the Young Men's Christian Association, of Milwaukee, was instigated in that matter by the brewers. And this statement should be supported by proofs. As it stands we say plainly that we do not believe it.

There are two reasons why we do not believe it. First, we are not ready to believe such a statement as that concerning the Young Men's Christian Association upon *ex parte* statements, unsupported by any proofs whatever. Secondly, because the thing is improbable in itself, from the simple fact that a party contributing to the building fund of an association does not secure a shadow of authority or right to control the actions of that association. I may contribute to the building of a church or hall, as many people do, yet that gives me no right ever to have any voice in the control or use of such building. In such cases, contributors, as such, have no moral right to any control in the matter, and it is certain that they have no legal right. And therefore to believe that the directors of the Young Men's Christian Association "were instigated to this deed by the brewers who contributed to the building fund," is to go directly in the face of all moral and legal probability.

For this reason we say to the writer of this letter,—and we say it respectfully,—that we do not believe that the statement given is the "true reason" for this action. If she has *proofs* to show that it is so, we will gladly print them, if she will send them to us.

We do not believe that the saloon ele-

ment controls, or can control, the Young Men's Christian Association in any matter. And although this lady may be "grieved" to have us say so, and to express our admiration of the Young Men's Christian Association, it seems to us that she ought to be no less grieved to give her authority to a charge which involves the Young Men's Christian Association in the control of the saloon element. To us that seems to be a much more serious charge than to say that the Woman's Christian Temperance Union is a political club.

This brings us to the second, and in fact the main point. And that is, that the Woman's Christian Temperance Union is political. We agree with the writer of this letter that it is the duty of those who make charges to prove them. And it is the settled policy of the SENTINEL to make no charges which it is not able to prove to the satisfaction of all fair minded people.

But says the writer, "This charge you cannot substantiate by any word or act upon record." Well that depends. We have some records, and we shall quote from them statements that show that there is at least some basis for the statement which we made. In the minutes of the New York convention printed in the *Union Signal* of November 8, 1888, there is this statement:—

Chairman Dickey appeared before the convention, and asked that Miss Willard be permitted or instructed to sit as a counseling member of the Prohibition Executive Committee. She was so instructed by the convention.

Now the Prohibition party is political and nothing else. Its executive committee is a political body only. That body exists only for political purposes, and its members are such only for political purposes. Their counsels are nothing but political counsels. Therefore when the convention instructed its President to sit as a counseling member of the Prohibition executive committee, that convention did by that action distinctly commit itself to political action and alliance; and it did thereby make itself political.

Notice, the convention was asked that Miss Willard "be permitted or instructed," etc., and "she was *instructed*." If she had been but permitted, no one could justly attach any more weight to it than to any other individual and voluntary action; but when the choice between these two steps was open to the convention, and the convention chose the stronger action and distinctly *instructed* its president to sit as a counseling member of the executive committee of the Prohibition party, that action became the action of the convention, and as certainly made the National Union political as any action could possibly do.

Again, in the minutes of the same convention, we find that an important delegation so fully understood that the national body is political, that it presented a me-

morial asking the National Convention to compel the State Unions to conform to the national body in this.

The Illinois Union, by its president, Mrs. Louise S. Rounds, presented a memorial in which is the following statement:—

We further believe that the pledge you gave the Prohibition party . . . by such an overwhelming majority, gave to you as a logical sequence, a *political policy*, which no member of your honorable body has the right to antagonize.

We believe precisely with the Illinois Union. We believe that the pledge which the National Union gave to the Prohibition party, and the alliance with that party which the National Union still holds, did give to the National Union as a logical sequence a political policy, and thereby made it a political organization. We believe that the Illinois Union was then considered loyal, and that it is still so to the National Union. Why then, should we be so harshly reproved for believing and saying the same thing that the Illinois Union itself believed and said.

Again, in that same convention, Mrs. Lathrap said in her speech that the Woman's Christian Temperance Union "is political." Again, we ask why should we be so chastised for saying of the Woman's Christian Temperance Union what so prominent a representative, in open convention, said of it?

Once more, in the National Convention of the National Union held in Nashville, Tennessee, 1887, of which we have also an official copy of the minutes, the following words were spoken in the President's annual address:—

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 it 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. Not a king who hears the Nation praising him far off from the lips outward but one who, dwelling in their hearts, radiates his presence into their daily doings, and make his word as much the text-book of their daily lives, as the multiplication table is of their business transactions. The kingdom of Christ is no poetic fancy with us white ribboners; no mystic dream. It is a solid sphere of fact. . . . The kingdom of Christ must enter the realm of law through the gateway of politics; as one of our own has said.

Now as the Woman's Christian Temperance Union, local, State, National, and world-wide has but the one purpose, the one thought, and that an "all-absorbing one," of making Christ this world's king; as that kingdom is "a solid sphere of fact," and must enter the realm of law through the gateway of politics; then there is no other conclusion, than that the one organic thought and all-absorbing purpose of the Woman's Christian Temperance Union, local, State, National, and world-wide, *is political*. This is the truth, it is political.

We know that the Union "through its forty departments" does much good. We

never thought of denying that. By this it has gained its power and influence. And upon this in strictness of truth we are compelled to make a statement that cannot be successfully denied, that is, that the influence which the National Union has gained by all these different lines of work, is used only for a political purpose. Instead of that influence being used to glorify Jesus Christ in a Christian way, it is used to glorify the Union and especially its leadership in a worldly, ambitious, and political way.

We believe that the evidence here given is sufficient to convince fair-minded people that our statement that the Woman's Christian Temperance Union is political, was not wicked, nor malicious, nor slanderous. We merely stated what the records of the Union state; we only said what they say. Yet we are somewhat in doubt whether it will convince the writer of this letter or perhaps other members of the Union; because their ideas of what is political are different from those which are commonly supposed to be conveyed by that word. It seems as though every thing that they do is counted *religious*. That which to others is political, to them is religious. For instance, Mrs. Gougar was once making a regular campaign Prohibition speech. In the speech she personally called the name of a certain person. That person demanded to be heard in reply. He was prosecuted for disturbing a *religious* meeting. When such things as this are held to be religious, then it is hard to convince those who so hold, that anything is political. But even this refuge cannot protect them from the force of truth, because such a "religion" as that is political, and that only. Not only this, but wherever and whenever religion is connected with politics, that religion is political. Any religion which claims or uses political influence or political power, is political, and that only.

All this is spoken of the National Woman's Christian Temperance Union as a body. We believe that there are connected with that body many individual humble Christian women, who do their Christian work in a Christian way, are content with that, and are grieved with the ways of the leadership and the body of the Union, who so persistently continue their political course. We know a number of such women who have separated themselves from the Union for this very reason.

We have not said any of these things out of enmity to the Woman's Christian Temperance Union, and no fair-minded reader of the SENTINEL can justly accuse us of being a friend of the saloon. We have said these things simply in criticism of the *political course* of the Union.

Let the Woman's Christian Temperance Union honestly be what its name demands that it shall be, that is, *Christian*. Let it work for Christian temperance, in a Chris-

tian way. The influence which it may gain by such Christian conduct let it use for the glory of Jesus Christ, and the honor of the Christian name. Let it do this and it will find no better friend in this world than the AMERICAN SENTINEL: but so long as it calls itself political and acts accordingly; so long as it seeks by alliance with the National Reform Association, the American Sabbath Union, and other religio-political organizations, in the effort to secure control of the civil power to enforce religious observances; so long as it works for Sunday laws; so long as it endorses, and calls for the adoption of, a religious amendment to the Constitution of the United States; so long as it holds that Jesus Christ shall be "this world's king;" so long as it holds the kingdom of Christ to be political and attempts to establish it by political means; just so long, and in all these things, will the AMERICAN SENTINEL criticise its methods, and oppose its workings, and denounce its aims. A. T. J.

The Washington National Reform Convention.

APRIL 1 to 3, there was held in Lincoln Music Hall, in Washington City, a session of the National Reform Association, and in connection with it a "National Conference on the Christian Principles of Civil Government." This meeting was called for the purpose of creating a sentiment in Washington which it was hoped might influence legislation in the direction of so-called National Reform. The plans laid for the Convention were broad, and neither labor nor money was spared to make it a success. Fifteen thousand personal invitations to attend the meeting were issued, seven thousand being to residents of the city; and an appeal was published in the *Christian Statesman* asking the various churches, Sunday schools, and Christian Endeavor Societies throughout the country to send delegates, and a large attendance was expected. But much to the chagrin of the managers their expectations were not realized. Few delegates came, and the attendance throughout was small, the largest evening audience falling below four hundred, while the number at the forenoon and afternoon meetings was generally as low as forty; and never, I feel sure, reached one hundred.

At the first meeting nearly four hundred seats were reserved for delegates, and ushers were in attendance to see that they were not occupied by mere visitors. But there was no danger of this, for not to exceed forty persons were present, including four reporters and the officers of the Association. The result was that after waiting thirty minutes for the expected delegates the chairman invited all present to occupy the front seats. It was much the same the first evening. Visitors were again told that the same seats were re-

served for delegates, but as the entire audience would have filled but little more than half the reserved seats, the effort to seat four hundred imaginary delegates was abandoned, and nothing more was said about any seats being reserved.

The disappointment of the managers at the meager attendance was plainly manifest, and in making an appeal for money to aid in paying the rent of the large hall secured, Dr. McAllister took occasion to explain that it is exceedingly difficult to get people out to such meetings in Washington, and that in Pittsburgh and Philadelphia they had no difficulty in filling large halls with interested audiences. In private conversation Rev. M. A. Gault told the writer that the meeting had not been properly advertised, and when reminded that seven thousand invitations had been issued in the city alone, he said, "Yes, but the ministers did not announce it from their pulpits." It is true that the ministers of the city took no part in the convention; and so far as I was able to learn only one of them was present, and he at only one meeting.

The usual line of argument was followed in the various papers read, and in the speeches made. The National Reformers have, however, learned wisdom from experience, and in this meeting they carefully avoided utterances which could be easily turned against them. Nothing was said about the effect the proposed amendment would have upon those who should refuse to recognize Christ as king, or bow to the National Reform interpretation of the law of God. No hint of banishment or disfranchisement for any class was given, as in past meetings, and moderation, quiet assurance, and dignity ruled throughout.

As before stated there was a "National Conference on the Christian Principles of Civil Government" held in connection with the session of the National Reform Association. This it seemed was for the two-fold object of calling in many who have not hitherto been identified with the Association, and of avoiding responsibility for the utterances of those who had been invited to deliver addresses. Indeed it was publicly stated that the Association would hold itself responsible only for such utterances as it saw fit to indorse by resolutions. But this separation of the Association and the Convention was a distinction without much difference. The same men managed both, and while there was a technical distinction there was practically *no difference*.

By far the most able addresses delivered were those of Rev. David McAllister, D.D., LL.D., and Mrs. Mary T. Lathrap, president of the Michigan Woman's Christian Temperance Union. Dr. McAllister's subject was, "The Secular Theory of the State." His argument was fallacious, as all such arguments must of necessity be, but was well calculated to deceive those who

have never given the subject careful consideration. In only one particular did he overreach and present an argument which did not appear as a candid statement of his real convictions. This was an attempt to show that it is the secular theory rather than the National Reform theory which would lead to a union of Church and State. To prove this he stated that "the secular papers are beginning to publish editorials demanding State aid for Sabbath schools." This he insisted is but the legitimate result of denying the right of the State to give religious instruction. "It must be given," he said, "for the preservation of the Nation; and since the State is, according to the secular theory, incompetent to give it, the Church must do it; and the State must give financial aid in order that it may be done." This remarkable doctrine he gave his hearers to understand had been advocated by "secularists in secular papers." The fact is that the only suggestion of the kind made was by the *Mail and Express* of New York, a paper which is in sympathy with everything looking in the direction of State interference in matters of religion. It is hard therefore to believe that in this thing the doctor was entirely honest either with himself or with his audience.

Mrs. Lathrap's address was on the subject of "Christian Politics," and was, from her standpoint, a scathing arraignment of the ministry and church membership of this country for want of Christian consistency in politics. Of course much that she said was excellent. Nobody denies that it is the duty of Christians to act conscientiously in every department of life; but the conclusion that Christians ought to insist that the Government, which belongs to the whole people, shall be moulded according to their ideas, and that certain things ought to be forbidden because they are not Christian, and certain other things required because they are Christian, is most mischievous. The writer believes that the traffic in intoxicating liquors to be used as beverages ought to be abolished; but not because it is morally wrong. It is morally wrong; but so are many other things which the civil law could not possibly reach, and with which nobody pretends to say that it should deal.

But it is a very easy thing to show that the liquor traffic is a menace to the peace and good order of the State, a constant danger to the citizen, the cause of most of the crime, that it fills our hospitals, poor-houses, and prisons, and that it indirectly levies tribute upon every tax-payer. These facts constitute a sufficient reason why the traffic should be prohibited; and they are the reasons which should govern the State in dealing with it. The State cannot undertake to prohibit and punish sin against God; it can of right take cognizance only of those acts which injure in person, property, or reputation those

whom the State is bound to protect. This is the secular, the American theory of government, and to abandon it in the supposed interest of prohibition is a grievous mistake; it both hinders prohibition and threatens the religious liberty of every citizen. It is at this point that the women of the Woman's Christian Temperance Union go astray. The original purpose of that organization was to accomplish a Christian work by Christian means, to inculcate and encourage Christian temperance in the individual, to reform men and women by bringing them to Christ. But all this is now changed. While much was accomplished by Christian effort the rising tide of iniquity was not stayed, and so appeal has been made to the State to aid them, not in protecting the civil rights of citizens, not to prevent the husband and father from beggaring his wife and children, not to say that the saloon keeper shall not drug and rob his victim, not to say that men shall not ruin their fellows mentally and physically, to then cast them out as paupers or criminals to be supported by the State, not to protect life and property, but to prevent sin against the moral Ruler of the universe and to punish infractions of the law of God. It is thus that a most excellent Christian organization has become the annex of a political party to be manipulated by politicians for the accomplishment of party ends.

One feature of the Convention which should not be forgotten was its repudiation of the "civil Sabbath." It was plainly declared in a resolution adopted that the Sabbath is not a civil but a religious institution, "and that the only proper basis for Sabbath legislation is the requirement of the divine law." This declaration was emphasized by Dr. McAllister who said that to admit the civil basis for Sabbath laws was to admit the right of the State to fix a day independent of the law of God. "This," said he, "we cannot do, for should the majority change they might change the day and we can observe only the first day, for we believe that it is the day that God requires us to keep." This shows the Doctor's utter disregard of the rights of conscience for those who differ from him in regard to the day required in the divine law. He demands of the seventh-day keeper a surrender which he himself would not make were the State to choose a day other than Sunday and require its observance as a Sabbath, either "civil" or otherwise.

But this article is already too long, and further particulars concerning this meeting must be given at another time.

C. P. BOLLMAN.

SAID the apostle Paul to the Corinthians: "Not that we have dominion [lordship] over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24.

"Shall Christ Be King of the Nation?"

THIS is the title of a production by Jenny Bland Beauchamp, which we find in the *Union Signal* of February 6, 1890. It is rich in sense and in nonsense, and the two are about equally divided, with a third portion which strongly bears toward that which is worse than nonsense. It begins by saying that "every loyal Christian heart must answer this question in the affirmative," which is not true. Christ never will be king of this Nation, nor of any other nation except that "holy nation" which he will redeem from among the unholy nations of which this is one. Then she inquires, "But in what sense will Christ be king of the Nation? and proceeds to answer her question thus:—

The proud, world-renowned city of Florence, at one time, moved by the eloquence of Savonarola, actually elected Jesus Christ king of Florence. They did it by a fair count and a free vote, just as a nation would declare its allegiance to a foreign prince. They had dethroned the perfidious Medici, and, removing the shields of the King of France and the Pope of Rome, placed the name of Jesus on a tablet over the entrance into the palace. Did that make him king of Florence?

Would it make Jesus king of America to put his name on the tablet of our Constitution? Jesus himself rejects such hypocrisy, saying, "Why call ye me Lord! Lord! and do not the things I command?" We could not make him king of America by making the distinctively New Testament laws civil laws. The distinctively New Testament laws are baptism, and the Lord's Supper, and laws in regard to church order and church officers. The laws primarily founded upon the decalogue are not distinctively New Testament laws; nor is the new commandment, "ye shall love one another," for the Saviour tells us this is a brief compendium of the moral law. Nor can we make him king of this Nation by incorporating the morality of the gospel into our civil code. For instance, how could we convict and punish a man for what the Saviour defines the crime of adultery? The laws of Christ were made for a spiritual kingdom, and could not possibly be executed by a civil magistrate. Jesus was an obedient subject of the Hebrew commonwealth, paid his taxes, fled when the Jews would have made him a king, and refused to support his authority by the secular sword.

We do not worship a dead Christ. Jesus lives and is to-day more intimately connected with the affairs of the nations than when he walked the hills of Judea. He is not here in person, but the Church is here to represent his body. He has not changed his idea in regard to secular matters, so the Church should not accept any civil authority. We are all agreed on that point. All nations are to be given to Christ; Jesus is going to reign over the hearts of his people through the gospel.

Now this is sense, and it is good sense too. There is more good, sound, genuine sense in that than we have seen from National Reform or *Union Signal* sources since—well, we don't know when.

Next we print the portion which immediately follows the above and it runs thus:—

The gospel will supersede the law, *i. e.* the moral law, and our civil code is primarily based upon this. The gospel will so permeate the masses as to be a controlling factor in government. The gospel contains all the morality of the decalogue. If the law compels one to go a mile, a free man in Christ Jesus will go two. If it takes away his coat he will let it have his cloak too. He will do this

because of the abounding love in his heart. So far from injuring his neighbor he will seek in all possible ways to bless and benefit mankind. The gospel will bring in the universal reign of love. Love not only fulfills the law but in its beneficence goes far beyond it.

Now this is worse than nonsense. The idea that the gospel shall supersede the moral law is destructive of the moral law, of morality, and even of the gospel itself. The gospel is ordained to maintain the integrity of the moral law, and yet enable God to save the transgressor of the law. The gospel is ordained that God may be just and yet the justifier of the unjust who believe in Jesus Christ, who is the embodiment of the gospel. The gospel is declared to be "the power of God unto salvation to every one that believeth." That salvation is salvation from sin but sin is defined by the word of God to be "the transgression of the law." The gospel, being ordained to save men from the transgression of the law, would be robbed of all its force if the law be superseded which points out the sin. Again it is written, "By the law is the knowledge of sin." The gospel, being the power of God to save from sin, would be robbed of all its force if the law be superseded by which alone is the knowledge of sin. Once more, it is written, "Where no law is there is no transgression," and "sin is not imputed when there is no law." Now, by any means to supersede or take away the law is to take away all transgression or imputation of sin, which at once nullifies the gospel; because it is alone the remedy for sin, and is the power of God unto salvation from sin. If there be no sin there can be no gospel. To offer pardon to the innocent, is an imposition and an insult; and therefore any proposition to supersede the law by the gospel, or by any other means, is worse than nonsense, because it strikes at the foundation of God's throne which is justice and judgment, and so uproots all morality. God is the source of morality, the foundation of his throne is justice and judgment, and the gospel is ordained in order that he might be just and yet the justifier of him who believeth in Jesus.

The last sentence, "Love not only fulfills the law, but in its beneficence goes far beyond it," is worse than nonsense because it is an insult to the law of God and to its Author. It is written, "Love is the fulfilling of the law." That law being supreme, and love being the fulfillment of it, it is impossible for love to go beyond it to any degree whatever; for wherever genuine love is, it is nothing less than the expression of the law, the fulfillment of which is love. More than this, the law of God is but the expression of his will. It is only the reflection of his character. And "God is love." To say, then, that love goes far beyond the law which is but the reflection of the mind and will of him who is love, is to say that love goes far beyond God, and that

is to deny God, and is not far removed from blasphemy, even though we wot that through ignorance she said it.

The next portion of this production is as follows:—

When men are holy, wars will cease, litigations will cease. The criminal officers will lose their occupation, for there will be no civil offenses. The secular sword will rust in its sheath. Jails and penitentiaries will stand open for want of an inmate. The judge will convene the court only to find nothing on the docket. The State, rid of the depredations of evildoers, will be free to work out her mission on a higher plane. She will expend her wealth and her energies in directing and ennobling her people—in educating the young, in improving and beautifying the public domain, in fulfilling her beneficent mission among the nations. Then our temples of justice will be converted into temples of love. The reign of love will actually supersede the reign of law. Then will Christ be the king of this Nation and the civil power, acknowledging his allegiance, will exclaim with the apostate Julian, "Oh, Gallilean, thou hast conquered!"

That is considerably mixed. It is true that when men, if it be all men, are holy, wars will cease and litigation will cease. But the time will never come in this world when that will be so. The Scriptures declare that when this world ends, multitudes of men will yet be wicked, and will then be destroyed because they are wicked. When all the holy people shall be gathered unto the kingdom of God there will be neither criminal officers nor civil offenses. There will be no secular sword to rust in its sheath even if there were a sheath. There will be neither jails nor penitentiaries to stand open. There will be neither earthly judge nor earthly court. There will be no State to have a mission, nor to have money, nor to educate the young, nor will there be a "public domain." The reign of love will never supersede the reign of the law, because the expression of the supreme law is love itself. Christ will never be king of this Nation; and though the civil power should acknowledge such allegiance and make such an exclamation, it would not be true in any such sense as is here conveyed.

Besides this, Julian was no more of an apostate than were Constantine and his "pious sons" and many others of that ilk whom we might name. And more than this, Julian never exclaimed, "Oh, Gallilean, thou hast conquered!"

The last of the article is as follows:—

So Christ will become king of this Nation, not by putting his name in the Constitution, nor by making New-Testament laws the fundamental laws of the land, nor by turning court-houses into churches, nor magistrates into bishops. His reign will not come in by civil commotion. It will come silently as the dew, and gently as the blessed sunlight.

"He shall come down like rain upon the mown grass; as showers that water the earth."

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

In the councils of eternity the Father and the Son entered into a covenant called the covenant of redemption. By virtue of this covenant the Son was to make an atonement for sin by the death on the cross, in consideration of which the Father was to give him all the nations of the earth. "Ask of

me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

So the nation that finally rejects his authority is doomed to destruction. "Be wise now therefore, oh ye kings; be instructed, ye judges of the earth. Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little.

The scriptures that are quoted there are good, and sound, and true. But all of it that is not actual Scripture is actual nonsense. And how any one could start out with so clear a statement of sound sense, as this writer does, and then close up with such a medley of bad sense and worse doctrine, interlarded with good scripture, is a mystery. A. T. J.

Catholics and Public Schools.

HUMAN history establishes the fact that the civil Government, armed with force, cannot be entrusted with the culture of conscience. Any attempt on the part of the State to coerce the religious convictions of men has ended disastrously, both to the State and to religion. Because of the growing recognition of this fact the divorce of Church and State is becoming more nearly universal. America first embodied this principle in a political Constitution, and it has more and more found expression in our laws and institutions. Any movement, then, that would make an alliance between Church and State is repugnant.

If we define education in its broadest sense, the respective functions of the Church and State in connection with it at once becomes clear. Education is the development and cultivation of the physical, intellectual, and religious faculties of man. The State must see to the first two, the Church to the last. Their spheres are distinct.

The effort of the State, then, is for the sake of civil unity, to perfect the State on the basis of civil rights and science, treating all religious forms and faiths with strict impartiality. This at once rolls the whole responsibility of religious culture back upon the churches and the family, precisely where it justly belongs. Religion has been, and should be, entirely disregarded in our public schools. The State cannot attempt religious training. The Church must do that, and she must do it alone.

When the Catholic prelates ask a share *pro rata* of the school fund, they are asking the State to raise money by taxation for their parochial schools, that is, for the religious education of the young. But this is a thing the State cannot do without surrendering the well-established basal principle of the entire separation of Church and State. And if this principle be surrendered, and an alliance formed between the Church and State at this point, there is no telling where the end may be of State appropriations to religious objects, or how soon the whole foundation of our form of government would be weakened or de-

stroyed. The true safety of the State resides in adhering to the principle of separation, and therein also lies the true prosperity of religion.

But, as a matter of policy, the State must not yield an iota in the direction desired by our Catholic friends. For if Catholics may have their share of public money for religious uses, why not the Episcopalians? Why not the Baptists? Why not each of the two hundred different sects and factions? Thus the whole school fund might be frittered away. And then what would become of the infidels, the atheists, the non-church-goers? In short, what would be left of our free-school system? Instead of yielding a single step already gained toward the absolute separation of Church and State, it would be infinitely better for both civil government and religion to advance a step onward and tax all church properties.

In the plea made by our Catholic friends then that it is "unfair" and "unjust" that they should be taxed to support the public schools, while they tax themselves to maintain their parochial schools, the fallacy is apparent. The parochial schools are for religious purposes. That settles the whole question, for the State has nothing to do with religion, except to protect every one in the free exercise thereof. If the Catholic Church feels that she cannot preserve her youth in the faith, except by seven days' teaching in the week, she is perfectly free thus to teach. No one can criticise her action in the matter. But she cannot justly invoke the aid of the State to help her. When the State taxes people for the support of religion then the Catholic Church may claim her full share. When the State employs religious teachers in her penal institutions then the Catholics in them are justly entitled to ministers of their own faith. They ought not, in justice, to be compelled to attend Protestant services. But when the State does not attempt religious education it would be gross injustice for her to discriminate in favor of Catholic schools, or of those of any other religious body. Every objectionable text book or teacher in the schools should be removed, and the schools put upon an absolutely unsectarian basis. Thus when the State treats all alike there can be no just cry of a lack of fairness toward any.—*Rev. W. W. Boyd (Baptist), Newark, N. J.*

Statutory Orthography.

Not only has Mr. Lawler, of Chicago, introduced a bill providing for the adoption of ignorant spelling in the printing of public documents, but the House Committee on Printing is actually to give a hearing on the proposition. Congress is going into the business of overlooking American citizens with a vengeance.

What with Blair, Lawler and others like them, we are in a fair way of being brought up by hand, and in a session or two we shall doubtless have bills introduced regulating the corned-beef hash of the breakfast table, as to whether it shall be browned or moist; the composition of

our bean soup, the amusements in which we shall indulge and the religious exercises in which we shall engage. Bringing up by hand is an ancient rite usually very disagreeable to the brought-up.

There was once a young gentleman named Pip, whose sister brought him up by hand, and the result was that the victim became heir to a convict. There are hands and hands, and on the whole we think that the Congressional hand is worse than Pip's sister's. We want none of it, and especially we want the Anglo-Saxon tongue left to itself, untouched by Lawler or his colleagues.

We want to be permitted to spell in the old, hard way, when spelling must be either right or wrong. We do not want Congress to make every man his own speller, even if the device should cover up a good deal of legislative ignorance.—*New York World.*

A Blow at Free Institutions.

ANOTHER move has been made upon Congress to secure the passage of what is euphemistically styled the "Sunday-rest bill." Petitions are being cooked up in many portions of the country with the same fatal facility that has characterized such deceptive devices recently in this city, and a number of them have already reached the capital, which purport to voice public sentiment. This is the most insidious and dangerous attempt yet made to entangle the Government with religion, and should meet the prompt condemnation of patriotic citizens, be they Christians or the reverse. The fathers of the republic knew very well what they were doing when they framed the Constitution. Their decision upon this matter was the result of the ripest wisdom, based not only upon the bitterest experience the world has ever known, but upon the express words of Christ—"Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's." They saw stretching out behind them a long line of uninterrupted precedents establishing incontestably the fact that the union of Church and State, or the interference of either with the other, was ruinous to both, and that the zealot or the hair-brained politician needed but the frailest foundation upon which to build a calamitous superstructure of interference, so they omitted all reference to religion.

The two things are in their nature distinct, and their separation should be rigidly maintained for the good of both. Civil government is instituted for man's convenience on earth, while religion provides for his needs in another sphere of existence. The one is intended to facilitate man's intercourse with his fellowmen, the other to teach him his relations to the Almighty. The advocates of this innovation say that the better Christian

a man is the better citizen he will be. This proves nothing. On the same plea the Government should regulate a man's food and his wearing apparel, his domestic relations and his business affairs, for all contribute to good or bad citizenship. So far as is known at present, the best government is that which insures the greatest freedom of action to the individual, consistent with the rights and comfort of all, and as the Government of the United States does that it is the best on the face of the earth—nay, it is the model to which the oppressed peoples of the world look with hope and hasten to adopt as the shackles are stricken from them. No single feature of it is so admirable or has been such a power for good as this rigid separation of Church and State, which gives to every citizen the absolute control of his own conscience and the right to worship God as he pleases, and on whatever day of the week he believes to be the proper one. Considered from a secular standpoint, the mingling of Church and State, of which the Sunday-rest bill would inevitably be the entering wedge, is objectionable—first, because it is an unwarrantable interference with the liberty of the citizen, and secondly, because in every country and in every age where the foundation has been laid the church has encroached upon its privileges until the State has been forced to take steps for its preservation.

From a religious point of view, the union of the two in any form is, if possible, still more objectionable. Religion exhibits to-day a more vigorous and healthy growth in the United States than in any other country on the civilized globe, obviously because here it is free as the air we breathe, untrammelled by statutes or the coercive and life-crushing power of civil authority. There is really no comparison between the religious vitality of our own people and that of the most advanced nation in Europe. So palpable is this that it has compelled acknowledgement from the highest ecclesiastical dignitaries, and the most progressive countries are imitating our example by severing as fast as possible the links which bind Church and State together. Competition, so far from being disastrous, has been a healthy stimulus to all sects and denominations, and has given that impetus to free and full discussion of religious subjects, without which nine-tenths of those who clung to the Church in the past did so in name only, without clear ideas of their duties to their Maker, or any sincere inclination to perform them. Nothing could be more detrimental to the cause of religion than the passage of the Sunday-rest bill. Many thousands of Christians are opposed to it on purely religious grounds, and millions of sincerely pious men oppose it because of the blow it aims at American institutions.—*Baltimore American.*

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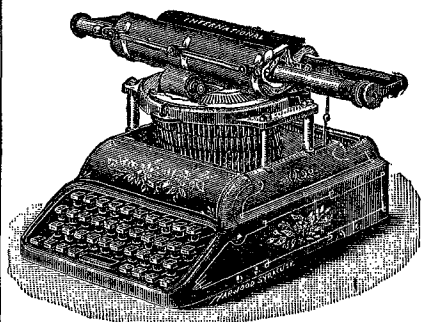
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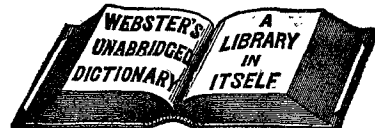
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THE *Colorado Graphic* remarks that "fortunately for the dignity, intelligence, and discretion of Denver's Christian clerical force, only a minority has taken active part in the Sunday-legislation movement."

THE report is being circulated to some extent that some of the judges on the Supreme Bench of Wisconsin are Roman Catholics, and hence the late decision on the question of the Bible in the schools. We have it upon good authority, and direct, that not one of the members of that court is a Roman Catholic. The decision would be just and right, however, even if every one of them were a Roman Catholic.

THE report of the Treasurer of the National Reform Association, at its recent annual meeting, shows that the receipts of the society for the past year were \$7,179.13. Of this amount \$5,374.61 had been expended, mostly in salaries to District Secretaries. The work of the society is not however represented by this sum, for a good deal has been accomplished by special secretaries who work without remuneration. Secretary Weir reported that he had preached one hundred sermons on National Reform topics to audiences aggregating twenty-one thousand persons.

THE following paragraph, in a private letter from Baltimore, Maryland, is evidence of the rapid tendency toward strict formality in Sunday observance, and the readiness of municipal authorities to undertake its enforcement by city ordinances:—

The ringing of milkmen's bells, and street-car bells has not been stopped in the city of Baltimore, on Sunday, as yet. But there is a city ordinance pending (introduced at the last sitting of the city council) which does call for the bells on horses attached to street-cars, to be removed on Sunday. Also, that milkmen's bells are not to be rung on Sunday. This ordinance has had its first reading, and been referred to a committee.

The city Comptroller furnishes this information, and gives it as his opinion, that the ordinance will pass, in due time. He also informed me, that this was in accordance with the best wishes of the Protestant ministers and their congregations of the city of Baltimore. By request of the ministers of the city in the form of a petition to street-car managers, nearly all the street-car bells have been left off the horses on Sunday, voluntarily, but not by city ordinances, as yet.

It seems, at first thought, peculiarly inapt, that Baltimore, the earliest home of knightly aristocracy, should be the first, in this millennial dawn of the new era of municipal religion, to undertake the enforcement of a Puritan Sunday. That such should be the case, is food for thought.

Had the "wise man" lived in this age, he might have added to the four things which were too wonderful for him, a fifth,—“the way of a politician with the Church.”

REV. R. M. SOMERVILLE, of New York, an ardent National Reformer, likens Christ when excluded from civil government to a captain at sea, having a vessel and a crew, but being prohibited from entering any harbor. He does not explain wherein the likeness consists, but as a vessel in such a condition would be liable to be wrecked, Mr. Somerville must regard the Lord as in imminent danger of losing his craft (the Church) because civil governments deny him the aid of their puny strength. This is only to say that without the aid of the civil power, Christ's mission must fail.

IN a speech in Congress a few days since, Representative Dorsey, of Nebraska, said that the only opposition to the admission of Idaho was on the part of Mormons, who objected to the provision in the Constitution disfranchising them. This is not strictly correct. The National Reformers also object to the admission of Idaho, but for a different reason, namely: because the Constitution under which the State is seeking admission forbids religious instruction in the schools. The hope was expressed in the Washington convention that Congress would not admit Idaho with such a constitutional provision.

THE *Weekly Witness*, a religious paper of this city, remarks that—

As a meddler in politics the Church of Rome is always and everywhere an unmitigated curse; just as any Protestant church would be which should insist on being reckoned with, as a church, in all matters of administration, and especially in the dispensing of public moneys. We are very decidedly opposed to the religious teachings of the Church of Rome, but in so far as it limits its teaching and claims to matters of religion we are prepared to treat it with respect as an institution which has as good a right to exist as any Protestant Church. When it steps out of its proper sphere, however, to make money out of politics, then it is time for Protestants of all denominations and of all parties to unite in opposition to it. If any Protestant Church should take a similar position it should meet with the same condemnation. But no Protestant Church would dare to do so, or could obtain the support of its own members if it did. The Roman Catholic Church is different from all others in this country, except the Mormon Church, in that it is essentially a political institution; always has been so and always must be, because it claims absolute and universal sovereignty as the authorized representative of Christ the true King and Ruler of the world.

This criticism is certainly just, as applied to the Romish Church. Any political church is a curse whether it be Rome

everywhere or the Mormon Church in Utah. And yet this is just the position the National Reformers and their allies are determined that the Protestant Church as a whole shall assume. They demand that the several Protestant bodies shall make common cause and insist on being reckoned with as churches in all matters of administration. If the Protestant churches shall do this, as they seem inclined to do, will they not then be just as much of a curse as the Papal Church, and for the very same reason? The question admits of but one answer. Does it not follow that the real friends of Protestantism are those who desire that the Protestant churches shall as churches have nothing to do with politics?

THE true spirit of National Reform, though carefully concealed in the Washington Convention by most of the speakers, cropped out in President Sylvester S. Scovel's address on the "Limitations of Liberty." Referring to our foreign population he said that if necessary they should "be educated with the bludgeon, and if the offense was repeated, with the blunderbuss." It was formerly considered necessary to kill people in order to save them, but that method of preaching the gospel has not been much in vogue for some time. It is evident however that the National Reformers hope to be able to revive it.

The *Associated Press of Reforms* is the name of a new quarterly publication which the "Reform Syndicate" of this city has just launched upon the treacherous sea of polemic journalism. The whilom field secretary of the American Sabbath Union is the manager of the syndicate, and as the new paper is a "special publication for publishers and editors of periodicals," and as the matter which it contains is secured by copyright, and as the copyright articles are to be released for re-publication for twelve dollars per year, or furnished in plates at very reasonable rates, it seems that the principle object of the syndicate is to get their "reform" matter into country papers which are printed largely from plates. Mr. Crafts is, it must be admitted, fertile in expedients.

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