



¿POR MEDIO DE QUIEN PUEDE VENIR LA LEY DOMINICAL,
DEMOCRATAS O REPUBLICANOS?.
ENTENDIENDO EL DESARROLLO PROFETICO
DE LA MARCA DE LA BESTIA



11 Después vi otra bestia que subía de la tierra; y tenía dos cuernos semejantes a los de un cordero, pero hablaba como dragón.

12 Y ejerce toda la autoridad de la primera bestia en presencia de ella, y hace que la tierra y los moradores de ella adoren a la primera bestia, cuya herida mortal fue sanada.

13 También hace grandes señales, de tal manera que aun hace descender fuego del cielo a la tierra delante de los hombres.

14 Y engaña a los moradores de la tierra con las señales que se le ha permitido hacer en presencia de la bestia, mandando a los moradores de la tierra que le hagan imagen a la bestia que tiene la herida de espada, y vivió.

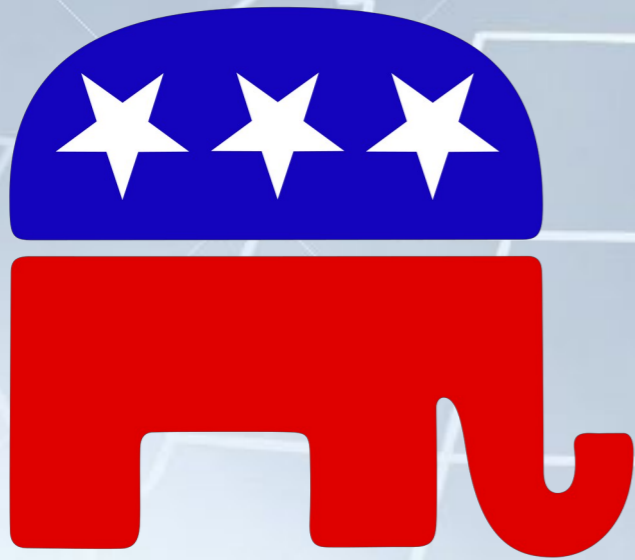
15 Y se le permitió infundir aliento a la imagen de la bestia, para que la imagen hablase **e hiciese matar** a todo el que **no la adorase**.

16 Y hacía que a todos, pequeños y grandes, ricos y pobres, libres y esclavos, se les pusiese una marca en la mano derecha, o en la frente;

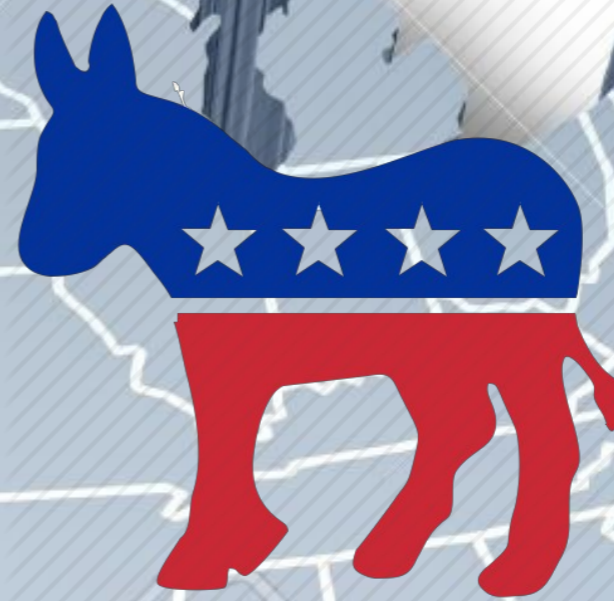
17 y que ninguno pudiese comprar ni vender, sino el que tuviese la marca o el nombre de la bestia, o el número de su nombre.



“Diciendo a los que habitan sobre la tierra, que hagan una imagen de la bestia”. Aquí tenemos presentada a las claras una forma de gobierno en el cual el poder legislativo descansa en el pueblo, y ello prueba que los Estados Unidos de Norteamérica constituyen la nación señalada por la profecía. CS 437.3



REPUBLICANOS



DEMOCRATAS



Una gran crisis aguarda al pueblo de Dios. Una crisis aguarda al mundo. **La lucha más portentosa de todas las edades está por producirse.** Acontecimientos que durante más de cuarenta años nosotros, basados en la autoridad de la palabra profética, hemos declarado inminentes, **se están cumpliendo ante nuestros ojos.** Ya se ha instado **a los legisladores** de la nación a estudiar la cuestión de una enmienda de la constitución para restringir la libertad de conciencia. Ha llegado a ser **de interés e importancia nacional** la cuestión de imponer la observancia del domingo. Bien sabemos cuál será el resultado de este movimiento. **¿Estamos listos para la crisis?** ¿Hemos cumplido fielmente el deber que Dios nos ha confiado, de **advertir al pueblo acerca del peligro que le espera?** 2JT 318.1



A fin de obtener popularidad y apoyo, los legisladores cederán a la demanda por leyes dominicales. Pero los que temen a Dios no pueden aceptar una institución que viola un precepto del Decálogo. **En este campo de batalla se peleará el último gran conflicto en la controversia entre la verdad y el error.** Y no se nos deja en la duda en cuanto al resultado. Hoy, como en los días de Ester y Mardoqueo, el Señor vindicará su verdad y a su pueblo. PR 444.3



Quando los legisladores repudien los principios del protestantismo, para dar su aprobación y estrecharle la mano de hermandad al romanismo, entonces Dios se interpondrá de una manera especial en defensa de su propio honor y de la salvación de su pueblo. 5TI 495.1



Pero, mientras Jesús sigue intercediendo por el hombre en el Santuario celestial, **los gobernantes** y la gente siguen sintiendo la influencia refrenadora del Espíritu Santo, la cual también sigue controlando hasta cierto punto las leyes del país. Si no fuera por esas leyes, el estado del mundo sería mucho peor de lo que es. Mientras muchos de nuestros legisladores son agentes activos de Satanás, Dios tiene, también, sus agentes entre los líderes de la nación. El enemigo impele a sus servidores a que propongan medidas encaminadas a poner grandes obstáculos a la obra de Dios; pero, los estadistas que temen al Señor están bajo la influencia de santos ángeles para oponerse a tales proyectos con argumentos irrefutables. Es así como unos pocos hombres impiden una poderosa corriente del mal. La oposición de los enemigos de la verdad será restringida, a fin de que el mensaje del tercer ángel pueda hacer su obra. Cuando la advertencia final sea dada, esta cautivará la atención de esos líderes por medio de los cuales el Señor está obrando en la actualidad, y algunos de ellos la aceptarán y estarán con el pueblo de Dios durante el tiempo de angustia.— El conflicto de los siglos, pp. 595, 596. (1911) MLC 109.2



Cuando la tierra que el Señor proveyó como asilo para sus hijos a fin de que pudieran adorarlo de acuerdo con los dictados de su conciencia, la tierra sobre la cual durante largos años **ha estado extendido el escudo de la Omnipotencia**, la tierra que Dios **ha favorecido haciéndola depositaria de la pura religión de Cristo**, cuando esa tierra, por medio de sus legisladores, abjure de los principios del protestantismo y ceda el paso a la apostasía romana para que pisotee la ley de Dios, entonces se manifestará **la obra final del hombre de pecado**. Los protestantes volcarán toda su influencia y su poder del lado del papado; mediante un decreto nacional que imponga el falso día de reposo, darán vida y vigor a la corrompida fe de Roma, reviviendo su tiranía y opresión de las conciencias. Entonces habrá llegado el momento de que Dios actúe poderosamente para vindicar su

¿QUE HACER FRENTE A LA LEY DOMINICAL?
Conferencia general 1889

Han surgido en nuestra Conferencia [General] **preguntas** que necesitan atención cuidadosa, **si los observadores del sábado en los estados del sur, donde pueden sentir el poder opresivo de las leyes de sus estados si trabajan el domingo, descansarán el domingo para evitar la persecución que vendrá si hacen algún trabajo.** Algunos de nuestros hermanos parecen estar ansiosos de **que la Asociación General apruebe una resolución** en la que se advierta a nuestros hermanos observadores del sábado sujetos a pena de prisión y multas que se abstengan de trabajar ese día. Tales resoluciones no deben presentarse ante esta conferencia, requiriendo su acción. {Ms6-1889.1}

Tengo **miedo de tantas resoluciones**. Hace un año se llevaron a la Conferencia [General] resoluciones para su adopción que, **si todas hubieran sido aceptadas, se habrían atado a la obra de Dios.**

Algunas resoluciones fueron impulsadas, por jóvenes e inexpertos, que nunca debieron haber recibido el consentimiento de la conferencia. Las tradiciones humanas, y los permisos y no permisos, han sido de un carácter que los habría atado con restricciones totalmente innecesarias, fuera del orden de Dios, y que habrían creado una condición de cosas que habría sido perjudicial para el progreso. del trabajo. {Ms6-1889.4}

Si no se hubieran propuesto algunas resoluciones que fueron aceptadas, hubiera sido mejor, **porque quienes las presentaron estaban en la oscuridad y no en la luz.** Si hubieran sido puestos sobre la mesa, habría sido mucho más de acuerdo con la voluntad de Dios porque todas estas muchas resoluciones, **votando lo que será y lo que no será, no son según el orden de Dios. Lo que este hombre hará y no hará, haciendo leyes que Dios nunca ha hecho, ha creado principios que no deberían prevalecer entre nosotros. Como reformadores, si habláramos menos y más de Cristo, habría mucha más modestia y humildad y haríamos mucho más bien.** {Ms6-1889.5}

Este es el mensaje del tercer ángel a nuestro mundo y es mejor que los hombres mantengan sus manos fuera del arca. Se ha revelado la disposición a cuestionar algunas cuestiones que se revelan claramente en la Palabra de Dios. Que nadie se mueva, en su ceguera, para tomar decisiones sobre temas tan trascendentales. ¿Recibimos la Biblia como los oráculos de Dios? **En cada estado deben darse sabias instrucciones sobre este punto, y [ellas] pueden darse mejor en estos estados más silenciosamente, dando la menor notoriedad a estos puntos como sea posible, pero aconsejando, aconsejando en el temor de Dios después de mucha oración y ayunando y buscando consejo del consejero infalible.** {Ms6-1889.12}

Si bien todos los observadores del sábado están ansiosos y preocupados, **procurando penetrar en los misterios del futuro y aprender todo lo que puedan con respecto a la posición correcta que tomarán, tenga cuidado de que se les aconseje correctamente con respecto a la observancia del domingo.** No se pueden tomar medidas con respecto a este asunto aquí, y nuestra gente de todas las clases de mentes y temperamentos variados debería tratarlo con prudencia. **Siempre habrá peligro de llegar a los extremos.** Cristo dice: "Vosotros sois mis amigos, si hacéis lo que yo os mando". Juan 15:14. **Luego de rodillas en oración; tener mucho menos de uno mismo y depender totalmente del consejo de Dios. Entonces, si todos estuvieran bajo el control del Espíritu de Dios,** no habría nada que temer, porque todos adornarían la doctrina de Cristo nuestro Salvador. {Ms6-1889.14}

Si se toma la decisión de que nuestro pueblo no trabajará los domingos y que nuestros hermanos en los estados del sur pareciera que armonizaran con la ley dominical, debido a la opresión, cuánto tiempo delante de todo el mundo [nuestro pueblo] estará en circunstancias similares como están en el sur? **La decisión es ser universal.** Si sale a la luz del día, como sucederá en grados, y **habrá concesiones y reverencias serviles ante un dios ídolo por parte de aquellos que afirman ser observadores del sábado, se cederán los principios hasta que todo esté perdido para ellos.** {Ms6-1889.16}

Si les aconsejamos que no respeten el día de reposo idolatrado exaltado para ocupar el lugar del día de reposo del Señor nuestro Dios, entonces instrúyalos en este asunto de **una manera tranquila, y no animamos a desafiar los poderes de la ley con palabras o acciones** a menos que sean **llamados haz esto por el honor de Dios para vindicar Su ley pisoteada.** Que no haya ningún acto innecesario de despertar el espíritu combativo o las pasiones de los oponentes. **Hay un entusiasmo autoengañoso en esto, trayendo una elevación del domingo que será difícil de manejar,** porque "no luchamos contra sangre y carne, sino contra principados, contra potestades, contra los gobernantes de las tinieblas de este mundo , contra la maldad espiritual en los lugares altos ". [Efesios 6:12.] {Ms6-1889.17}

Que no se aprueben aquí resoluciones que alienten el servicio a medias o que escondan cobardemente nuestra luz debajo de un almud o debajo de una cama, porque ciertamente seremos probados. Los héroes bíblicos de la fe deben ser nuestro ejemplo.

Los lectores de la Biblia y los obreros de la Biblia, si verdaderamente están del lado del Señor, **serán sinceros, de toda alma, humildes, mansos y humildes de corazón, y Dios les enseñará.** {Ms6-1889.20}

No necesitamos establecer reglas especiales para aquellos que no son cristianos dispépticos. Por otro lado, **si se aprobaran resoluciones de que, debido a las pruebas e inconvenientes que surgen a causa de nuestra fe, estos cesen su labor el domingo, inclinándose ante el día de reposo de los ídolos, se les dará a los que hacen este vigoroso tendón espiritual. y músculos, ¿o se convertirán en cobardes y serán arrastrados por los engaños de estos últimos días?** Deje estas preciosas almas al dictado de Dios.

Asegúrese de que el sábado sea un asunto de prueba; cómo tratas esta prueba te coloca del lado de Dios o del lado de Satanás. La marca de la bestia debe presentarse de alguna forma a cada institución y a cada individuo. {Ms6-1889.21}

Si bien no podemos inclinarnos ante un poder arbitrario para exaltar el domingo inclinándonos ante él, si bien no violaremos el sábado, que un poder despótico tratará de obligarnos a hacer, **seremos sabios en Cristo, la sabiduría de Cristo, y no en nuestro propio espíritu. Un cristiano consistente, sustancial y amable es un poderoso argumento a favor de la verdad. No debemos decir palabras que nos hagan daño a nosotros mismos,** porque esto sería bastante malo, pero cuando habla palabras y cuando hace cosas presuntuosas que ponen en peligro la causa de Dios, está haciendo una obra cruel, porque le da ventaja a Satanás. No debemos ser precipitados e impetuosos, sino aprender siempre de Jesús cómo actuar en Su Espíritu, presentando la verdad tal como es en Jesús. {Ms6-1889.31}

Muchos hicieron esto en las filas de los reformadores de épocas pasadas. Lutero tuvo grandes problemas debido a estos elementos. **Las personas apresuradas salieron de su lugar, cuando Dios no las envió, y se apresuraron descuidadamente hacia adelante para hacer una obra muy objetable e impulsiva.** Corrieron delante de Cristo y **provocaron la ira del diablo.** En su celo **inoportuno y equivocado, cerraron la puerta a la gran utilidad de muchas almas** que podrían haber hecho un gran bien por el Maestro. {Ms6-1889.36}

Disponemos de todo tipo de material para tratar. **Hay quienes, a través de movimientos apresurados y sin consejo, traicionarán la causa de Dios al poder del enemigo.** Habrá hombres que buscarán vengarse, **que se convertirán en apóstatas y traicionarán a Cristo en la persona de sus santos.** Todos necesitan **aprender a ser discretos;** luego existe el peligro, **por otra parte, de ser conservadores, de ceder al enemigo en concesión.** Nuestros hermanos deben **ser muy cautelosos** en este asunto por el honor de Dios. Deben hacer de Dios su temor y su pavor. **Si esta conferencia tomara resoluciones, y las aprobara, de que sería correcto y apropiado que los adventistas del séptimo día descansaran el primer día de la semana, para evitar arrestos y lo que probablemente podría surgir si no obedecían las leyes, ¿Mostraría esto que estamos en relación correcta con la santa ley de Dios?** Éxodo 31: 12-17. {Ms6-1889.37}

Habr , incluso **entre nosotros, mercenarios y lobos con piel de oveja** que persuadir n al reba o de Dios para que ofrezca sacrificios a otros dioses delante del Se or.

Tenemos razones para saber c mo actuar a Pablo en cualquier emergencia. "El amor de Cristo nos constri ne". 2

Corintios 5:13. **Los j venes que no est n establecidos, arraigados y cimentados en la verdad ser n corrompidos y arrastrados por los ciegos l deres de los ciegos.** Los imp os, los despreciadores que se maravillan y perecen, que desprecian la soberan a del Anciano de D as y colocan en el trono a un dios falso, un ser que ellos mismos definen, un ser totalmente semejante a ellos mismos, **estos ser n agentes de Satan s. manos para corromper la fe de los incautos.** {Ms6-1889.42}

Se me ha mostrado que la mano del Señor ya está extendida para castigar a los que se convertirán en monumentos del desagrado divino y la santa venganza, porque ha llegado el día de la recompensa cuando los hombres que exaltaron al hombre de pecado en el lugar de Jehová al adorar un día de reposo de ídolos en lugar del día de reposo del Señor Jehová encontrarán cosa terrible caer en las manos del Dios viviente, porque él es fuego consumidor. {Ms6-1889.44}

Nov 4 1889

Un discurso sobre el movimiento dominical Queridos hermanos y hermanas:

Me han agobiado mucho los movimientos que ahora están en marcha para la aplicación **de la observancia del domingo**. Se me ha mostrado que Satanás ha estado trabajando arduamente para llevar a cabo sus planes de restringir la libertad religiosa. Planes de gran importancia para el pueblo de Dios están avanzando de manera clandestina entre los clérigos de varias denominaciones, y el objeto de esta maniobra secreta es ganar el favor popular para la imposición de la santidad dominical. Si se puede inducir a la gente a favorecer una ley dominical, entonces **los pastores intentarán ejercer su influencia unida para obtener una enmienda religiosa a la Constitución** y obligar a la nación a guardar el domingo. {RH 24 de diciembre de 1889, art. B, par.

Hay muchos que, si entendieran el espíritu y el resultado de la legislación religiosa, no harían nada para impulsar en lo más mínimo el movimiento por la imposición del domingo. Pero mientras Satanás ha tenido éxito en sus planes, el pueblo de Dios ha fallado en su puesto. Dios tenía una obra ferviente para ellos; porque están en juego el honor de su ley y la libertad religiosa del pueblo. Dios quiere que veamos y comprendamos la debilidad y depravación de los hombres, y que pongamos toda nuestra confianza en él; "Porque no luchamos contra sangre y carne, sino contra principados, contra potestades, contra los gobernantes de las tinieblas de este mundo, contra la maldad espiritual en las alturas. Por tanto, tomad toda la armadura de Dios, para que podáis resistir en el día malo, y habiendo terminado todo, estar firmes". {RH 24 de diciembre de 1889, art. B, par. 2}

Hay muchos que están a gusto, que están, por así decirlo, dormidos. Dicen: **"Si la profecía ha predicho la aplicación de la observancia del domingo, la ley seguramente se promulgará"**; y habiendo llegado a esta conclusión, se sientan a esperar tranquilamente el evento, consolándose con el pensamiento de que Dios protegerá a su pueblo en el día de la angustia. **Pero Dios no nos salvará si no nos esforzamos por hacer la obra que nos ha encomendado. Debemos encontrarnos guardando fielmente los puestos de avanzada, vigilando como soldados vigilantes, no sea que Satanás obtenga una ventaja que es nuestro deber evitar. Debemos estudiar diligentemente la palabra de Dios y orar con fe para que Dios refrena los poderes de las tinieblas; porque hasta ahora el mensaje ha llegado a relativamente pocos, y el mundo será iluminado con su gloria.** La verdad presente — los mandamientos de Dios y la fe de Jesús — aún no se ha sonado como debe ser. Hay muchos casi a la sombra de nuestras propias puertas, por cuya salvación nunca se ha hecho ningún esfuerzo personal. **No estamos preparados para el momento en que nuestro trabajo debe terminar.** Debemos **tomar una posición firme de que no reverenciaremos el primer día de la semana como el sábado, porque no es el día que fue bendecido y santificado por Jehová, y al reverenciar el domingo debemos ponernos del lado del gran engañador.** . La controversia sobre el sábado abrirá el tema a la gente y se dará la oportunidad de que se presenten las afirmaciones del verdadero sábado. La ceguera, la deslealtad a Dios, prevalece de tal manera que su ley es invalidada, pero el salmista dice de tal condición: "Es tiempo de que trabajes, Señor; porque han invalidado tu ley ". {RH 24 de diciembre de 1889, art. B, par. 3}

El mundo está dominado por la falsedad y la iniquidad, y aquellos a quienes Dios ha hecho depositarios de su ley y de la religión pura de Jesús deben estar decididos a dejar brillar su luz. Si no hacen nada para desengañar la mente de la gente, y por ignorancia de la verdad, nuestras legislaturas deben abjurar de los principios del protestantismo y dar aprobación y apoyo a la falacia romana, el sábado espurio, Dios mantendrá a su pueblo que ha tenido grandes luz, responsable de su falta de diligencia y fidelidad. Pero si el tema de la legislación religiosa se presenta juiciosa e inteligentemente ante la gente, y ellos ven que a través de la aplicación del domingo la apostasía romana sería repromulgada por el mundo cristiano, y que la tiranía de épocas pasadas se repetiría, entonces lo que venga, habremos cumplido con nuestro deber. {RH 24 de diciembre de 1889, art. B, par. 4}

El hombre de pecado piensa en cambiar los tiempos y las leyes. **Se está exaltando a sí mismo por encima de Dios, al tratar de obligar a la conciencia.** Pero el pueblo de Dios debe trabajar con energía perseverante para que su luz brille sobre el pueblo con respecto a la ley, y así resistir a los enemigos de Dios y su verdad. **Cuando la ley de Dios haya sido invalidada y la apostasía se convierta en un pecado nacional, el Señor obrará a favor de su pueblo.** Su extremo será su oportunidad. Manifestará su poder a favor de su iglesia. {RH 24 de diciembre de 1889, art. B, par. 5}

Hermanos míos, deben tener a Jesús entronizado en su interior y el yo debe morir. Debemos ser bautizados con el Espíritu Santo, y entonces no nos sentaremos a decir con indiferencia: "Lo que ha de ser, será; la profecía debe cumplirse ". ¡Oh, despierta, te lo ruego, despierta! porque llevas las responsabilidades más sagradas. Como centinelas fieles, deben ver venir la espada y dar la advertencia para que los hombres y mujeres no sigan un camino por ignorancia que evitarían si supieran la verdad.

El Señor nos ha iluminado con respecto a lo que vendrá sobre la tierra, para que podamos iluminar a otros, y no seremos libres de culpa si nos contentamos con sentarnos cómodamente, con las manos juntas, y discutir sobre asuntos de menor importancia. Las mentes de muchos han estado absortas en disputas y **han rechazado la luz dada a través de los Testimonios porque no estaba de acuerdo con sus propias opiniones.** {RH 24 de diciembre de 1889, art. B, par. 6}

¿COMO SURGIO LA LEY DOMINICAL EN 1888?



¿POR MEDIO DE QUIEN PUEDE VENIR LA LEY DOMINICAL,
DEMOCRATAS O REPUBLICANOS?.
ENTENDIENDO EL DESARROLLO PROFETICO
DE LA MARCA DE LA BESTIA



Mediante la historia y la profecía, la Palabra de Dios describe el prolongado conflicto entre la verdad y el error. Ese conflicto sigue en desarrollo. **Las cosas que han acontecido volverán a repetirse.**

Revivirán antiguas controversias, y continuamente surgirán teorías nuevas. Pero el pueblo de Dios, el cual mediante sus creencias **y su cumplimiento de la profecía ha desempeñado una parte en la proclamación de los mensajes del primero, del segundo y del tercer ángel, sabe dónde se encuentra.** Tiene una experiencia que es más preciosa que el oro refinado. **Debe permanecer firme como una roca, aferrándose al comienzo de su confianza hasta el fin.**{2MS 124.3}

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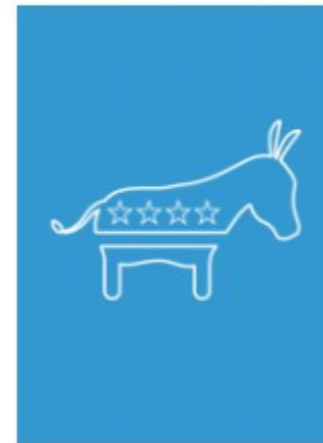
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CONGRESSIONAL (36)



DEMOCRATIC PARTY PLATFORMS

1888 Democratic Party Platform

June 05, 1888

The Democratic party of the United States, in National Convention assembled, renews the pledge of its fidelity to Democratic faith and reaffirms the platform adopted by its representatives in the Convention of 1884, and indorses the views expressed by President Cleveland in his last annual message to Congress as the correct interpretation of that platform upon the question of Tariff reduction; and also indorses the efforts of our Democratic Representatives in Congress to secure a reduction of excessive taxation.

Chief among its principles of party faith are the maintenance of an indissoluble Union of free and indestructible States, now about to enter upon its second century of unexampled progress and renown; devotion to a plan of government regulated by a written Constitution, strictly specifying every granted power and expressly reserving to the States or people the entire ungranted residue of power; the encouragement of a jealous popular vigilance directed to all who have been chosen for brief terms to enact and execute the laws, and are charged with the duty of preserving peace, insuring equality and establishing justice.

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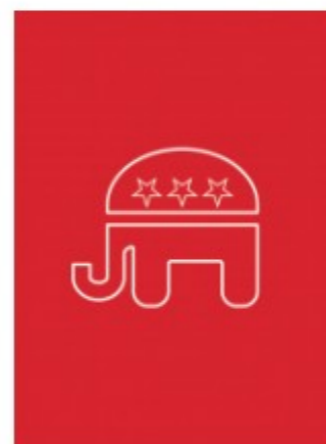
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ELECTIONS AND TRANSITIONS
(24234) ▼

MISCELLANEOUS (456) ▼

CONGRESSIONAL (36)



REPUBLICAN PARTY PLATFORMS

Republican Party Platform of 1888

June 19, 1888

The Republicans of the United States assembled by their delegates in National Convention, pause on the threshold of their proceedings to honor the memory of their first great leader—the immortal champion of liberty and the rights of the people—Abraham Lincoln; and to cover also with wreaths of imperishable remembrance and gratitude the heroic names of our later leaders who have been more recently called away from our councils; Grant, Garfield, Arthur, Logan, Conkling. May their memories be faithfully cherished!

We also recall with our greetings, and with prayer for his recovery, the name of one of our living heroes, whose memory will be treasured in the history of both Republicans and of the Republic, the name of that noble soldier and favorite child of victory, Philip H. Sheridan. In the spirit of those great leaders and of our own devotion to human liberty, and with that hostility to all forms of despotism and oppression which is the fundamental idea of the Republican party, we send fraternal congratulations to our fellow Americans of Brazil upon their great act of emancipation, which completed the abolition of slavery throughout the two American continents. We earnestly hope that we may soon congratulate our fellow-

Prohibition Party, el **partido político** menor de Estados Unidos más antiguo que aún existe. Fue fundada en 1869 para hacer campaña a favor de una legislación que prohíba la fabricación y venta de licores intoxicantes, y de vez en cuando ha nominado candidatos para cargos estatales y locales en casi todos los estados de la Unión. Los votantes rurales y de pueblos pequeños afiliados a iglesias evangélicas protestantes proporcionaron la mayor parte del apoyo del partido. El Partido de la Prohibición alcanzó el pico de su fuerza nacional en las elecciones de 1888 y 1892, en cada una de las cuales su candidato a la presidencia obtuvo el 2,2 por ciento del voto popular. Después de 1900, su fuerza fue efectiva principalmente a nivel local y de condado.





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

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claims to show his universal sovereignty in the streets once a year. It is his right, and our right. We ask no one to join in our peaceful procession, neither the Jew who crucified him, nor the atheist who denies him. We respect their liberty, but we want them also to respect ours." It is

itself sectarian; because the claim is always in favor of some particular version of the Bible, and in the discussion that is now going on it is in behalf of the King James version, in other words, of the Protestant Bible, but Protestantism is no less sectarian than Catholicism, Judaism,

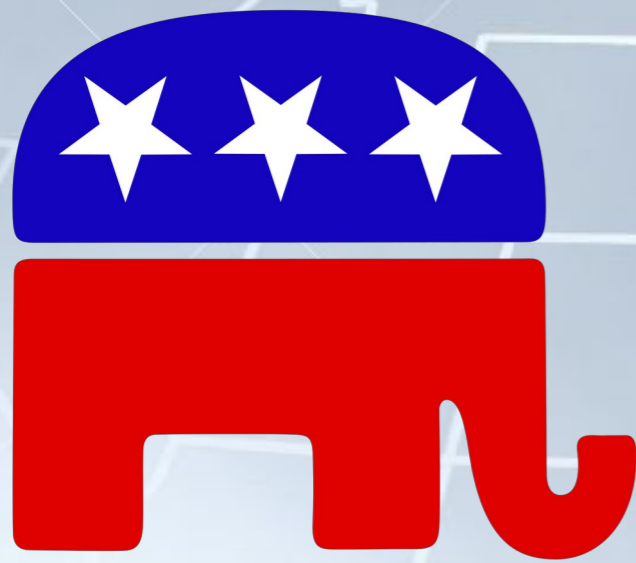


NEW YORK, OCTOBER 9, 1890.

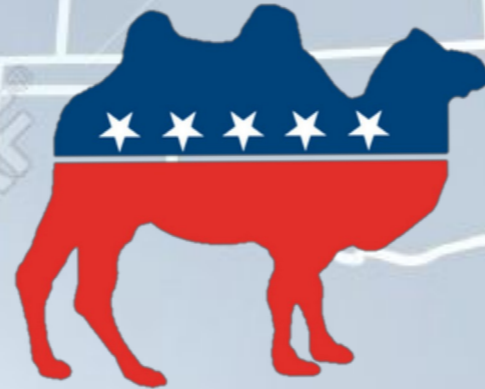
NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Dawn* is a new paper published in Boston, "to advocate and explain Christian socialism, and to favor all measures practically looking to a realization of socialism in the name of Christ." "Christian socialism" is simply another name for so-called National Reform, and the *Dawn* is simply another National Reform organ, with variations.

THE Woman's Christian Temperance Union, having secured an alliance with the National Reform Association, the American Sabbath Union, and the Prohibition **Party**, is now laying its snares to catch the Salvation Army; but our advice to the Salvation Army is, that if it wishes to continue to do the good work which it has been doing so long, let it diligently refuse to allow itself to be joined in any way with the Woman's Christian Temperance Union.



REPUBLICANOS

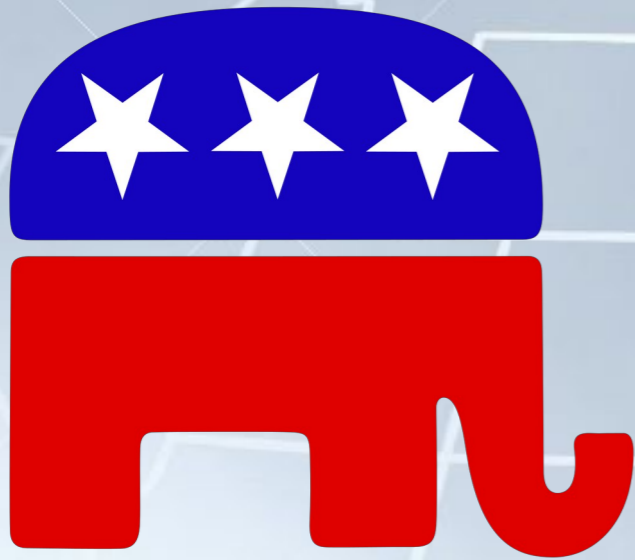


¿UN TERCER PARTIDO?



DEMOCRATAS

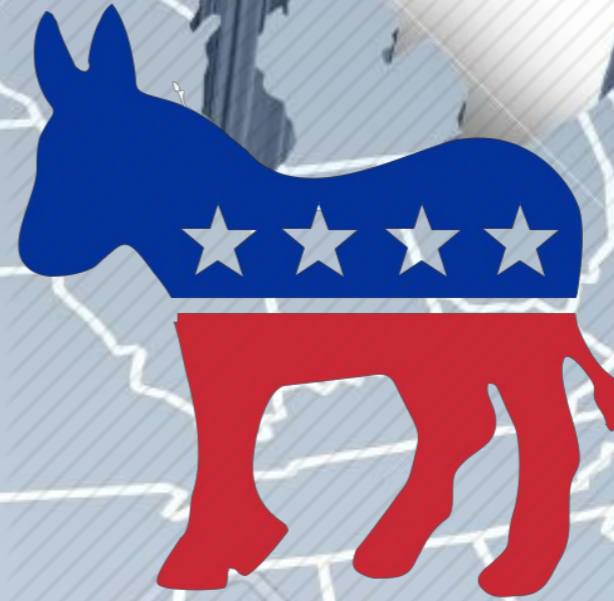
UNION DE MUJERES CRISTIANAS DE LA TEMPERANCIA
ASOCIACION NACIONAL REFORMISTA
LA UNION SABATICA AMERICANA
EL PARTIDO DE LA PROHIBICION



REPUBLICANOS



PARTIDO DE LA PROHIBICION



DEMOCRATAS

transcribed from editions published by the Prohibition National Committee. The 1996 platform follows the privately printed Camel Press edition, which is lightly edited from the National Committee version. The 2000 platform is a faithful copy of the manuscript report of the Chairman of the Platform Committee; it varies in detail from the edition produced by the Prohibition National Committee. The 2004 platform is reproduced from the digital type used to print the Prohibition National Committee-authorized document.

The two dominant political groups in the United States today, the Democratic Party and the Republican Party (cynically referred to as the `Republicratic Party' by those of us who are third-party members), both have a liberal wing and a conservative wing. The Prohibition Party also has an internal division, but this is based on range of concerns rather than on policies: `narrow gauge' Prohibitionists restrict their interest to alcoholic beverages and, occasionally, a few other `moral' issues, while `broad gauge' Prohibitionists are interested in the entire range of social and political concerns. Most Party platforms have reflected the broad gauge viewpoint; the 1896 and 1928 platforms are notable for being narrow gauge.

The Prohibition Party was founded in 1869 by Progressive reformers disillusioned by the fledgling Republican Party after it was captured by the Eastern Establishment. Early Prohibitionists advocated many (at that time) radical ideas which subsequently were embraced by the major parties, proposals such as legal racial equality, equal rights for women, direct election of senators, arbitration of industrial disputes, and the income tax, to name only a few. The prohibition of alcohol, itself, was seen not so much as a moral issue as it was a practical reform: by reducing the consumption of alcoholic beverages, society could also reduce the incidence of spouse and child abuse, of accidents, of absenteeism from work, of degenerative illnesses, of pauperism, and of other social evils.

In recent decades, the Party leadership has focussed almost exclusively on morality, distorting public understanding of the fundamental impact of drinking and other vices on American society and creating a public perception of the Prohibition Party as a gaggle of Evangelical Christians intent on imposing their own religious values on everyone else. This has been very damaging to the ability of the Party to attract qualified candidates and to win elections.

The Partisan Prohibition Historical Society hopes that, by presenting the complete series of Prohibition Party platforms, the public can be led to understand that Prohibition is a movement for comprehensive social reform, not (merely) a crusade against alcoholic beverages.

*"Preach wherever you go, but only use words when absolutely necessary."
..... Francis of Assisi*

Party Platforms:

- [1872](#) • [1900](#) • [1928](#) • [1956](#) • [1984](#) • [2012](#)
- [1876](#) • [1904](#) • [1932](#) • [1960](#) • [1988](#) • [2016](#)
- [1880](#) • [1908](#) • [1936](#) • [1964](#) • [1992](#) • [2020](#)
- [1884](#) • [1912](#) • [1940](#) • [1968](#) • [1996](#)
- [1888](#) • [1916](#) • [1944](#) • [1972](#) • [2000](#)
- [1892](#) • [1920](#) • [1948](#) • [1976](#) • [2004](#)
- [1896](#) • [1924](#) • [1952](#) • [1980](#) • [2008](#)

1888 Prohibition Party Platform

The Prohibition party, in National Convention assembled, acknowledging Almighty God as the source of all power in government, do hereby declare:

1. That the manufacture, importation, exportation, transportation and sale of alcoholic beverages should be made public crimes, and prohibited as such.
2. That such Prohibition must be secured through Amendments to our National and State Constitutions, enforced by adequate laws adequately supported by administrative authority; and to this end the organization of the Prohibition party is imperatively demanded in State and Nation.
3. That any form of license, taxation or regulation of the liquor traffic is contrary to good government; that any party which supports regulation, license or taxation enters into alliance with such traffic and becomes the actual foe of the State's welfare, and that we arraign the Republican and Democratic parties for their persistent attitude in favor of the license iniquity, whereby they oppose the demand of the people for Prohibition, and, through open complicity with the liquor crime, defeat the enforcement of law.
4. For the immediate abolition of the Internal Revenue system, whereby our National Government is deriving support from our greatest national vice.
5. That an adequate public revenue being necessary, it may properly be raised by import duties; but import duties should be so reduced that no surplus shall be accumulated in the Treasury, and that the burdens of taxation shall be removed from foods, clothing and other comforts and necessities of life, and imposed on such articles of import as will give protection both to the manufacturing employer and producing laborer against the competition of the world.
6. That the right of suffrage rests on no mere circumstance of race, color, sex or nationality, and that where, from any cause, it has been withheld from citizens who are of suitable age, and mentally and morally qualified for the exercise of an intelligent ballot, it should be restored by the people through the Legislatures of the several States, on such educational basis as they may deem wise.
7. That civil service appointments for all civil offices, chiefly clerical in their duties, should be based upon moral, intellectual and physical qualifications, and not upon party service or party necessity.
8. For the abolition of polygamy and the establishment of uniform laws governing marriage and divorce.
9. For prohibiting all combinations of capital to control and to increase the cost of products for popular consumption.
10. For the preservation and defense of the Sabbath as a civil institution, without oppressing any who religiously observe the same on any other than the first day of the week.
11. That arbitration is the Christian, wise and economical method of settling national differences, and the same method should, by judicious legislation, be applied to the settlement of disputes between large bodies of employees and their



10. Por la preservación y defensa del sábado como institución civil, sin oprimir a cualquiera que observe religiosamente lo mismo en cualquier otro día que no sea el primer día de la semana.

PRINCIPLES of the PROHIBITION PARTY.

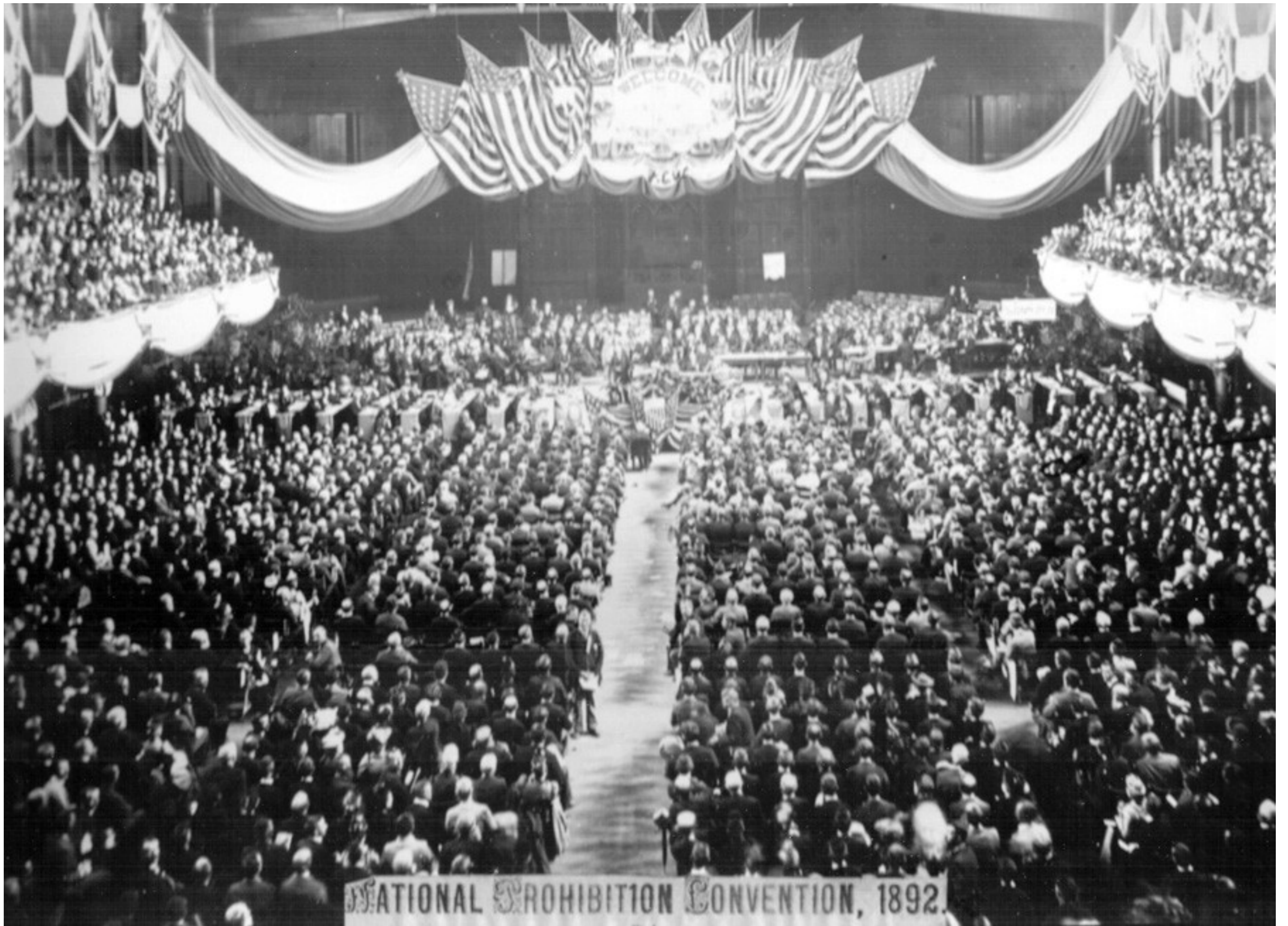


OUR DESIRE



PRESENT SITUATION







THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 3.

OAKLAND, CALIFORNIA, JULY, 1888.

NUMBER 7.

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ALONZO T. JONES, } EDITORS.

SPECIAL CORRESPONDENTS.

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

Entered at the Post-office in Oakland.

A Sensible Letter.

In a recent letter from a town in Northern California ordering the SENTINEL for a public reading-room, the writer, evidently a gentleman of intelligence, takes the occasion to thus express himself in reference to our work:—

"I think your arguments are unanswerable, and the position you take in reference to the union of Church and State is the only safe one. It is for the best interests of all the people, and of all religious denominations as well.

"There is no doubt in my mind that some of the leaders of the W. C. T. U. favor the designs of the National Reformers, but the great majority of the members do not understand the matter at all. I am a Prohibitionist, and I am satisfied that the National Reform Association would like to use the Prohibition party in the furtherance of their designs; but I am fully convinced that there are very few Prohibitionists that are aware of the fact.

"I am decidedly opposed to the Prohibition party's adopting a Sunday-law plank; (1) because it can do no good religiously, and (2) because it is a great mistake politically. The Prohibition party was organized to close the saloons seven days in the week, and on this Prohibitionists are agreed, but on the Sunday-law question they are not agreed, nor can they be. The adoption of that as a party measure would, in my judgment, divide the party and render success impossible.

"I wish that the SENTINEL could be placed in the hands of Prohibitionists everywhere; and especially that it could be read by the editors of all Prohibition papers."

The Entering Wedge.

THROUGH the courtesy of the introducer, Senator Blair, we have copies of a bill and a resolution which have recently been introduced into the United States Senate, which will interest the readers of the SENTINEL, and should arouse the attention of every person in the country. We think it of the utmost importance that these be thoroughly studied, and so we print them in full. The first which we present is a "Joint Resolution proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools." The Resolution is dated May 25, and has been read twice, and ordered to lie on the table. It reads thus:—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the States, as provided in the Constitution:—

ARTICLE.

SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances, be taught or inculcated in the free public schools.

SEC. 3. To the end that each State, the

in one particular, and that is the provision that free public schools, established and maintained by the State, shall be established and maintained "for the education of all the children living therein . . . in the principles of the Christian religion." We have no idea that the amendment proposed will ever be adopted, for it too strongly maintains the necessity of the public schools being free from denominational control, and of the denominational school being deprived of State patronage, to suit the Catholics, and no political measure which the Catholics oppose can carry in this country. But while this is so, there is great danger that by means of the introduction of such resolutions, our legislators will become so familiarized with the idea of religious legislation that it will not appear to be the unrighteous thing that it is.

It is as Christians as well as American citizens, that we stand opposed to any proposition for the State to maintain public schools wherein children shall be taught "the principles of the Christian religion." We think that it calls for opposition from Christians more strongly than from any other people. We have so often set forth the principles which condemn such legislation, and those principles are so simple, that it should be unnecessary to repeat them; but often things that are simple are overlooked because of their very simplicity, so we note the following points which should be applied by every citizen, not only to this resolution, but to every one of a similar nature:—

The resolution is directly opposed to the first amendment to the Constitution, which says that "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." If it be said that the resolution does not mention an establishment of religion, we reply that for the State to teach Christianity would be most emphatically to effect an establishment of religion; for Christianity is nothing if it is not religion. If it is not religion, what is it? The plain intent of that amendment is that Congress shall do nothing whatever that will tend to influence any man's religious belief or practice,

En una carta reciente de una ciudad del norte de California en la que encargaba al SENTINEL una sala de lectura pública, el escritor, evidentemente un caballero, inteligente, aprovecha la ocasión para expresarse así en referencia a nuestro trabajo:

"Creo que sus argumentos son incontestables, y la posición que toma en referencia a la unión de la Iglesia y el Estado es la única segura. Es por el mejor interés de todas las personas.

ple, y de todas las denominaciones religiosas. "No tengo ninguna duda de que algunos de los líderes de la WCTU están a favor de los diseños de la Nacional. Reformadores, pero la gran mayoría de los miembros no entienden el asunto en absoluto. **Soy un prohibicionista, y soy satisfecho de que la Asociación Nacional de Reforma quisiera utilizar el partido de la Prohibición para promover sus diseños; pero estoy plenamente convencido de que hay muy pocos**

Prohibicionistas que son conscientes del hecho.

"Me opongo decididamente a que **el partido de la Prohibición adopte un plan de ley dominical**; (1) porque no puede hacer ningún bien religiosamente, y (2) porque es un gran error políticamente. **El partido de la Prohibición se organizó para cerrar los salones siete días a la semana, y en esto los prohibicionistas están de acuerdo, pero en la cuestión de la ley dominical no están de acuerdo, ni pueden estarlo. La adopción de eso como una medida de partido, a mi juicio, dividiría al partido**

y hacer que el éxito sea imposible.

"Deseo que el CENTINELA se pueda colocar en manos de prohibicionistas en todas partes; y especialmente que podría ser leído por los editores de todos los periódicos de la Prohibición

."

The American Sentinel.

OAKLAND, CALIFORNIA, JULY, 1888.

THE National **Prohibition** Convention introduced into its platform the same Church and State ideas that the California Prohibition Convention did. The **Prohibition** party everywhere may now very properly be called the Church and State party.

LA convención Nacional de Prohibición introdujo en su plataforma **las mismas ideas de la Iglesia y el Estado que hizo la Convención de Prohibición de California. El partido de la Prohibición** en todas partes puede llamarse ahora muy **propiamente el partido de la Iglesia y Estado** .

OCTUBRE 1888

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"That is what it is; but we are not saying anything about that now, till we get the thing in running order—then we will bring that in."

That is precisely the scheme which the preachers are working through the third-party-Prohibition movement, and that is just the way that they are working it. Under cover of Prohibition and temperance legislation they are working for the establishment of a religious despotism.

RECENTLY a preacher in Selma, Cal., delivered a sermon in which he said:—

"We have laws to punish the man who steals our property; but we have no law to

The National Sunday Bill.

THE National Sunday Bill, introduced into the United States Senate by Senator Blair, is a queer piece of legislation for this enlightened age and country, in more senses than one. We have referred to it in our columns before; but as the legislation itself is the first step taken in an endless controversy, this is ample excuse for referring to it again. But besides this there is sufficient material in the bill itself to justify a long discussion, and even continuous repetition, until the people shall see the danger there is threatening their cherished liberties and dearest rights.

We propose to notice it section by section, and call attention, briefly, to some of the moral and civil delinquencies that show themselves in the bill.

The first section embodies legislation in regard to "the Lord's day," and is as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person, or corporation, or the agent, servant, or employe of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section."

This is contrary to the word of Christ. Christ said: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." By these words it is clear that that which is the Lord's is not to be rendered to Caesar, but to the Lord. Caesar is civil government; therefore, we are not to render to civil government that which is the Lord's; with what is the Lord's Caesar has nothing to do. Senator Blair's bill, in legislating upon that which pertains to the Lord,

not only the inherent rights, but the constitutional rights, of every American citizen. For a sound judicial decision upon this principle of this section see the article entitled, "The Savor of Tyranny," in another column of this paper.

Section two is as follows:—

"Sec. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal-route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided*, That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the postmaster-general shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week."

The object of this section is to stop the carrying of the mails on Sunday; but yet any letter that relates to a work of necessity or mercy, or the health, life, or death of any person, which has the fact plainly stated upon the face of the envelope, shall be delivered on the first day of the week.

Section 3 is as follows:—

"Sec. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor,

MILES de personas están firmando peticiones para la ley dominical nacional, sin pensar en lastimarse a sí mismas ni a nadie más. Sin embargo, el daño a miles de personas puede provenir cuando se promulgue tal ley. Muchos de los que firman las peticiones no lo harían si supieran el peligro que entraña la promulgación de la ley. El CENTINELA señala claramente el peligro. Por tanto, El CENTINELA debe ponerse en manos de todas las personas del país. ¿Está haciendo su parte para que esto se haga?

No hace mucho que se llevó a cabo una Convención de Prohibición en Visalia, Cal. **Los predicadores estuvieron muy activos y entusiastas;** y lograron despertar mucho entusiasmo en el cuerpo de la convención. Después de que la convención se hubo dispersado, se hizo la siguiente pregunta a dos de los predicadores: **"¿Supongo que el objetivo de esto es, a la larga, convertirlo en una ley dominical?" Y la respuesta fue esta: Eso es lo que es; pero no estamos diciendo nada sobre eso ahora, hasta que tengamos las cosas en orden, entonces lo incluiremos**

—

Ese es precisamente el esquema en el que los predicadores están trabajando a través del movimiento de Prohibición del partido tercero, y así es como lo están haciendo. Al amparo de la ley de prohibición y temperancia, están trabajando para el establecimiento de un despotismo religioso.

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Para establecer una teocracia, la Asociación Nacional de Reforma exige una reforma constitucional que faculte al Congreso para legislar **en asuntos religiosos; un líder • Prohibicionista — Senador Blair — propone en el Congreso tal enmienda, acompañada de un proyecto de ley que legisla sobre cosas que pertenecen a Dios; y la palanca, al elogiar el "elemento moral" en la composición del partido de la Prohibición**, "el fundamento" para el cual se sienta en el reconocimiento de "Dios Todopoderoso como la fuente de todo poder en el gobierno", dice: -

"En este punto, el partido de la Prohibición se destaca en audaz contraste con los viejos partidos. Reconoce la autoridad de Dios en el gobierno humano y propone que toda la legislación debe estar en armonía con la moral cristiana".

Esto es precisamente lo que tiene en mente la Asociación Nacional de Reforma, **por lo que el objetivo del partido Prohibición** y el objetivo de la Asociación Nacional de Reforma son idénticos.

Y además de esto, **los reformadores nacionales se han comprometido a unir sus manos con la Iglesia Católica tan pronto como esté lista.**

Más que esto, esto es solo lo que el Papado mismo está apuntando en este país. Papa León XIII. manda que, -

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"Todos los católicos deben hacer todo lo que esté a su alcance para hacer que las constituciones de los Estados y la legislación se basen en los principios de la verdadera iglesia".

La enmienda constitucional y la legislación religiosa del senador Blair están modeladas exactamente "sobre los principios de la verdadera iglesia", y el **partido de la Prohibición está comprometido con tal legislación**; por lo tanto,

el objetivo del **partido de la Prohibición y el objetivo de la Iglesia Católica, en lo que respecta a la legislación religiosa, son idénticos**. Y están trabajando juntos para asegurarlo. En la convención de prohibición del condado de Tulare; Cal., Celebrada en la ciudad de Tulare no hace mucho tiempo, **un sacerdote católico fue presentado por un ministro metodista**, hizo un discurso fuerte y ofreció las Iglesias Católicas gratis a la Unión de Mujeres Cristianas por la Temperancia, en cualquier momento, **para llevar acabo sus uniones de Prohibición**. Aproximadamente al mismo tiempo, **un sacerdote católico habló en una convención de prohibición en Los Ángeles, en la que destacó la necesidad de una legislación religiosa, particularmente en lo que respecta a hacer cumplir la observancia del "día del Señor"**, como establece la propuesta dominical del senador Blair. . **Estas cosas agradan enormemente al partido de la Prohibición**, a la Unión de Mujeres Cristianas por la Templanza ya la Iglesia Católica.

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El movimiento de la Prohibición, tal como se manifiesta ahora en el **partido de la Prohibición**, y bajo **su plataforma actual**, no es más que un movimiento religioso; y eso es solo lo que la mayoría de los predicadores, ya sean protestantes o católicos, tienen en vista que se están haciendo tan prominentes en nombre de la Prohibición: solo están haciendo de la Prohibición el trampolín hacia la legislación religiosa y el establecimiento de su propio poder por él. **Y en vista de la ingeniería eclesiástica del partido de la Prohibición**, las poderosas palabras de Dean Milman son de vital importancia para todos los ciudadanos estadounidenses: **"En la medida en que los eclesiásticos se convierten en colegisladores, las herejías se convierten en delitos civiles y están sujetas a castigos civiles. . "**

OCTUBRE 1888

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THE moment any religion becomes national, or established, its purity must certainly be lost, because it is then impossible to keep it unconnected with men's interests; and if connected, it must inevitably be perverted by them.—*Jenny.*

Government is Secular.

THE National Reform Association held a National Conference at Philadelphia, April 24-26. In speaking of it, and the aims of the Association, the *National Baptist*, of May 3, says:—

"In their specific aims and methods, we find it impossible to agree. Their great aim is to make the Government conform to the principles of Christianity. This they propose to accomplish by putting into the Constitution a declaration of religious belief. They hold that this was founded as a Christian Government, that Christianity is a part of the common law, and some among them hold that this is not only a Christian but a Protestant Government. They hold further that the public schools, founded and sustained by the State, must teach with more or less fullness the principles and practice of religion.

"From all these views, we dissent wholly. We believe that government is secular; it is designed for one express object, and it ceases to be beneficial and efficient for this object, just in proportion as it is used for some other end. The agency divinely designed for teaching religion is the *Christian church*, not the State nor the public school.

"The dictum that the Christian religion is a part of the common law is expressly denied by not a few eminent jurists. If the dictum were granted, it would be harmless only by being nugatory. If it means anything it means that no one but a Christian can have any power, or in fact any standing, under the Government. In a Christian church, no one but a Christian has any standing room. Does not the same hold if the State be Christian?"

The American Sentinel and the Prohibition Party.

NOT long since one of the editors of the SENTINEL made a speech in San Diego, Cal., on religious legislation in general, and Senator Blair's proposed National Sunday Law, and religious amendment to the Constitution, in particular. We gave a sketch of the theocratic workings of the church, the Woman's Christian Temperance Union, and the Prohibition party, with the National Reform Association, and the aim of the National Reformers to hand over the whole thing to the Papacy as soon as the Papacy is ready. The *San Diego Sun* stated that in this we "assumed what every member of these organizations will promptly deny." We do not think that the statement of facts can rightly be considered *assumption*. As to the Woman's Christian Temperance Union, we gave our position in regard to that in our issue for September; we wish now to show that when we name the Prohibition party in the same category we *assume* nothing.

It cannot be denied that the Woman's Christian Temperance Union and the National Reform Association are pledged to the establishment of a theocracy in this country. Nor can it be denied that the Prohibition party is inseparably connected with both the Woman's Christian Temperance Union and the National Reform Association. The Woman's Christian Temperance Union demands the ballot in the hands of women, in order to establish a theocracy; the Prohibition party is pledged to secure the ballot in the hands of women; therefore the Prohibition party is pledged to the establishment of this woman-made theocracy. In order to establish a theocracy; the National Reform Association demands a constitutional amendment empowering Congress to legislate in religious things; a leading Prohibitionist—Senator Blair—proposes in Congress just such an amendment, accompanied by a bill legislating upon things pertaining to God; and the *Lever*, in commending the "moral element" in the make-up of the Prohibition party, "the foundation" for which is laid in the recognition of "Almighty God as the source of all power in government," says:—

"At this point the Prohibition party stands out in bold contrast with the old parties. It recognizes the authority of God in human government, and proposes that all legislation

the Prohibition party and the aim of the National Reform Association are identical. And besides this the National Reformers have pledged themselves to join hands with the Catholic Church as soon as *she* is ready.

More than this, this is only that at which the Papacy itself is aiming in this country. Pope Leo XIII. commands that,—

"All Catholics should do all in their power to cause the constitutions of States, and legislation, to be modeled on the principles of the true church."

Senator Blair's constitutional amendment and religious legislation are modeled exactly "on the principles of the true church;" and the Prohibition party is pledged to such legislation; therefore the aim of the Prohibition party and the aim of the Catholic Church, so far as religious legislation is concerned, are identical. *And they are working together to secure it.* At the county Prohibition convention for Tulare County, Cal., held in Tulare City not long ago, a Catholic priest was introduced by a Methodist minister, and made a strong speech and offered the Catholic Church free to the Woman's Christian Temperance Union, at any time, to hold their Prohibition unions in. About the same time a Catholic priest spoke in a Prohibition convention in Los Angeles, in which he made most prominent the necessity for religious legislation, particularly in regard to enforcing the observance of "the Lord's day," as Senator Blair's Sunday Bill provides. These things greatly please the Prohibition party, the Woman's Christian Temperance Union, and the—Catholic Church.

Now we would like for some Prohibitionist to tell just about how much any advocacy of Prohibition by the Catholic Church is worth, while everybody knows that there is not a saloon keeper in all the land who cannot keep a saloon and be a member of the Catholic Church as long as he lives, and (if he pays money enough) go straight through purgatory without even getting scorched, when he dies. We can tell what it is worth, and that is, just what influence and support the Catholic Church can get out of the Prohibitionists in accomplishing the Papal scheme of causing "the constitutions of States, and legislation, to be modeled on the principles of the true church."

That is what it is worth, and that is all it is worth. But if the Prohibitionists think that a safe investment they have vastly more

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. Para establecer una teocracia, - la Asociación Nacional de Reforma exige **una enmienda constitucional que habilite al Congreso para legislar en asuntos religiosos; uno de los principales prohibicionistas, el senador Blair,** propone en el Congreso tal enmienda, acompañada de un proyecto de ley que legisla sobre las cosas que pertenecen a Dios; y la palanca, al elogiar el "elemento moral" en la composición del partido de la Prohibición, "el fundamento" para el cual se establece el reconocimiento de "Dios Todopoderoso como la fuente de todo poder en el gobierno", dice : - **"En este punto, el partido de la Prohibición se destaca en audaz contraste con los viejos partidos.** Reconoce la autoridad de Dios en el gobierno humano y propone que toda la legislación debe estar en armonía con la moral cristiana".

"The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity [of Rome] to such perfection that, among the contrivances for deceiving and oppressing mankind, it occupies the highest place."—*Essays Von Ranke.*

• "Rev." "Sam." Small, the associate revivalist with "Sam" Jones, was Secretary of the National Prohibition Convention, held at Indianapolis. And what he wants to see, as stated in his own words at Kansas City, last winter, is this:—

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

Was ever the Papacy more than that? Did ever the Papacy *ask* more than that? *Could* it ask more?

From these evidences it is plain that the Prohibition party, as it is, is set for the establishment of a religious despotism of which the Papacy shall be at least a part. And whoever works for, or votes, the Prohibition ticket, works and votes for the establishment of such a despotism.

The following letter, from a prominent,

" Rvdo." "Sam", Small, el revivista asociado de "Sam" Jones, fue secretario de la **Convención Nacional de Prohibición**, celebrada en Indianápolis. Y lo que quiere ver, como dijo en sus propias palabras en Kansas City, el invierno pasado, es esto

"Quiero que llegue el día en que la iglesia sea el árbitro de toda la legislación, estatal, nacional y municipal; cuando las grandes iglesias del país puedan unirse armoniosamente y emitir su edicto, y los poderes legislativos lo respeten y promulguen en leyes "

¿Alguna vez el papado fue más que eso?

¿Alguna vez el papado pidió más que eso?

¿Podría pedir más?

A partir de estas evidencias, **es evidente que el partido de la Prohibición, tal como está, está destinado al establecimiento de un despotismo religioso del que el Papado, al menos, será parte.** Y quien trabaja o vota por la boleta de la Prohibición, trabaja y vota por el establecimiento de tal despotismo.

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POSITIVE enactments against irreligion, like positive enactments against fanaticism, provoke the evil which they were designed to prevent.—George Bancroft

The Illinois Sunday Convention.

THE first annual meeting of the Illinois Sunday Association was held in Farwell Hall, Chicago, November 20 and 21, 1888. This Association was organized at Elgin about the same time last year. Of that meeting we gave an account at the time. This meeting was the genuine successor of that in every way. It was addressed by Doctors Mandeville, Everts, Foster, Henson, and Herrick Johnson, of Chicago; Doctor Knowles, of New Jersey, editor of the *Pearl of Days* and secretary of the National Sunday Association; Dr. Wilbur F. Crafts and Dr. John Hall of New York.

That is a very proper answer. No wonder the Sunday Committee's hands are tied by it. And yet that very conference of five hundred preachers, assembled in New York last summer, took the first decided step toward the organization of the National Sunday Association, of which Doctor Knowles himself is secretary.

Another speaker, whose name I did not get, said that not long ago a railroad president said to him, "We get more requests for Sunday trains signed by preachers than we do from other people."

By these facts there is presented the follow-

Principles, Not Parties.

FROM a gentleman in the State of New York, a minister of the gospel, we have received a letter inquiring into the political affiliations of the AMERICAN SENTINEL. The letter is too long to be published entire, but we will give enough of it so that the reader may have a good idea of its contents. After stating that in his section the extra SENTINEL was circulated by Republicans, as campaign literature against the Prohibition party, he says:—

“With the SENTINEL, I am uncompromisingly opposed to anything tending toward union of Church and State either in name or in fact. My pen and voice have been and still will be against it. I have recently lectured against the encroachments of Rome, and opposed also the legislation that fined and imprisoned your people for quietly and lawfully working on Sunday.

“But your articles in the SENTINEL, as far as I have been able to see, would lead one to infer that you are not alarmed in regard to Republicans, and their attitude on the Sunday question, but are fully awake to the tendency of Prohibitionists to link in the question with that of temperance. . . .

“Dr. Carroll, editor of the N. Y. *Independent*, in a speech in favor of his party (anti-saloon Republican) declared that all legislation for the better observance of Sunday had come from the Republican party, and intimated that such would be the case in the future. In your article against such legislation, you say much about Senator Blair's bill, styling him a Prohibitionist, etc.

“Senator Blair is a staunch Republican, sent to the Senate by Republicans. His hope of passing his bills, and securing Sunday legislation, is in the attitude of a Republican Congress. From a Republican Congress and a Republican President, he hopes to secure what you and I denounce as a menace to religious liberty. He has no hopes of doing this inside of any other party, for he does not believe a third party can obtain control of the Government. Republicans in Congress are working together to secure legislation in the interests of Rome. Protestant Republicans are the men who to-day are the greatest plotters against religious freedom. Why, then, are you so much against Prohibitionists, but fail to say much, if anything, against the Republican party, to which Carroll, Blair, and company look for future Sunday legislation?”

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PRINCIPIOS NO PARTIDOS

DE un caballero en el estado de Nueva York, Ministro del evangelio, hemos recibido una carta preguntando sobre las afiliaciones políticas del CENTINELA AMERICANO. La carta es demasiada anhela ser publicado completo, pero le daremos suficiente para que el lector pueda tener una buena idea de su contenido. Después de decir que Ven su sección, el SENTINELA extra estaba **circulando los republicanos, como literatura de campaña contra el partido de la Prohibición**, dice:

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" Con el SENTINELA, opto sin concesiones opuesto a todo lo que tiende a la unión de la Iglesia 'ya sea de nombre o de hecho'. Mi pluma y la voz ha estado y seguirá estando en contra. He hablado recientemente en una conferencia contra las invasiones de Roma; y me opongo también a la legislación que multaba y encarcelaba a su gente por trabajar tranquila y legalmente el domingo.

"Pero sus artículos en el SENTINEL, por lo que he podido ver, llevarían a uno a inferir que usted no están alarmados con respecto a **los republicanos, y su actitud en el asunto del domingo**, pero está completamente despiertos a la tendencia **de los prohibicionistas** a vincularse en el, cuestión con la de la temperancia. . . .

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FROM a gentleman in the State of New York, a minister of the gospel, we have received a letter inquiring into the political affiliations of the AMERICAN SENTINEL. The letter is too long to be published entire, but we will give enough of it so that the reader may have a good idea of its contents. After stating that in his section the extra SENTINEL was circulated by Republicans, as campaign literature against the Prohibition party, he says:—

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“Dr. Carroll, editor del NY *Independent*, en un discurso a favor de su partido (anti salón republicano), declaró que toda la legislación para el mejor cumplimiento;

del domingo había venido del Partido Republicano, y insinuó que ese sería el caso en el futuro’.

En su artículo contra tal legislación, dice mucho sobre el proyecto de ley **del senador Blair, llamándolo un** prohibicionista.

“El **senador Blair es un republicano acérrimo, enviado a el Senado por los republicanos**. Su esperanza de

pasar su proyectos de ley, y **asegurar la legislación dominical, está en la actitud de un Congreso republicano. Desde un congreso republicano y un presidente republicano**, espera asegurar lo que ud y yo denunciamos como una amenaza para la libertad religiosa. **No tiene esperanzas de hacer esto dentro de**

cualquier otra parte, porque no cree en un tercero; puede obtener el control del Gobierno. Los

Republicanos en el Congreso están trabajando juntos para asegurar la legislación **en interés de Roma**. **los Republicanos protestantes son los hombres que hoy son los más grandes conspiradores contra la libertad religiosa.** ¿Por qué, entonces, **estas**

mucho en contra de los prohibicionistas, pero no dices mucho, si acaso nada, contra el Partido Republicano, al que Carroll, Blair y **compañía buscan futura legislación dominical?**

We have quoted the principal part of the letter. From a perusal of the whole, it seems to us that our brother is moved quite as much by hatred of the Republican party as by desire to see justice done to the Prohibition party. As for the SENTINEL, we can say with truth that it is strictly non-partisan. It deals only with principles, and with facts as they illustrate or stand in opposition to those principles. And here we will say that the greatest fault that we have seen in the Prohibition party is the intense, bitter, and almost unreasoning partisan spirit manifested by its leaders. In the late campaign we listened to several speeches by prominent Prohibitionists, and their whole animus seemed to be hatred of the two old parties. The Prohibition journals were the same. Their whole campaign stock seemed to be vituperation and abuse of Republicans and Democrats. We are no apologist for either of the old parties, and are not claiming that much that was said against them was not true; but such political methods seem to us decidedly out of place in a party which professes to be the party of moral ideas.

Hemos citado la parte principal de la carta. De una lectura detenida del conjunto, parece¹ para nosotros que nuestro hermano se conmueve mucho por el **odio al Partido Republicano** como yo por el deseo de que se haga justicia **al partido de la Prohibición**. En cuanto al CENTINELA, podemos decir con la verdad de que es estrictamente imparcial. Este trata sólo de **principios** y de hechos como **ilustran o se oponen a los principios**. **Y aquí diremos que el mayor defecto que hemos visto en el partido de la Prohibición es la intensa, amarga y casi**

espíritu partidista irracional manifestado por su líderes. En la ultima campaña escuchamos varios discursos de prominentes prohibicionistas, y todo su ánimos parecía ser odio de los dos viejos partidos. los periódicos de la Prohibición hacen los mismo. Todo lo que tienen en su campaña parece ser **vituperación y abuso de los Republicanos y Demócratas**. **No estamos ofreciendo una disculpa por ninguno de los viejos partidos**, y no estamos que mucho de lo que se dijo en contra

ellos no era cierto; pero tal metodo politico nos parecen decididamente fuera de lugar **en un partido que profesa ser el partido de ideas morales**

THE

Our friend charges all the alliance with Romanism upon the Republican party. This seems to us a little strange, since the Democratic party has been proverbial for years as the party that was dominated by the Catholics. President Cleveland's obsequious attention to Cardinal Gibbons is well known to all our readers; and who has forgotten the insult which his administration gave to the whole American nation, when it sent a Government vessel to meet the emissaries of the Pope, when they came on a church mission, and how the Papal flag was hoisted above the stars and stripes?

Nuestro amigo le carga toda la alianza con Romanismo al partido republicano. Esto nos parece un poco extraño, debido a que se ha demostrado que el **partido demócrata ha sido proverbial durante años como partido que fue dominado por los católicos**. La obsequiosa atención del presidente Cleveland a el cardenal Gibbons es bien conocido por todos nuestros lectores; y quien ha olvidado el insulto que su administración dio a todo la Nación americana, cuando envió un buque del gobierno para encontrarse con **los emisarios del Papa, cuando vinieron en una misión de la iglesia, y cómo se izó la bandera papal sobre las estrellas y rayas?** (la bandera americana)

The fact of the matter is that both the old parties are like the Prohibition party, in that they favor whatever will bring them the most votes at any particular time. No man is warranted in saying that any particular party will be the party that will offer the greatest menace to religious liberty. It is highly probable that some entirely new party will be instrumental in consummating that work. We have nothing to do with parties as such. The SENTINEL has no fight against any political party. But when it sees movements on foot that tend most directly to overthrow religious liberty, it will vigorously oppose them, no matter by whom they are championed. To show that this is true, we need only say that six years ago, when the matter of a Sunday law was the only issue between the two great parties in California, we circulated hundreds of thousands of papers opposing the stand taken by the Republican party, and it was said that the work done by the publishers of the SENTINEL contributed in no small degree to the defeat of that party. When the party dropped that issue, there was no longer any necessity for opposing its work. It is not true that the Blair Bill is a Republican measure, for we know of a surety that the most vigorous opposition that it will meet in the House will be from Republicans. Moreover, we have seen Mr. Harrison's statement, signed with his own hand, to the effect that he does not favor such legislation as is proposed by Senator Blair.

El fonde del asunto es que los viejos partidos son como el partido de la Prohibición, en que favorecen lo que les traerá más voto en un momento determinado. Ningún hombre se le garantiza al decir que cualquier partido en particular ofrecerá la mayor amenaza a la libertad religiosa. **Es muy probable que alguna partido completamente nuevo sea el instrumento para consumir ese trabajo.**

No tenemos nada que ver con los partidos como tales. El CENTINELA no tiene lucha contra ningún partido político.

Pero cuando vea movimientos activos que tienden más directamente a derrocar la libertad religiosa, se opondrá enérgicamente ellos, sin importar de quiénes los dirigentes. Para demostrar que esto es cierto, necesitamos solo decir que hace seis años, cuando el asunto de 'una ley dominical era el único problema entre las dos grandes partidos en California, repartimos cientos de miles de artículos en contra la postura adoptada **por el Partido Republicano,** y se dijo que el trabajo realizado por el editores de CENTINELA contribuyeron en ningún pequeño grado a la derrota. de ese partido.

Cuando el partido abandonó ese tema, ya no hubo necesidad de oponerse a su trabajo.

No es cierto que el proyecto de ley Blair es una medida republicana,

porque sabemos con certeza que la oposición más vigente que encontrará En la Cámara serán los republicanos. Además, hemos visto la declaración del Sr. Harrison: firmado con su propia mano, **al efecto que no favorece una legislación como la propuesto por el senador Blair**

We well know that Senator Blair is a Republican; but we have no evidence that his measure is a Republican measure. The readers of the SENTINEL can testify that Senator Blair's Republicanism has not prevented us from opposing his work; and we think that our action in the past is ample proof that we should pursue a like course in regard to the Republican party as a whole, if it should endorse Senator Blair's bills.

sabemos bien que el senador Blair es un republicano; pero no tenemos evidencia de que su medida es una medida republicana. los lectores del CENTINELA pueden testificar que **El republicanismo del senador Blair no haya impedido de oponernos a su obra; y pensamos que nuestra acción en el pasado es una amplia prueba que deberíamos seguir un curso similar con respecto al Partido Republicano en su conjunto, si este respalda los proyectos de ley del senador Blair**

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have to fall into rank anyhow to answer to their names, and the parade is nothing more

full of it, and there was not a political speech made in which it was not discussed. The

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VOLUME 4.

OAKLAND, CALIFORNIA, FEBRUARY 6, 1889.

NUMBER 3.

The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

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12TH & CASTRO STS., OAKLAND, CAL.

E. J. WAGGONER, }
ALONZO T. JONES, } EDITORS.

SPECIAL CORRESPONDENTS:

J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES.

DR. WILBUR F. CRAFTS has resigned his pastorate of the First Union Church, New York City, to become the field Secretary of the American Sunday Union. His work is to be a sort of general organizer and worker up of sympathy and support for National religious legislation.

WE devote considerable space this week to the movement for a Sunday law in California. Although this is of more special interest to Californians, we believe it will be read with

and a move will be made in that direction. The ministers of other denominations in Minneapolis have signified their intention of joining their Presbyterian brethren in this crusade against the Sunday papers.

IN an article entitled, "Catholicism and the Public Schools," in the November (1888) *North American Review*, Gail Hamilton writes thus:—

"No system of public schools can survive the narrow intellectual tyranny of forcing both sides of a controverted history to accept, as unquestioned truth, the belief of either side. Let every vestige of sectarianism be not only willingly, but eagerly and thoroughly, removed from the public school; and then let us, if need be, stand for the unsectarian public school with hand to the sword."

It is evident that National Reformers will not find it all clear sailing in their endeavors to make our public schools the instruments of an American hierarchy.

could by any possibility apply to Sunday, they would be out of place on a petition for a "civil Sabbath," as it is called, if that is what they are after; and this also they very well know. We are therefore forced to the conclusion that what they want is a law that will enable them to have Sunday treated as though it were the Sabbath which God gave to his people, and commands men to observe. In short, they want the State to enforce an act of religion on purely religious grounds.

Next follows the petition itself, which reads as follows:—

To the Honorable, the Senate and Assembly of the State of California:

"Greeting: We, the undersigned, residents of —, in the county of —, State of California, in view of the dissipation and demoralizing influences arising from the desecration of Sunday in the State, earnestly and respectfully petition your honorable body for the enactment of a Sunday law that shall give laboring men a day of rest; prohibit the carrying on of all unnecessary business; pro-

have to fall into rank anyhow to answer to their names, and the parade is nothing more than all the companies in a garrison being formed into line. In breaking up to march to their quarters they are generally marched past the commanding officer.

That is literally all that there is in Sunday parades in the army. And with it all Sunday is the easiest day in the week for the soldier. On that subject Doctor Crafts does not know what he is talking about. A. T. J.

Why the California Sunday Law Was Repealed.

THE *Oakland Tribune* of January 19, in announcing a call for a meeting to be held on Tuesday evening, January 22, in the interest of a State Sunday law, used the following language:—

“Ever since the repeal of the California Sunday law, the Christian people of the State have been dissatisfied. This is the only State in the Union wholly without law in reference to the Christian Sabbath. It is believed that if the voice of the people could have been taken at the time of the act of the Legislature repealing the law, a very large majority of the best citizens in the State would have opposed the repeal, and they would now favor the enactment of a similar law. It is known that in the Legislature now in session, a new bill, not unlike the former, will be introduced, and its enactment is not very improbable. If the people could vote, it no doubt would become law. In view of such facts, the call of a public meeting in our city is timely.”

From the above, a stranger would get the idea that the repeal of the California Sunday law six years ago was an underhanded proceeding,—that it was sprung on the people when they were not thinking, and carried through before they had a chance to protest.

full of it, and there was not a political speech made in which it was not discussed. The ministers all preached on it. Everywhere it was the one thing before the people.

Of course every voter turned out on election day. The result was that a Democratic Governor and a Democratic Legislature was elected. The State Government, which had previously been strongly Republican, became by that election just as strongly Democratic. Everybody knew that it was because of the Sunday law. The Republican party well knew that its defeat was due to its espousal of the Sunday law. The first thing that the Democratic Legislature did when it convened, was to fulfill its pledge to repeal that law. The members could not in conscience do otherwise, because their promise to do so was that which secured their election. That is the whole history.

And now for the *Tribune* to say that “it is believed that if the voice of the people could have been taken at the time of the act of the Legislature repealing the law, a very large majority of the best citizens in the State would have opposed the repeal,” is arrant nonsense. The one who believes that, will believe anything. If the voice of the people is not heard at the polls, especially when the main issue has been the subject of discussion for months, then we should like to know how that voice could be heard. Everybody who has lived in California for the last seven years, or who was here during the campaign of 1882, knows that we have related the simple facts. The California Sunday law was repealed because the majority of the people said that they wanted it repealed. Whether or not the sentiment of the majority has changed materially since then, remains to be seen. Let the matter

Por supuesto que hubo oposición. Era el año de las elecciones estatales y **el Partido Republicano de California abrazó la causa del domingo**. En la **Convención del Estado se adoptó con el mayor entusiasmo una tabla a favor de la ley dominical**. Ningún otro tablón de la plataforma recibió una cuarta parte de la atención o el aplauso que ese otro. **Cuando se realizó la Convención Demócrata, ese partido se declaró a favor de la derogación de la ley**. Este fue el único problema entre los dos partidos en California ese año, y la campaña fue muy emocionante. Durante meses, el **tema principal de conversación fue la ley dominical**. Los periódicos estaban llenos de eso y no se hizo un discurso político en el que no se discutiera. Todos los ministros lo predicaban. En todas partes era lo único ante la gente.

Por supuesto, todos los votantes asistieron el día de las elecciones. **El resultado fue que se eligió un gobernador demócrata y una legislatura demócrata**. El Gobierno del Estado, que anteriormente había sido fuertemente republicano, se convirtió en

una elección tan fuertemente demócrata. **Todo el mundo sabía que se debía a la ley dominical. El Partido Republicano sabía bien que su derrota se debía a su adhesión a la ley dominical**. Lo primero que hizo la Legislatura Demócrata cuando se reunió fue cumplir su compromiso de derogar esa ley. Los miembros no podían en conciencia hacer otra cosa, porque su promesa de hacerlo fue lo que aseguró su elección. Esa es toda la historia.

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THE New Jersey Conference of the M. E. Church, numbering over two hundred ministers, at a recent session in Salem, New Jersey, unanimously indorsed the movement in behalf of a national Sunday-Rest law in the Government service, and also heartily commended the various publications of the American Sabbath Union. This commendation of course included the request, contained in the "Monthly Document" for December, that the strength of the Sunday-law petition be duplicated by securing the individual signatures of those who had previously been counted for it in Massachusetts.

A MAN cannot publish a Sunday newspaper in Arkansas without rendering himself liable to imprisonment, or the payment of a fine. Such is the law. The use of the shot-gun is, however, still fashionable. It was in this State that the Seventh-day Baptists were so shamefully persecuted a few years ago, for insisting upon the right, under the Constitution, of working six days in the week, and resting on the only day declared in the Bible to be sacred time. It is a little surprising that the National Reform Association does not remove its headquarters to Arkansas.—*Denison Texas Gazetteer.*

THE *Christian Union*, in commenting on the resolution passed by the Boston ministers' meeting, accusing all those ministers who do not work for prohibition in their pulpits, of being in alliance with the enemies of the church and the State, says some things that are very pertinent in this time, when there is a growing desire for the pulpit to shape legislation. It says:—

"We have often expressed our conviction that it is unwise, except in very extraordinary cases, for the clergy of any denomination to identify themselves with any particular party, or any particular form of legislation. We do not think that the issue raised by the prohibitory movement constitutes one of the rare exceptions to the general principle. The ministers will do wisely not to identify the religion of Christ with any particular temporary political measure; they will do unwisely if they attempt to convert their churches into political machines for the purpose of carrying specific enactments, whether constitutional or legislative."

THE Rev. Dr. Harcourt, a Methodist pastor of San Francisco, is reported as having expressed himself in the following sensible manner concerning Sunday newspapers:—

"I am inclined to think that a preacher who cannot get an audience without a stringent Sunday law, could not get one with it. There are some of my own cloth so strict in the observance of the Sabbath that the sight of a Sunday newspaper throws them into a fit of nausea, the work of which is done on Saturday, while they are the first to get Monday's paper, the work of which is done on Sunday. O consistency, thou art a jewel! It is possible for even ministers to convert a festival into a funeral, and to make infidels out of the mourners. The Sunday newspapers have come to stay. Would it not be better for us to set ourselves about elevating their general tone rather than decrying their existence? And if, as some say, the people stay at home to read their Sunday papers in preference to going to church, then let us make our sermons so strong and helpful to men that they will give their preference to the church and the sermon."

Why the People Do Not Go to Church.

SOME time ago there was a large conference of the principal clergymen of New York City to consider the question of why the people do not go to church. The great object of the Sunday laws that are so much demanded is that the people may be able to go to church. It is claimed that without a Sunday law people are compelled to work, and so have no chance to go to church, and, therefore, Sunday laws are sought, to stop all work on Sunday, and that then the churches will be filled. The New York conference continued three days, and the preachers discussed the subject quite largely. While they were theorizing about the matter, the *New York World* sent out reporters to the people themselves, to find out why they did not go to church; and in its issue of Sunday, December 9, the *World* devotes four columns of space to the replies made by all classes of people to the question put to them by the reporters. The answers of seventy-five different persons are given, and only six out of the seventy-five gave answers which by any proper construction make it appear that being compelled to work on Sunday keeps them from church.

One said if they would give him permission to talk back to the preacher he would like to go; when the preacher had all the say he would rather stay at home. Another said if he should go there was danger of the church falling on him, and so he would stay away. Another said his conscience would not allow him go, because he did not take any stock in the things the preachers were preaching about, and he would be more interested in looking at the girls in the other pews, and that would not be right. He said it is all well enough for the rich people who have time

for that sort of thing, but for a poor fellow like him—well he "did not need it." Another one declared he did not go to church because he did not believe what the preachers teach. Another said the preachers did not preach sensibly, and he would not go to church till they did. Another said he did not go to church because the one to which he belonged was about two or three miles from home, and besides that it was good enough to interest the old men and women, but for him it was about as entertaining as a funeral. A young lady said she did not believe in churches, but yet she was not willing to say she was an unbeliever, but she was not satisfied with the way a good many of the ministers act. Another said he was not dressed well enough. Another, that she was poor, and when she did go she was always received with such a patronizing air—was given to understand that a great sacrifice was being made for such as she, and that she ought to feel thankful for the efforts that were made to save the poor—that she did not feel as though she was welcome. Another one said she did go, but she was poor and poorly dressed, and the usher stared at her and told her she would find a seat in the gallery; she went up there and into a pew, and those who were there drew away from her, because their clothes were nicer than hers; and she chose to stay at home after that. Another one said it would not put fine clothes on his back, nor money in his pocket. Another one said he had gone to church many years, and was not entirely out of the habit, yet he was afraid he would soon be, because of the monotonous humdrum order of the service and sermons. Another one said the preacher was too far away from the common people, and liked the society of fashionable and rich people too much to welcome the common people.

A number of persons who were Catholics were asked why they did not go to church, and the answers were much of the same sort. Four did not like the priests; another had no belief in religion; one had taken a vow that he would never enter church again; two found more pleasure in going to other places than to church; another said he was asked ten cents at the door every time, and he stopped going; another said he was asked five cents a head every Sunday for himself and family, and he could not afford it.

One of the reporters met another gentleman in the city, who was working in the same line, to solve the problem as to why people do not go to church. He was working especially among the laboring classes, and he gave six reasons of all he had found amongst the working people as to why they did not go to church: First, was need of recreation after the hard work of the week, so they would take that rather than go to church; second, secret societies helped them

and forms of worship. Emancipated, persecuted, and banished the gospel contrary to the During this period one had some of the colonies than a persecuted Protestant, and all men of the Catholics. The laws theory of the right of the laws, conduct, and beliefs in well as their conduct in civil became and long continued same, and grievously burdens for the support of the unmed control over the con-

New Haven Colony, come laws of Connecticut, further the ideas and practices in held and practiced in that historical account of these y accepted, is, that the New no code of laws at all; but of the colony the founders e should be their law and sirs. Under this system of trate became the expounder he administrator of it. For ight do he was liable to ar- strate determined that the ony with the teachings of pre- tered it, the offender was e laws, so called, were not ropri- sense at all, but were trials, determinations, and il magistrates. Roger Will- devout and eminent men of ame the founder of the State s cast upon that shore in a banishment from Connecti- preaching the gospel as he of the gospel to be, and he most and ablest champions gious liberty.

itation by the advocates of erty of conscience, who were n of that age, the continued ressive character of the laws, e to change the oppressive and to secure in the char- provisions guaranteeing full

the convention completed the National Constitution, the ally impressed with the im- National Government. This plainly manifest because of ich had been encountered in ment by the consent and in- the States during the period and because of the dangers in their present imperfect . There was a manifest de- be wise and great men who e to their posterity our great e, to meet upon a plane above eiation, and, by mutual con- of local or sectional prejudice o form a stable and perma- nient for the present and y foresaw, and especially to nd evils which their experi- ment and confederation of a to see. It would be strange if remarkable men, actuated remembering vividly the strug-

gles of the people for civil liberty, remembering as well and as vividly the persecutions among Christians under the earlier Governments, and the struggle for liberty of conscience, should not have given the most careful thought and consideration as to the proper relation of the Church and State, and as to the proper functions of government as related to matters of religion and as affecting the conscience.

I think it cannot be doubted that the founders of our Constitution, because of these conditions which had existed among the people of the Colonies and the States resulting from the union of the Church and State, the oppression the system brought upon the people, the persecution that it fostered, and because of the spirit of religious liberty which then not only strongly prevailed, but was suspicious, watchful, and active, deemed it wise to omit everything from the instrument which could by any possibility give color to any claim of right or power in civil Government to control the conscience, and to plainly mark the lines of power in the Government formed upon the broad theory that in all matters of religion men are accountable only to God, and that it is the province of civil Government to deal only with men's civil and national affairs. I am strongly impressed with the belief that there is no higher evidence of the superior wisdom and statesmanship of the founders of the American Constitution, than appears in their manifest recognition of this broad and comprehensive theory of civil government.

It may be further said that the wisdom of this theory is strongly attested by the fact that since the adoption of our Constitution, which has now covered a century of time, all religious sects existing among our people, and the people representing all shades of opinion concerning religion, have dwelt together in harmony and peace under the Government; and the church, having thrown off all civil interference by the State, and declined all civil aids, has gone steadily forward in its great work, and occupies to-day a position of greater strength and power, nearer to the hearts and affections of the people, and nearer a state of Christian unity, than ever before.—Hon. John L. Rupe, in *Richmond (Ind.) Telegram*.

Religion and the Constitution.

In 1874 a petition was presented to Congress, asking for an acknowledgment of God in the Constitution. The petition was referred to the Committee on the Judiciary, which made the following report, February 18:—

"The Committee on the Judiciary, to whom was referred the petition of E. G. Gould and others, asking Congress for 'an acknowledgment of Almighty God and the Christian religion' in the Constitution of the United States, having considered the matter referred to them, respectfully pray leave to report:

"That, upon examination even of the meager debates by the fathers of the Republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between Church and State had imposed upon so many nations of the Old World, with great unanimity, that it was inexpedient to put anything into the Constitution or frame of government which

might be construed to be a reference to any religious creed or doctrine.

"And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed in order to make the Constitution more acceptable to the Nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

In this report the exact truth is told, namely, that the fathers of the republic carefully considered the matter of religion and the Constitution, and kept them separate for good reason. That religion was not left out of the Constitution by accident, is evident from the fact that the first amendment was added almost immediately after the adoption of the Constitution.

What is the Politics of the Sunday Movement?

I HAVE presented the petitions in opposition to religious legislation in Indiana, Kentucky, and Tennessee, and I cannot see that there is any particular difference upon this subject between Democrats and Republicans. Prohibitionists have almost to a man refused to sign our petitions. A very large majority of both Democrats and Republicans sign them when the subject is plainly set before them. Where they refuse it is generally because of religious prejudice. The youth often want to sign, but our workers of course refuse to let them.

In the South we often find married ladies and mothers who are not 21 years old. These cannot sign the petitions because they are not old enough.

The House of Representatives in Indiana took a test vote to see how they stood on the subject of the Sunday-Rest bill. Most of the Republicans voted in favor of it; most of the Democrats against. The Lieutenant-Governor is a preacher and a Republican, and I think he led the Republicans to vote as they did. Yet the vote was not a strictly party vote. Some Democrats were in favor, and I understand some Republicans opposed. It was next tested in the Senate. Both Houses are strongly Democratic. The decision was against the Sunday bill.

The ministers of the Christian Alliance learned that the Legislature had decided against the bill, and they determined to work the members over and get them to vote in favor of it. We decided to head off the Alliance, and therefore telegraphed immediately for AMERICAN SENTINELS to give to every member of both Houses until they should be informed upon the subject.

The matter did not come up the second time. I suppose the Alliance thought it would not be best to try it over after the SENTINELS were in the hands of the voters.

WILLIAM COVERT.

America well says that the new Roman Catholic University in Washington, which is soon to begin educating American young men, will probably prove itself as un-American in all the ideas and methods found within its walls, as anything could well be. Bishop Kane is picking up Italian professors to man the new university, and it will be, to all intents and purposes, a foreign institution of learning planted on American soil, and reeking with the dogmas of Rome.

¿Cuál es la política del movimiento dominical?

He presentado las peticiones en oposición a la legislación religiosa en Indiana, Kentucky y Tennessee, y no veo que haya ninguna diferencia particular sobre este tema entre demócratas y republicanos.

Los prohibicionistas casi se han negado a firmar nuestras peticiones. Una gran mayoría de demócratas y republicanos los firma cuando el tema se les presenta claramente. Donde se niegan es generalmente por prejuicios religiosos. Los jóvenes a menudo quieren firmar, pero nuestros trabajadores, por supuesto, se niegan a dejarlos.

En el sur, a menudo encontramos mujeres casadas y madres que no tienen 21 años. Estos no pueden firmar las peticiones porque no tienen la edad suficiente.

La Cámara de Representantes de Indiana realizó una votación de prueba para ver su posición sobre el tema del proyecto de ley de descanso dominical. **La mayoría de los republicanos votaron a favor de ella; en cambio 'los demócratas en contra.** El teniente gobernador es predicador y republicano, y **creo que llevó a los republicanos a votar como lo hicieron.** Sin embargo, **la votación no fue estrictamente partidaria. Algunos demócratas estaban a favor, y tengo entendido que algunos republicanos se opusieron.** Luego fue probado en el Senado. Ambas Cámaras son fuertemente demócratas. La decisión fue contra el proyecto de ley del domingo.

Los ministros de la Alianza Cristiana se enteraron de que la Legislatura había decidido en contra del proyecto de ley, y decidieron trabajar con los miembros y lograr que votaran a favor.

Decidimos poner fin a la alianza y, por lo tanto, telegrafiamos inmediatamente a los CENTINELAS AMERICANOS para que le dieran a todos los miembros de ambas Cámaras hasta que fueran informados sobre el tema.

El asunto no surgió la segunda vez. Supongo que la Alianza pensó que no sería mejor intentarlo después de que los CENTINELAS estuvieran en manos de los votantes.

WILLIAM COVERT.

DICIEMBRE 1889

AMERICAN SENTINEL.

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

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EDITORS,
E. J. WAGGONER, ALONZO T. JONES.

"THE Sunday-law cranks of Boston," says a New York paper, "have been snubbed by another judicial opinion. In a case brought to test the legality of towing on Sunday, Judge Thompson, in the Superior Court, held 'that vessels coming to the port of Boston have a right to come to docks on Sunday, and that it is a work of necessity to bring the vessel in whether by the sailors

church is the body of Christ. Col. 1:18. The members of the church are members of his body. 1 Cor. 6:15; Eph. 5:29, 30. Those who have the *religion* of Christ form the church of Christ, and for Senator Blair to propose legislation enforcing the teaching of the "principles of the Christian *religion*," is to propose a union of the Christian Church with the State; and for the National Reformers to favor that amendment is to favor a union of Church and State—*W., in Prohibition Journal.*

"Legitimate Recreation."

IN the report of the thirty and thirty-first years of the New York Sabbath Committee, we find a section on the Saturday half-holiday movement, the first paragraph of which reads as

of a Saturday-closing movement, so that it would seem that the saloon is dangerous to idle men only on Sunday.

But what is specially interesting in the paragraph we have quoted is the closing sentence in the extract from Governor Hill's speech. After recommending the setting apart of Saturday as a day of recreation and pleasure, so that Sunday might become emphatically a day of rest, he says: "Such a holiday would afford every man an opportunity for pleasure, for some travel, for visiting friends, for study, and for whatever other legitimate recreation he may desire to take!" That is the object of the proposed Saturday half-holiday; it is to allow the working-man time to take the recreation which he needs, but which would be prohibited by such a Sunday law as is desired. And what is the recreation?

CALLING ATTENTION TO FAVOR SUNDAY LEGISLATION, FOR AS
it are the seeds of such union.

ACCORDING to Ex-Governor Sherman, of Iowa, Sunday laws contributed to the result of the late election in that State. Of course the liquor men are fast to claim that the anti-prohibition sentiment did it, but after mentioning other causes, the ex-governor is reported to have said:—

“Many liberal-minded American-born citizens voted the Democratic ticket in resentment of their liberties by the enactment of stringent Sunday laws.”

For the present politicians in Iowa and Ohio will be a little shy of religious legislation, even as they have been in California since 1882, when General Stoneman was elected governor of the State on the anti-Sunday-law issue.

NOTWITHSTANDING representations to the contrary, the AMERICAN SENTINEL is strictly non-partisan and non-sectarian. Its object and principles are clearly set forth in the prospectus printed at the foot of this page, and it has never turned aside either to set forth the religious opinions of its editors or to attack the opinions of others, farther than has been necessary in defending the

SEGÚN el exgobernador Sherman, de Iowa, **las leyes dominicales** contribuyeron al resultado de las elecciones tardías en ese estado. Por supuesto, **los hombres del licor se apresuran a afirmar que el sentimiento anti-prohibición** lo hizo, pero después de mencionar otras causas, se informa que el ex gobernador dijo:

"Muchos ciudadanos nacidos en Estados Unidos de mentalidad liberal votaron **a favor de los demócratas** en resentimiento por **sus libertades mediante la promulgación de estrictas leyes dominicales**".

Por el momento, los políticos de Iowa y Ohio estarán **un poco tímidos con la legislación religiosa**, incluso como lo han estado en California desde 1882, cuando el general Stoneman fue elegido gobernador del estado en el tema contra la ley dominical.

FEBRERO 1890



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

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EDITORS,

E. J. WAGGONER,

ALONZO T. JONES.

A BEAUTIFUL illustration of the benefit which the Church derives from an alliance with the State is presented in the case of

to, nor do we know of anybody who wants the laws of the land so changed that courts shall uniformly do business upon that day. If judges and other court officials want to observe Sunday religiously or otherwise, nobody ought to object, and the SENTINEL does not object; but it does object to laws requiring those to observe Sunday who do not wish to observe it, and that whether they religiously observe another day or not.

—♦—
An Important Discussion

public schools, and the Protestant Bible at that, and then claim that the schools are not Protestant, and that no distinctive Protestant doctrine is taught there, is to be guilty of a casuistry that stultifies every one who makes such an argument.

The speaker next turned his attention to the "secularists." He said: "The secular theory is built on a wrong application of a right principle. The right principle is the entire separation of Church and State, while the wrong application of the principle is a failure to make a distinction be-

the New York Voice, raises a very pertinent question for the consideration of the Prohibition party, if it is indeed prohibition that that party desires. The extract runs thus:—

To the *Voice*.—The letter from a correspondent, W. H. Wilgus, in a late issue of the *Voice*, brings up one of the most important questions the Prohibition party has yet to meet. Is there any better time than the present to meet it frankly and honestly?

Judging from the platforms adopted by various States this fall the Prohibition party now stands for prohibition and religious legislation. The last is an expression that ought to be hateful to every true American. But is it too strong in this case?

These platforms call upon the State to defend the sanctity of the Sabbath in varying phrases, but to the same intent. Now, the Sabbath is purely a religious institution, and it does not alter the case to substitute the word Sunday, or call for a "civil Sabbath."

The expression is self-contradictory. The

A juzgar por las **plataformas adoptadas** por varios Estados este otoño, **la Prohibición; El partido ahora representa la prohibición y la legislación religiosa.** La última es una expresión que debería ser odiosa para todo verdadero estadounidense. Pero es demasiado fuerte en esto; caso ?

Estas plataformas exhortan al Estado a defender la santidad del sábado en diferentes frases, pero con la misma intención. Ahora, el sábado es una institución puramente religiosa, y no cambia el caso para sustituir la palabra domingo, o llamar a un "sábado civil".



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

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claims to show his universal sovereignty in the streets once a year. It is his right, and our right. We ask no one to join in our peaceful procession, neither the Jew who crucified him, nor the atheist who denies him. We respect their liberty, but we want them also to respect ours." It is

itself sectarian; because the claim is always in favor of some particular version of the Bible, and in the discussion that is now going on it is in behalf of the King James version, in other words, of the Protestant Bible, but Protestantism is no less sectarian than Catholicism, Judaism,



NEW YORK, OCTOBER 9, 1890.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Dawn* is a new paper published in Boston, "to advocate and explain Christian socialism, and to favor all measures practically looking to a realization of socialism in the name of Christ." "Christian socialism" is simply another name for so-called National Reform, and the *Dawn* is simply another National Reform organ, with variations.

THE Woman's Christian Temperance Union, having secured an alliance with the National Reform Association, the American Sabbath Union, and the Prohibition **Party**, is now laying its snares to catch the Salvation Army; but our advice to the Salvation Army is, that if it wishes to continue to do the good work which it has been doing so long, let it diligently refuse to allow itself to be joined in any way with the Woman's Christian Temperance Union.

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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

IN our individual character we all enter-

the Lord might help him to be an honest man, and then co-operate with the Lord in the answer to his own prayers by being honest. But we fear that the perfunctory prayers of the average chaplain never rise higher than the mouth of the one who is paid for uttering them. As Shakespeare says:—

“Their words fly up, their thoughts remain below:
Words without thoughts never to Heaven can go.”

—♦—
Their Real Object.

motive of the Kings County Sabbath Association is not to secure a day of rest for the working people, but simply to secure the religious observance of Sunday, or perhaps more properly speaking, to secure the general observance of Sunday because they regard it as sacred. And this Association, while not an auxiliary of the American Sabbath Union, is hand-in-glove with it in its demand for Sunday laws.

Another item discussed by the President of the Kings County Association was the delivery of ice-cream on Sunday after 10

whether they so regard it or not. The plea for a civil Sabbath is a fraud.

C. P. B.

It Is a Union of Church and State.

IN its late annual convention, the National Woman's Christian Temperance Union thought it again necessary to disclaim any wish to unite Church and State. It is necessary for the Union to make this disclaimer periodically, because its work all the time leads directly to a union of Church and State. Therefore they must say that they do not intend it, for fear the people will find it out. And yet this seems to be a work of supererogation; because in the very claim they make that they are not doing it, they show that they do intend it. Why is it not necessary for the Democratic and Republican parties, when they assemble in annual convention, to disclaim any wish to unite Church and State? Why do they not draw up resolutions on that subject after the manner of the Woman's Christian Temperance Union?—For the simple reason that nothing in the platforms of the parties nor in their work in any way is suggestive of any such thing. But the platform, the organization, and the whole work, bodily, of the Woman's Christian Temperance Union is suggestive of such a union in every respect. That is why it is necessary for them in annual convention to disclaim it. The following is the first resolution adopted at the late annual convention held at Atlanta:—

While discountenancing a union of Church and

En su última convención anual, la Unión Nacional de Mujeres Cristianas por la Temperancia consideró nuevamente necesario rechazar cualquier deseo de unir Iglesia y Estado.

Es necesario que la Unión haga este descargo de responsabilidad periódicamente, porque su trabajo todo el tiempo conduce directamente a una unión de Iglesia y Estado. Por tanto, **deben decir que no es su intención, por temor a que la gente lo descubra.** Y, sin embargo, esto parece ser un trabajo de supererogación; porque en la misma afirmación que hacen de que no lo están haciendo, demuestran que sí lo tienen. **¿Por qué no es necesario que los partidos Demócrata y Republicano, cuando se reúnen en una convención anual, nieguen cualquier deseo de unir Iglesia y Estado? ¿Por qué no redactan resoluciones sobre ese tema** a la manera de la Unión de Mujeres Cristianas por la Temperancia? —**Por la sencilla razón de que nada en las plataformas de los partidos ni en su trabajo de ninguna manera sugiere algo así.** Pero la plataforma, la organización y todo el trabajo, corporalmente, de la Woman's Christian Temperance Union sugiere tal unión en todos los aspectos. Por eso es necesario que en la convención anual lo nieguen. La siguiente es la primera resolución adoptada en la última convención anual celebrada en Atlanta.

ENERO 1892



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—*Thomas Jefferson.*

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ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

HE is wise who never attempts to sunder those things which God hath joined, nor to join those things which God hath

the propriety but the duty of enforcing religious moralities by legal suasion. This reliance upon precedent has become established until it is no less an idolatry, in fact, than the ancestor worship of China.

The truth is, that the whole assumption upon which they proceed, who are now advocating legal interference, national, State, and municipal, in religious and moral questions, is established upon a purely human basis of blind adherence to the *dictum* of human authority, without, in any way, subjecting it to test in the crucible of principle.

saloons, and make it impossible to run the theatres, shut up the cigar stands, ice cream saloons, and soda water fountains, and prevent baseball playing, put an end to railroad and other Sabbath excursions, and the masses will the more easily be turned to the house of God. Break down these sacrilegious but fascinating amusements, and the Church will have the right of way to our masses.

This is pretty strong, but in the same paper this zealous editor goes still further in calling for contributions in support of the work of the Union, under the heading "A Good Investment for the Churches," he lays out their designs in the following explicit style:—

If the churches of this State were to contribute

A STAY of three weeks in the Republic of Mexico, gave me an opportunity of learning some things concerning the situation of the religious influences of the Church over the State. Mexico is a republic, the same as the United States of America. It has about one-sixth the population of the United States. It has several States; the people elect their President and representatives in Congress, and in many ways their government is similar to ours.

In name, Church and State are separate, as the National Reformers, in the United States would have them there, even with their pet schemes in full working order; but as a matter of fact in Mexico, the Catholic Church is the power behind the throne in all political and governmental affairs, as truly as when the government recognized it as the national religion. The power of the priests over the people is but little less than then, and they dictate in everything.

There are a few men in official positions who are fearless in their denunciations of the work of the priests. I had the privilege of listening, in their national Congress, to a masterly speech, made by the best orator of the nation, Senor Don Juan Mateo, on a bill which he had introduced to provide for a divorce law, which, as yet, the Mexican government does not

have, and the manner in which he denounced some of the work of the priests was severe and unsparing. Evidently, he had many sympathizers in the membership of the house, and in the large audience of spectators, as he was cheered vociferously by a certain portion of those present whenever any allusions of this kind were made. May the day come when the true principles of religious liberty may be better understood in Mexico; while we, who live in what is comparatively religious freedom, should use every effort in our power to hinder the attempts to unite Church and State in our land.

L. C. CHADWICK.

Ruatan, Honduras.

Que llegue el día en que los verdaderos principios de la libertad religiosa puedan ser comprendidos mejor en México; mientras que nosotros, que vivimos en lo que es comparativamente una libertad religiosa, deberíamos hacer todos los esfuerzos a nuestro alcance para obstaculizar los intentos de unir Iglesia y Estado en nuestra tierra.

L. C. CHADWICK.

Ruatan, Honduras.

OCTUBRE 1894



"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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ALONZO T. JONES, }
CALVIN P. BOLLMAN, } EDITORS.
A. F. BALLENGER, } ASSISTANT EDITOR.

THE Lexow Committee, appointed by the legislature to investigate the Police

faith in such vanities that Leo XIII., pope, invites "the princes and peoples of the universe." And it is upon such superstition that "Protestants" invoke the divine blessing, saying: "God bless the Catholic Church of to-day!"

Christ or Peter—Which?

THE dogma of papal infallibility is, that the pope is "infallible," not by any promise to *him* himself either as an individual

Upon this leap in logic; upon this jumped-at conclusion; upon this sheer assumption, that the Church of Christ "*must have a visible head,*"—upon this is built the whole papacy with its claim of infallibility and everything else that it claims to have and to be. But nothing could be more false than the idea that the Church of Christ has or "*must have a visible head.*" Jesus Christ himself is head of the Church; for it is written: "I would have you know that the head of

ardson's Memoirs of Alexander Campbell, Mr. Wylie was converted to the principles of religious liberty advocated by Mr. Campbell.

We begin with this issue the publication of extracts from Mr. Campbell's articles, which will convince the reader that the founder of the Disciple Church was uncompromisingly opposed to all Sunday laws.

SUNDAY LAWS UNEVANGELICAL.

"The whole of the precepts or com-

regard to any practice in religion is the only regard commendable in the sight of Him to whom religious homage is due. To regard any day in a religious point of view, in any other, than in a conscientious manner, is *not* to regard it. This being incontrovertibly evident, it is obvious that any compulsory observance is *non-observance*, and to control a man in that which is undeniably the right of conscience only, is to destroy liberty of conscience and to

¹ The Reporter, Washington, Pa., Sept. 24, 1821.

Political Prayers.

A CERTAIN Rev. Mr. Weaver opened the Republican Convention in Iowa with prayer, which was received with thunders of applause. The gem of the invocation was a request "that the Lord would hasten the day when the infamous Democratic party should be exterminated from the earth [cheers]; that it should never be heard of again forever. [Loud cheers.] It had never accomplished anything but

disaster for the country. [Applause.] Yet, I implore divine grace to remember it for any good it has done that escaped my attention." [Loud amens.] The Christian charity of this last clause must be remembered when the pious good taste of the previous parts are considered. A display like this would seem to indicate that it is near time to eliminate the religious exercises from the programme upon similar occasions.—*Evening Sun*.

forcing Sunday observance on our house, the object of Art. 14 of the factory law is defeated. The Federal Factory Inspector acknowledged this in 1886, and ordered that in consequence we be not molested on account of Sunday work.

4. The enforcement of Sunday laws on Seventh-day Adventists is a violation of Art. 49 of the Federal Constitution. It is our natural and inalienable right to serve God according to the dictates of our own consciences. The State cannot give us

Again, if Sunday were a purely secular day, Sunday work would not disturb. Honest labor does not disturb a man who is not influenced by religious prejudices. It cannot be the noise in our publishing house that disturbs people. On the Schutzenmatte in front of the building there is ten times as much noise. Aug. 12, the day for which we were fined, there was drilling of soldiers, foot-ball playing, beating of drums, and shouting,—a noise and din that could be heard a kilometre.

Un cierto Rev. El Sr. Weaver inauguró **la Convención Republicana** en Iowa con oración, que fue recibida con aplausos. La joya de la invocación era una petición **"que el Señor apresurara el día en que el infame partido demócrata fuera exterminado de la tierra [aplausos]; que nunca se volviera a saber de él para siempre. [Grandes aplausos]. que este partido nunca ha logrado nada, más que un desastre para el país. [Aplausos.] Sin embargo, le imploro a la gracia divina que lo recuerde por cualquier bien que haya hecho que haya escapado a mi atención "**. [Fuerte amén.] La caridad cristiana de esta última cláusula debe recordarse cuando se considera el piadoso buen gusto de las partes anteriores. Una pantalla como ésta parecería indicar que es hora de eliminar los ejercicios religiosos del programa de ocasiones similares. — Sol vespertino.

OCTUBRE 1895



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

SOME PRINCIPLES STATED.

GOD is the Creator, and therefore the right-ful sovereign of this world.

Whatever he commands is to be performed by his loyal subjects, no matter if all earthly powers should combine to prevent it; and that which he forbids will not be done by them, no matter how many of earth's mighty ones require it. The divine rule is: "Obey God rather than men."

When the Lord Jesus Christ was about to leave this earth, he gave to his church a commission: "Go ye into all the world, and preach the gospel to every creature;" and from that day to this, his faithful ministers have been going and preaching.

When this commission was given, it was against human "law" to introduce any new religion into the Roman empire; and all the then known world was subject to Rome, so that in all the world it was against the "law" to preach the gospel. But Christ said "Go;" and they "went everywhere preaching the word."

Almost everywhere the disciples of Christ met opposition from earthly powers in execut-ing this divine commission. They were per-secuted in Jerusalem, were imprisoned and whipped, and some of them "were slain with the sword," but still the survivors continued to preach the gospel according to the divine

When the magistrates commanded the apos-tles "not to speak at all nor teach in the name of Jesus," "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The experience of the apostles has been re-peated in almost every country and in every generation from the beginning of their minis-try until the present time. Everywhere the gospel has been introduced in the face of op-position from the civil authorities; but Chris-tians have never stopped to question their duty in the premises.

The history of modern Christian missions is quite as replete with illustrations of this truth as is the history of the more early preaching of the gospel. With but few ex-ceptions, heathen rulers have opposed the in-troduction of the gospel among their subjects; but without avail. Faithful men and women, counting "not their lives dear unto them," have penetrated the jungles of India, the des-erts of Africa, and the solitudes of the isles of the ocean, carrying with them the gospel, which they have faithfully proclaimed, whether men would hear or whether they would for-bear, and whether rulers gave their consent to its proclamation or not.

So universally has the right of the Christian missionary to obey the gospel commission been seen and admitted, that we find the govern-ments of the principal "Christian nations" of the world insisting that Christian mission-aries shall be permitted to deliver their mes-sage to as many as will listen to it. Were it not for this, Christian missions, as they are maintained to-day, would be an impossibil-ity in many lands: Turkey, China, and some of the islands of the sea, would still be with-out the gospel had the civil "law" been al-

Religious Persecution in Portugal.

The Evangelical Alliance has often experienced your kind consideration and ready help in making publicly known cases of intolerant action and oppression against Protestant Christians in foreign countries. We are therefore encouraged to solicit again the favor of your publishing in your columns an extract from a letter from Oporto, dated the 6th inst., reporting how a Protestant named Francisco Bichao, an inhabitant of Aveiro, has been thrown into prison under a sentence of twelve months' imprisonment and a fine of £2 or in default of payment a further term of three months' imprisonment. The offense charged against him, be-fore the civil court, was for *refusing to take off his cap to a cross carried at a funeral*. He appealed against the cruel sentence, and the letter above referred to now reports as follows:—

"The appeal to the Superior Court at Oporto was successful, inasmuch as the sentence was annulled on a technical point—viz., that it had not been clearly proved that he had wilfully treated the State Church with disrespect. His enemies, who were powerful, then carried the case to the Supreme Court at Lisbon, and here the original sentence was confirmed, on the ground that it was sufficiently proved that he com-mitted the act wittingly. As the constitution grants liberty of conscience, provided that the State religion is respected, it is easy to see how a point can be stretched even to a year's imprisonment for not re-moving a cap to a passing cross (not a crucifix) carried at a funeral. The sentence hung fire for a time, but when the abortive attempt to establish a republic failed at Oporto on the 31st of January last, the gov-ernment was enabled to use extraordinary restrictions of private liberties, as well as to gag the Liberal press. This was the opportunity, and Bichao was arrested on the 28th of February, and placed in Aveiro prison. He wrote to me on the 24th advising me of the fact, and adding, 'But I am happy; blessed be the name of the Lord.'

"We hoped that the usual Easter list of pardons might have included his name, but were disappointed in this, and there he lies, to the shame of popery, for it was a purely clerical persecution, and to the disgrace of Portugal, which poses as a Liberal nation, and in many respects is truly Liberal. But the Con-cordat with Rome still gives the priests great power when they choose to use it against the freedom of the gospel."

Yours faithfully,

J. FIELD, General, K. C. B.

NEW YORK DEMOCRATS AND THE SUNDAY
"LAW."

WE have considered elsewhere in this issue the attitude of the Republican party of New York towards the Sunday statute, as expressed at their late convention, in the words, "We favor the maintenance of the Sunday law in the interests of labor and morality."

It might naturally have been expected that the Democratic party, having always posed as the political representative and exponent of the principle of personal liberty, would take issue squarely with the former party, and stand in favor of that liberty which every Sunday "law" must necessarily invade. This, however, it has not done.

The difference between the two leading political parties of the State upon this point is not a difference in principle, but only in degree.

The one party favors the maintenance of the Sunday statute in the strict sense in which its enforcement has been recently conducted in this city, and which is demanded by the ecclesiastics who aim at securing a rigid observance of the day. The other party also favors a Sunday "law," but wants one that will secure "a proper observance" of the day, an "orderly Sunday," and that shall have the support of public opinion.

Such importance has the question of Sunday observance now attained in the Empire State, that neither of the two leading political parties dares to pass it over in silence. Neither dares to go before the people without having avowed itself to be in favor of legal Sunday observance. The only difference between them is in regard to the nature of the observance to be thus secured. The Republican party believes that it will receive popular support in standing for a strict form of Sunday observance, and the Democratic party believes that the seal of popular approval will be given to an attitude favoring a less rigid Sunday observance, such as would allow the obtaining of beer and other alcoholic drinks on that

Hemos considerado en otra parte de este número la actitud del **Partido Republicano** de Nueva York hacia el estatuto dominical, tal como se expresó en su convención tardía, con las palabras: **"Estamos a favor del mantenimiento de la ley dominical en aras del trabajo y la moralidad" . . "**

Naturalmente, **se podía haber esperado que el Partido Demócrata**, que siempre se había hecho pasar por el representante político y exponente del principio de la libertad personal, **se opusiera directamente al primer partido** y se pronunciara a favor de esa libertad que toda "ley" dominical invade necesariamente. **Sin embargo, esto no lo ha hecho.** **La diferencia entre los dos principales partidos políticos del Estado en este punto no es una diferencia de principio, sino sólo de grado.**

Una de las partes favorece el mantenimiento del estatuto dominical en el sentido estricto en que se ha llevado a cabo recientemente su aplicación en esta ciudad, y **que es exigido por los 'eclesiásticos que pretenden asegurar una rígida observancia del día domingo.** La otra parte también **está a favor de una "ley" dominical, pero quiere una que asegure "una observación adecuada" del día, un "domingo ordenado" y que tenga el apoyo de la opinión pública.**

La cuestión de la observancia del domingo ha adquirido tal importancia ahora en el Empire State, que ninguno de los dos principales partidos políticos se atreve a pasarla por alto en silencio. **Ninguno de los dos se atreve a presentarse ante el pueblo sin haberse declarado a favor de la observancia legal del domingo.** La única diferencia entre ellos es en lo que respecta a la naturaleza de la observancia que debe asegurarse.

El partido republicano cree que recibirá el apoyo popular para defender una forma estricta de observancia del domingo, y el partido demócrata cree que se otorgará el sello de aprobación popular a una actitud que favorezca una observancia menos rígida del domingo, que permita la obtención de cerveza y otras bebidas alcohólicas en ese

day, and in its general aspect would be opposed to a "blue law" Sunday, but which, nevertheless, would admit of such restrictions as might be enacted without popular disapproval.

As stated elsewhere, we take no special interest in the outcome of this political contest. We stand opposed to all Sunday laws, because they all, whether strict or "liberal," invade the realm of conscience. They all, whether avowedly or not, demand a religious observance of the day, since they all demand cessation from work, which is a leading feature of that Sabbath observance which is commanded by God.

The Sunday "law" is now the leading issue between the two leading political parties of the leading State in the Union; and that issue, as we have seen, concerns only the degree of Sunday observance to be embodied in the "law." If the Republican party proves successful, as it has in recent elections, the result will doubtless be attributed to its strong Sunday attitude, and that attitude, having been thus apparently approved by the popular will, will be considered the proper one for the party in all contests, both State and National.

And thus the way is wide open for the Sunday issue to move rapidly forward to a position of supreme interest and importance in the nation. That it will do this there is not a shadow of doubt. And the presentation of that true personal liberty which is the Creator's gift to every man, cannot be left to any political party. That work must be done by those who know that perfect liberty that comes from God, through an acquaintance with the gospel of Jesus Christ.

día, y en su aspecto general se opondría a un domingo de "ley azul", pero que, sin embargo, admitiría las restricciones que pudieran promulgarse sin desaprobación popular.

Como se ha dicho en otra parte, **no nos interesa especialmente el resultado de esta contienda política. Nos oponemos a todas las leyes dominicales, porque todas, ya sean estrictas o "liberales", invaden el ámbito de la conciencia.**

Todos ellos, ya sea declaradamente o no, exigen una observancia religiosa del día, ya que todos exigen el cese del trabajo, que es una característica principal de la observancia del sábado que es ordenada por Dios. **La "ley" dominical es ahora el tema principal entre los dos principales partidos políticos del Estado líder de la Unión; y esa cuestión, como hemos visto, concierne únicamente al grado de observancia del domingo que se incorpora a la "ley". Si el partido republicano resulta exitoso, como lo ha hecho en las últimas elecciones, el resultado sin duda se atribuirá a su fuerte actitud dominical,** y esa actitud, habiendo sido así aparentemente aprobada por la voluntad popular, será considerada la adecuada. por el partido en todos los concursos, tanto estatales como nacionales.

Y así queda abierto el camino para que el tema dominical avance rápidamente hacia una posición de supremo interés e importancia en la nación. Que hará esto, no hay sombra de duda. Y la presentación de esa verdadera libertad personal que es el regalo del Creador a todo hombre, no se puede dejar a ningún partido político. Esa obra debe ser realizada por aquellos que conocen esa perfecta libertad que viene de Dios, a través de un conocimiento del evangelio de Jesucristo.



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

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claims to show his universal sovereignty in the streets once a year. It is his right, and our right. We ask no one to join in our peaceful procession, neither the Jew who crucified him, nor the atheist who denies him. We respect their liberty, but we want them also to respect ours." It is

itself sectarian; because the claim is always in favor of some particular version of the Bible, and in the discussion that is now going on it is in behalf of the King James version, in other words, of the Protestant Bible, but Protestantism is no less sectarian than Catholicism, Judaism,



NEW YORK, OCTOBER 9, 1890.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Dawn* is a new paper published in Boston, "to advocate and explain Christian socialism, and to favor all measures practically looking to a realization of socialism in the name of Christ." "Christian socialism" is simply another name for so-called National Reform, and the *Dawn* is simply another National Reform organ, with variations.

THE Woman's Christian Temperance Union, having secured an alliance with the National Reform Association, the American Sabbath Union, and the Prohibition **Party**, is now laying its snares to catch the Salvation Army; but our advice to the Salvation Army is, that if it wishes to continue to do the good work which it has been doing so long, let it diligently refuse to allow itself to be joined in any way with the Woman's Christian Temperance Union.

THE AMERICAN SENTINEL.

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

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J. H. WAGGONER, E. W. FARNSWORTH, DAN T. JONES

THE object and purpose of all law is to protect the weaker against the stronger, the minority against the majority, the peaceable and industrious against the aggressive and indolent.—*S. F. Chronicle.*

THE *Genesee Valley Post* (Belmont, N. Y.) has a correspondent signing himself "Clericus," who writes in the following manner, which shows that he has a clear perception of the situation:—

College; Rev. N. C. Ranseen, of the Swedish Lutheran, and other leading ministers. The meeting was held under the auspices of the Sabbath Observance Association. One or two representatives of the Knights of Labor also made short speeches, and thus the meeting was slightly relieved of its ecclesiastical coloring. Sunday-law meetings usually present the appearance of a religious conference. Isn't it strange that very few people besides ministers take any interest in the workingman? Several extracts from the speeches, with comments, appear in this number of the SENTINEL.

OUR friends who are making such great efforts to secure legislation in behalf of Sunday, say that they ask for it only on civil grounds. They disclaim any thought of wanting "Sabbath laws" in the interest of religion. Doubtless all who were concerned in the Sunday-law mass-meeting held in Chicago, on Sunday, March 3, would make

tion, no matter what reason is given for it. It can have but one effect, whether asked for in the interest of religion, of temperance, of the workingman, as a "police regulation," or as a purely "sanitary arrangement," for the cure of corns or some other of the numerous ills that flesh is heir to.

We have no doubt that very many people are sincere in their appeal for "civil Sunday laws." They believe that religious legislation is a bad thing, and, without stopping to reason, they imagine that if they can only change the name, the evils will all vanish. Sunday is purely an institution of the church, and Sunday legislation cannot be anything else but religious legislation. This becomes specially apparent when its advocates talk about preserving "the Sabbath." It makes no difference what day of the week men have in mind when they speak of the Sabbath, the fact is that "the Sabbath" is a religious institution. If its observance is enforced by civil law, that will not deprive it of its ecclesiastical character. If

Says the Chicago Times:—

“At the close of Father Higgins’s remarks, Dr. Withrow adopted a unique device to obtain an expression upon the resolutions previously read. He asked that all in favor of them signify their approval by leaving the hall in a decorous manner.”

That was certainly “a unique device,” and no doubt the Doctor thought it very clever. From

no protection.

The whole thing is unjust, and makes the liability to punishment many times rest upon a slender thread—the whim, caprice, or prejudice of any and everybody, with the additional incentive of recovering the amount of the fine, if he will sue him. It also gives room for the worst of forms of oppression and despotism—religious

in the minority, to receiving a religion they cannot believe? This would be religious oppression, and this is just what may be expected if this amendment is passed.

This measure has received more encouragement than many of us would have imagined. It has already passed two readings in the United States Senate without a dissenting voice, and it

friends claim to have over 14,000,000 petitioners praying Congress to pass it. The prime movers in the scheme are the self-styled National Reform Association, which has now roped into its services the **Third** Party Prohibitionists, some of the Labor Unions of the North, and the heretofore noble W. C. T. U. They have scoured the towns and cities of the North for signatures to their petitions, and are now to turn their attention to the South. Let the people arouse, and consider well what is before them.

to admit the necessity of teaching some form of religious truth in our schools, the question would at once confront us as to what form we should teach. And the moment the question is raised we are brought face to face with the fact that in our body politic there is no one set of men authorized to answer it. Shall a majority answer it? But there is no way in which a majority can possibly perform so complicated an act as to exercise discriminating judgment upon the countless details of a great body of religious doctrine.

“But even if it were claimed that such a judgment could be exercised by chosen representatives, there would still be the embarrassing fact that

of all, with some minor ones included; and their union is devoutly to be hoped for and labored for. Many, in fact, contend that they are already united in essentials; that they are all only divisions of one great army. Their aggregate work and progress is counted as the work of the Christian church. None who are informed will deny any of the foregoing statements.

These bodies are also endeavoring to place certain laws called *Christian* in the statute law of our Government. They are charged with attempting to unite Church and State. But what

AHORA 2020
EL PARTIDO D ELA PROHIBICION SIGUE VIVO

National Prohibitionist

Twenty-first Century Series



Oct-Nov-Dec 2016



Volume 6, #4

Best Since 1988

Hedges & Bayes Ticket Gets 5500 Votes in Three States

The Prohibition Party vote this year was 4576 in Arkansas (7th out of 8 presidential candidates), 683 in Mississippi (7th out of 7), and 150 in Colorado (11th out of 22). There will be a scattering of write-in votes, also; those numbers are not yet available. The total for Hedges & Bayes should be around 5550.

These are not enough votes to make a difference in the election, but they are a witness that the Prohibition Party is still alive and well. They keep us in the history books as America's oldest active "third party," and they keep our signature issue (beverage alcohol) in front of the public.

Hedges & Bayes repackaged the Prohibition platform to make it sound more family- and community-friendly and less doctrinaire. More emphasis was placed on contemporary issues.

We had an active presence on social media, for the first time ever. We were on Facebook and on Twitter, thanks to new members David Hammer, Andrew Oliver, and Michael Hess; Connie Gammon and Raymond Edwards also were active in Facebook on our behalf.

Several dozen people, mostly young, contacted us as a result of seeing our "Hedges & Bayes" and "Prohibition Party"

There Should Have Been Seven

Campaign staff attempted to file our ticket in Iowa, Louisiana, New Jersey, and Tennessee, also. Paperwork problems defeated us in all of those states.

In a uniquely unforeseeable turn of events, the Post Office refused to deliver our Iowa petitions to the Secretary of State's office. The PO claimed, falsely, that our parcel lacked a complete address and returned it to Hedges on the last day for filing – too late to get it to Des Moines by 5:00 pm.

Two of our Tennessee electors were poached by other third parties on the morning of the last day for filing – too late for corrections to be made.

Our field worker in New Jersey was flim-flammed by several of the people he signed up as electors, being given false names and/or addresses. New Jersey rules specify that electors must be signed up before any petition signatures are gathered; we had some spare electors, but not enough, and we couldn't afford to begin the process all over again.

In Louisiana, a terrific storm a few days before the filing deadline took down telephone and internet communication with our electors, and we were unable to

recruited strangers off the street, because that involved less time and travel (less expense) than requiring the field worker to arrange personal visits with members all around those states; in retrospect, that was penny-wise and pound-foolish.

The fundamental problem was that we don't have enough boots on the ground, not enough members to help with the work. We need to develop local organizations in all of those states, so that, four years from now, we can get our ballot work done quickly and reliably.



The Prohibition Party - addressing America's challenges from the viewpoint of home and family

Magna Carta Prayer (Book of Common Prayer)

Most gracious God, we give you most hearty thanks for all such liberties and rights as are held well and peacefully, freely and quietly, fully and completely by ourselves and all in our land.

We pray for all who serve in the

To Lead Our Party in 2020 Three Seek Nomination



Bill Bayes
Mississippi
I was born on April 26th, 1951 in Amsterdam, New York. My Dad was career mili-

tary, having served as an Army medic in the Korean War during the time that I was born. He then switched to the Air Force and retired in September of 1970. Because of this I have lived in many areas of the country, New York, Michigan, Alaska, California, Texas, and Mississippi. I graduated from Biloxi High School, Biloxi, Mississippi in May of 1969 and from the University of Southern Mississippi in May of 1974. I have been a high school band director and have been in sales.

I currently own a small manufacturing business that I've operated for 20 years.

Growing up in the military has given me a unique perspective on the country. I began noticing the encroaching power of the federal government in the fall of 1965 during the build-up of the Vietnam War. I saw at that

continued on p.4, col. 3

Election Procedure

A list of members in good standing will be provided to all members by the end of October. When the vote is called, the Treasurer will conduct a roll call vote of members present on the conference call (in person or by proxy).

Voting Membership

Anyone who wishes to vote on our presidential nomination must be a paid-up member by October 25, at least having your envelope postmarked by that date (and emailing the Treasurer that your check is in the mail - hedges@prohibitionists.org).



Phil Collins
Nevada
Since Jim asked someone else to run for president, I'll run. I have a BA in political science.

When I lived near Chicago, I was a township trustee. I spent about \$10 on my campaign, and I defeated two incumbents. I was in the Navy for 21 years, including six months near Baghdad. I moved to Las Vegas because my wife, Nicole, is a pastor, who was hired by a Las Vegas church.

If I'm the nominee, I'll say that the president and Congress should cut spending and only spend money on subjects that are authorized by Article I Section 8 of the Constitution. Since the federal government would need less money, the same bill should cut tax rates. I'm pro-life and pro-gun rights. I hope that ICE will deport more illegal aliens. I have 4,999 facebook friends, and about 2/3 of them are conservative.



Adam Seaman
Massachusetts
My name is Adam Seaman. I live in Southwick, Massachusetts. I am 36 years old,

married 6 years now, and have a 5-year-old son. I am a veteran of the United States Army. I joined the Prohibition Party in November, 2016.

I want to take the Party back to its traditional progressive roots: woman's rights, constitutional government, reform, and temperance. I also want to bring the Party into the 21st Century and address issues like net neutrality, space exploration, and climate change. I am pro-life, pro-Second Amendment, anti-war, and pro-environment. Reform health care, education, and our foreign policy.

I want to bring temperance and prohibition back into the political conversation. This party is built around the solid moral foundation that is prohibition. There is no greater

continued on p.4, col. 2

CHARACTER. HOPE. TRADITION.

Charactered leadership driven by Hope for a return to Traditional values

ProhibitionParty.org

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From the
Chairman's
Corner
Rick Knox

I have great news: This party is on the radar screen. We now have three candidates for the Presidential nomination, and we are taking a front-line position in the fight about increased alcohol sales. We have not faded into history, we have just been silent.

Bill Bayes of Mississippi, our vice-presidential candidate in 2016, was the first to announce his candidacy for our Presidential nomination. More recently, Phil Collins of Nevada and Adam Seaman of Massachusetts have also decided to seek the nomination. I ask you to carefully evaluate each candidate and to choose the one that will best represent our Party.

This marks the first time in my memory that we have had three candidates seeking the Party nomination. We did have a race that was contested in 2011, and that was decided in a very close vote. If your dues are current, you can vote in the conference-call convention. We held a telephone conference in 2015, when Jim Hedges was chosen as our Presidential candidate.

Billy Joe Parker informed me recently that a local-option election on Sunday sales in Cherokee County, Georgia will be included in the November General Election. Our Party is always opposed to more alcohol sales and to any other measures that will increase drinking, and we will be in the mix of this battle because alcohol destroys lives and families. The basic plank in our platform has

always been opposition to the spread and use of alcohol. When it comes to this issue, we have to fight like a mongoose against the giant special interest groups who, like the cobra snake, are no good. They worship the dollar and couldn't care less about the damage alcohol causes.

Friends, it's not the time to take a seat on the sidelines. The time has come to get in to the middle of the action. We have a cause to win, a noble cause which shows real concern for our fellow man. Let's all pitch in and do our part. We need you. Straight ahead, and ever forward!

Georgia Dry

Billy Joe Parker has been working to defeat a Sunday-sales referendum in Cherokee County, Georgia. The National Committee is providing \$2500 to purchase 50,000 robo calls urging a "no" vote on Sunday sales at the coming general election.



Conference Call Recommends

Twenty members (and 10 proxies) participated in the 13 November conference call. The recommendations adopted by the participants are merely advisory and must be "affirmed" (or not) at a nominating convention held during the year before the presidential election (Convention Rules, Art. 10).

Bill Bayes and C.L. "Connie" Gammon were chosen to be the Prohibition national ticket for 2020. Bayes' biographical note and platform statement are printed on the previous page. Gammon's biographical note was published in the Oct-Nov-Dec 2017 issue.

A platform for 2020 was proposed; writing that occupied most of the 2-1/2-hour meeting. A preliminary draft had been written and circulated by several of the more progressive members, largely repeating the contents of the 2016 platform. Several of the meeting participants left after the nomination vote was held. Those remaining went over the draft plank by plank.

The 2020 platform is very similar to the

2016 platform (Indeed, our platform changes very little from election to election.)

Most notably, the members eliminated the environmental protection plank, entirely. There had been one in every platform since 1992.

The preliminary draft would have added opposition to capital punishment to the Pro-Life Plank; this was rejected. It was proposed that we support pregnancy counseling as an alternative to abortion; this also was rejected.

A line proposed for the Labor and Management Plank advocating the living wage and family leave was rejected.

The meeting rejected criticism of Trump Republicans' use of private, for-profit detention centers to confine illegal immigrants.

It rejected granting civil unions to same-sex couples.

Although the platform is mostly supportive of religious freedom, the meeting rejected a plank allowing churches to set their own criteria for "marriage," instead leaving rules for marriage with the government.

In the Education Plank, the members rejected a sentence advocating vouchers for all students, to be used wherever parents wished.

The meeting refused to adopt a Health Care Plank, leaving the Prohibition Party without an official position on this major issue.

And finally, it refused to continue from the 2016 platform a line advocating programs to assist tobacco farmers and vineyard owners in changing to other crops.

The over-all impression given by the 2020 platform is that the Prohibition Party has lost compassion and focuses now more than ever on abstruse states' rights and anti-government doctrines.

Members of the ad hoc committee which wrote the preliminary draft of the platform are worried that the 2020 platform will repel the young voters who have been attracted to the Prohibition Party through its social media and who are essential to the survival of our Party.

Politics is supposed to be the second-oldest profession. I have come to realize that it bears a very close resemblance to the first.

-- Ronald Reagan

Trajectory of the Prohibition Party

In the May, 2001 issue of *Ballot Access News*, Richard Winger presents (p.2, col. 1) an overview of third-party activity showing when voter interest in alternative politics was relatively high and when it was lower. From 1916, the alternative vote was high. It declined during the late 1920s, rose during the early Depression years, fell, then rose again during the 1940s. Interest in alternatives was weak 1952-64 (the post-war prosperity interval of the Eisenhower, Kennedy, and Johnson presidencies), rose during the subsequent Vietnam quagmire and stayed higher through 1982, then declined throughout the 1980s (the Carter and Bush, Sr. era of bi-partisan moderation). The third-party vote rose sharply in the early 1990s, fell in 1994, then began a long rise to the present day as major-party posturing and intransigence came to overshadow the business of governing in Congress and in the state legislatures.

The Prohibition vote generally fluctuated in phase with this broader measure of voter interest. There was an initial burst of reformist enthusiasm 1869-92, after which our vote fell slightly to 1916. The 1920s were a period of decline, both for the Prohibition Party specifically and for minor parties generally. Attributing this loss of Prohibition Party momentum to the previous adoption of the 18th Amendment is unwarranted; it was part of a broader political trend.

The Prohibition vote rose in the early 1930s, in parallel with the vote for other minor parties, and fell in the later 1930s. It rose during WWII, declined during the 1950s, levelled off around 1970, then fell precipitously during the 1980s and 1990s.

The years of Prohibition decline after 1976 went against the more general trend of third-party voting, for the first time, and they coincide with the Earl Dodge years of poor management.

nal Prohibitionist



Series



Apr - May - Jun 2017



Volume 7, #2

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Bayes

Announces

Candidacy



Bill Bayes, our 2016 vice-presidential candidate, has announced that he will seek the Prohibition Party's nomination for president of the United States in 2020. He is the first person to express interest in doing so. Prohibition candidates will be chosen at our national convention in 2019.

Bayes, age 65, was born in Amsterdam, New York. His father was an army medic. An "army brat," Bill lived in many different states during his childhood and was able to experience life in many parts of America.

He graduated from Biloxi High School,

Alcohol, the Gift that Keeps on Killing

Two proud parents invested thousands of hours and tens of thousands of dollars rearing their son, Timothy Piazza. Then,

Trajectory of the Prohibition Party

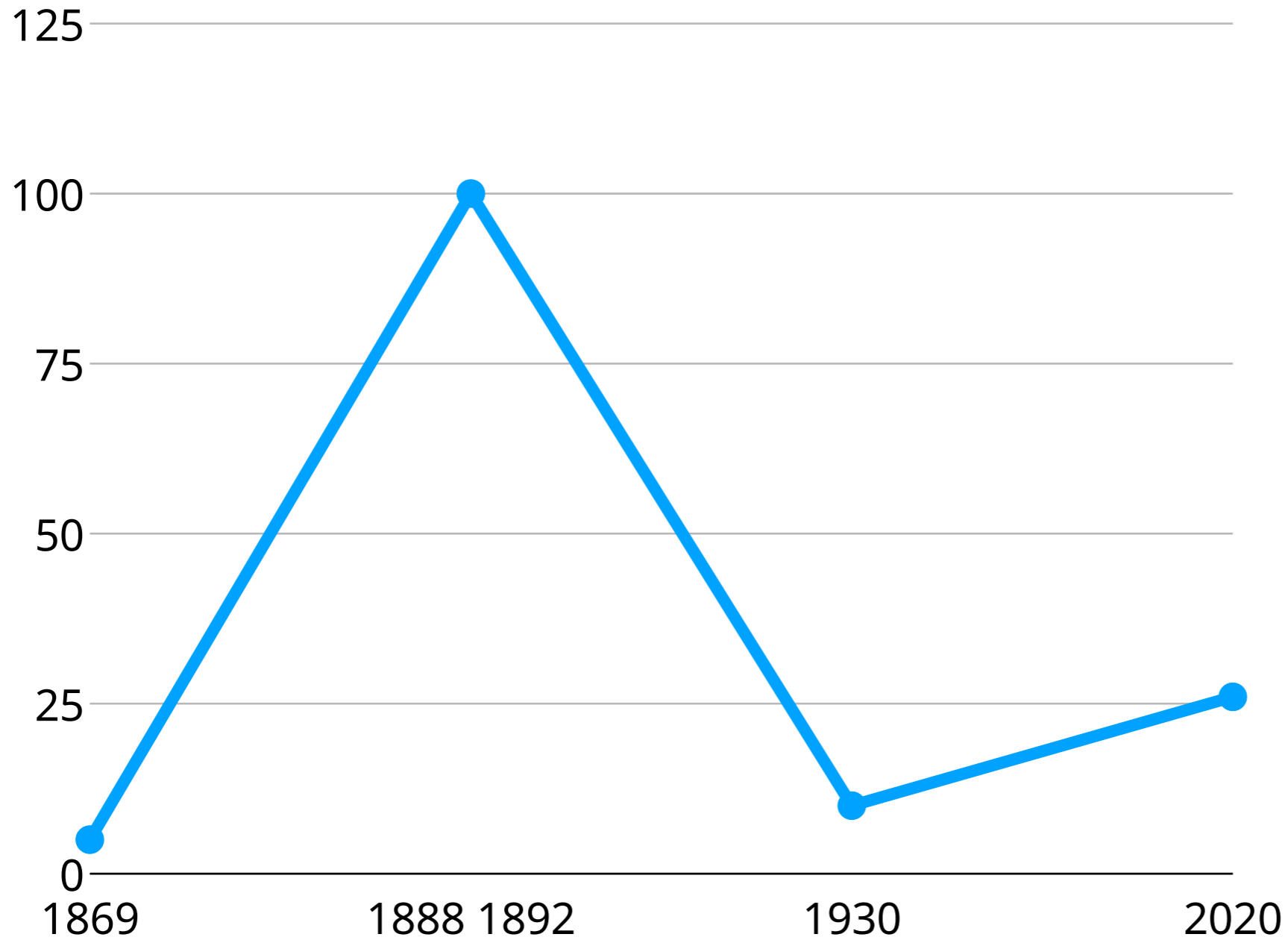
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**PARTIDO
PROHIBICIONISTA**



EN EL 2020

As Adopted by the Republican National Committee



RESOLUTION REGARDING THE REPUBLICAN PARTY PLATFORM

WHEREAS, The Republican National Committee (RNC) has significantly scaled back the size and scope of the 2020 Republican National Convention in Charlotte due to strict restrictions on gatherings and meetings, and out of concern for the safety of convention attendees and our hosts;

WHEREAS, The RNC has unanimously voted to forego the Convention Committee on Platform, in appreciation of the fact that it did not want a small contingent of delegates formulating a new platform without the breadth of perspectives within the ever-growing Republican movement;

WHEREAS, All platforms are snapshots of the historical contexts in which they are born, and parties abide by their policy priorities, rather than their political rhetoric;

WHEREAS, The RNC, had the Platform Committee been able to convene in 2020, would have undoubtedly unanimously agreed to reassert the Party's strong support for President Donald Trump and his Administration;

WHEREAS, The media has outrageously misrepresented the implications of the RNC not adopting a new platform in 2020 and continues to engage in misleading advocacy for the failed



WHO WE ARE

WHERE WE STAND

TAKE ACTION

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EN ESPAÑOL



PARTY PLATFORM

THE 2020 DEMOCRATIC PLATFORM



Every four years, Democrats from across the country join together to craft our party's platform.

The platform is created to uplift working people and write out the values that will guide our party for years to come.



Download the Party Platform PDF

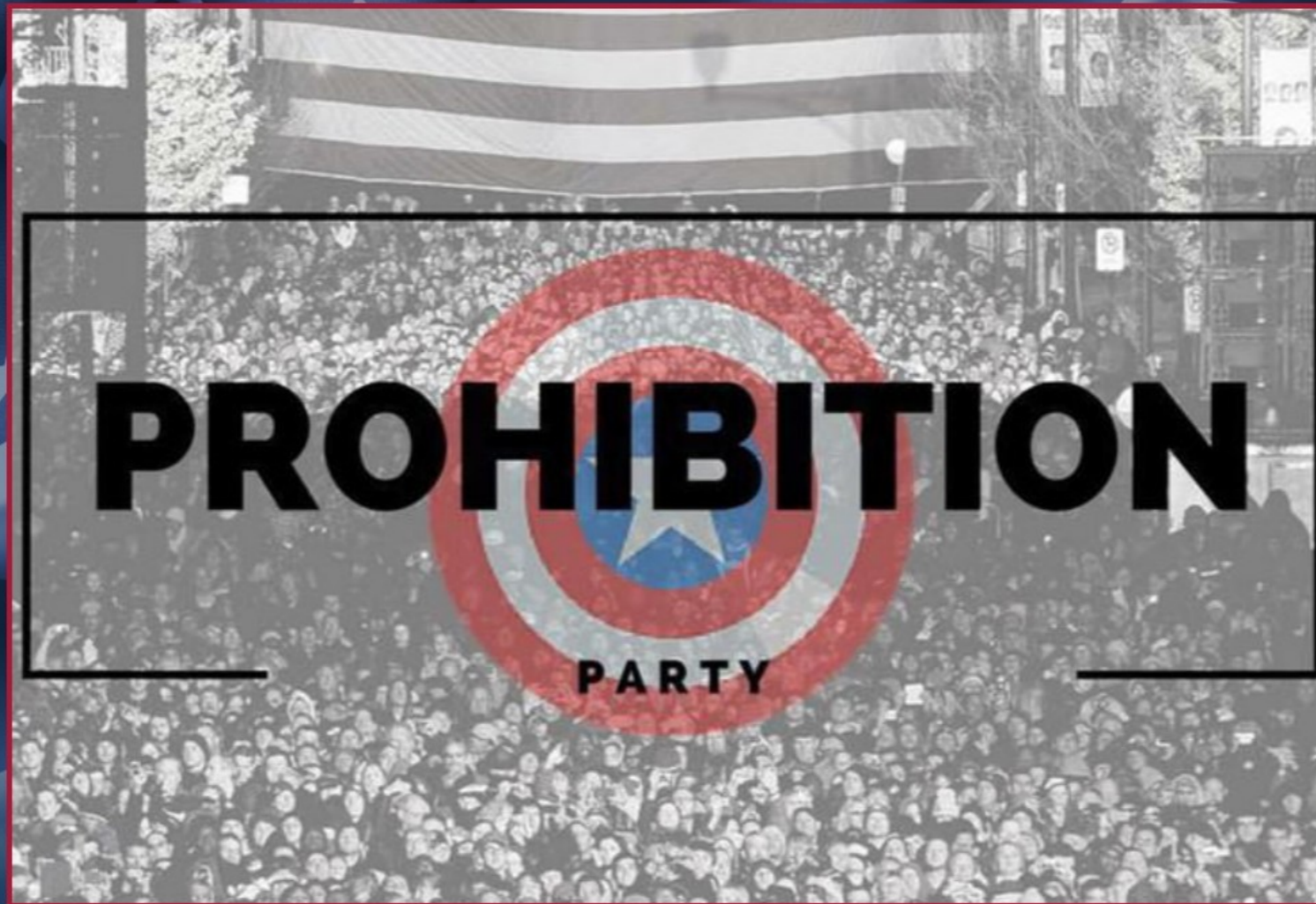
PROHIBITION PARTY



Character. Hope. Tradition.



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2020 PARTY PLATFORM OF

MONETARY POLICY -

The Constitution mandates that Congress shall have the sole power to coin money and to regulate its value. We will abolish the Federal Reserve System, establishing in its place a government-owned National Bank. Predatory lending activities and punitive rates of interest will be banned. We will encourage the formation of state banks where qualified entrepreneurs can borrow money for investment in job-creating enterprises at minimal interest.

SECOND AMENDMENT RIGHTS -

We support the right of citizens to own and to carry fire-arms for personal defense and for sport. We applaud the efforts of private organizations such as the NRA to train Americans in the proper and safe use of firearms.

LABOR AND MANAGEMENT -

We will defend the right of all workers to freely choose to join or not to join a union. Toward that end, we urge all states to adopt right-to-work laws.

We endorse the concept of a living wage and reasonable family leave.

The Prohibition Party advocates that no one (excepting public safety and medical personnel) be forced to work on their personal Sabbath day.

ECONOMIC DEVELOPMENT -

LABORAL Y GESTIÓN -

Defenderemos el derecho de todos los trabajadores a elegir libremente afiliarse o no a un sindicato. Con ese fin, instamos a todos los estados a que adopten leyes sobre el derecho al trabajo.

Apoyamos el concepto de salario digno y licencia familiar razonable.

El partido de la Prohibición aboga por que nadie (excepto el personal médico y de seguridad pública) sea obligado a trabajar en su día de Sábado personal.

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Prohibition Party

16 h ·

Alcohol Consumption Linked to Cancer Incidence, Deaths Across the Country



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The American Cancer Society found that

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Prohibition Party
20 de enero a las 13:41 ·

Today was Inauguration Day. The United States of America has welcomed the new president and vice president, who will serve our country for the next four years. While they were the candidates of another party, they will be tasked to act as president and vice-president for the entire nation, and their performances of their positions will affect the lives of all Americans. Hopefully, they will do well in their jobs, act to the benefit of the nation, and be held accountable. Hopefully, we as Americans can move forward in tackling the important issues facing our nation, holding our elected officials accountable, and trying to build a better future for our country. National Secretary Makeley

13 1 comentario 2 veces compartido

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Adam Seaman "We arraign the Republican and Democratic Parties as false to the standards reared by their founders; as faithless to the principles of the illustrious leaders of the past to whom they do homage with the lips; as recreant to the higher law, which is as... Ver más
3 sem · Editado 1

Prohibition Party
18 de enero a las 13:25 ·

"I am not interested in power for power's sake, but I'm interested in power that is moral, that is right and that is good." Martin Luther King Jr.

6 3 veces compartido

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LEY DOMINICAL Y ESCUELA EN SABADO

Quienquiera que obedezca **el cuarto mandamiento hallará que se traza una línea de separación entre él y el mundo.** El sábado no es un requerimiento humano, **sino una prueba de Dios.** Es lo que distinguirá a quienes sirven a Dios de los que no le sirven; y **acerca de este punto se producirá el último gran conflicto de la controversia entre la verdad y el error.** {CPI 485.1}

Algunos de nuestros **hermanos han enviado sus hijos a la escuela en sábado**. No estaban obligados a hacer esto, pero las autoridades escolares ponían reparos a recibir a los niños a menos que asistieran los seis días. En algunas de estas escuelas, los alumnos no sólo reciben instrucción en los ramos comunes de estudio, **sino que se les enseña a hacer diversas clases de trabajo**; y allí los niños de los que profesan guardar los mandamientos de Dios han sido enviados en sábado. Algunos padres han procurado justificar su conducta citando la declaración de Cristo, **de que es lícito hacer bien en sábado**. Pero el mismo raciocinio demostraría que los hombres pueden trabajar en sábado porque deben ganar el pan de sus hijos; y no habría límite ni frontera para indicarnos lo que debe hacerse y lo que no debe hacerse. {CPI 485.2}

Nuestros hermanos no pueden esperar la aprobación de Dios mientras colocan a sus hijos donde les es imposible obedecer el cuarto mandamiento. **Deben esforzarse por hacer algún arreglo con las autoridades para que sus hijos sean excusados de asistir a la escuela el séptimo día. Si esto fracasa, entonces su deber es claro: obedecer a cualquier costo los requerimientos de Dios.**

{CPI 485.3}

Algunos insistirán en que el Señor no es tan meticuloso en sus requerimientos; que no es su deber observar estrictamente el sábado con tanta pérdida, ni ponerse en conflicto con las leyes del país. Pero en esto es precisamente donde viene la prueba, en saber si honraremos la ley de Dios por encima de los requerimientos de los hombres. Esto es lo que hará distinción entre quienes honran a Dios y quienes le deshonran. **En esto es donde hemos de demostrar nuestra lealtad. La historia del trato de Dios con su pueblo en todas las épocas demuestra que él exige una obediencia estricta. {CPI 486.1}**

Si los padres permiten que sus hijos reciban educación en el mundo y hagan del sábado un día común, entonces no podrá ser puesto sobre ellos el sello de Dios. Serán destruidos con el mundo: y, ¿no recaerá su sangre sobre los padres? Pero si enseñamos fielmente a nuestros hijos los mandamientos de Dios, los sometemos a la autoridad paterna y luego por la fe y la oración los confiamos a Dios, él cooperará con nuestros esfuerzos porque lo ha prometido. Y cuando el azote abrumador recorra la tierra, ellos estarán con nosotros escondidos en el pabellón secreto del Señor.{CPI 486.2}

