

A close-up, artistic photograph of the American flag, showing the stars and stripes in a draped, flowing manner. The flag is positioned on the left side of the cover, with the blue field containing white stars visible at the top left.

# THE AMERICAN SENTINEL

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

YEAR  
**1889**  
VOL. 4, Nos. 1-48



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# THE IMPORTANCE OF THE *AMERICAN SENTINEL*

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

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

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

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

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

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



# Contents

|   |     |
|---|-----|
| Volume 4, Number 1 (January 1, 1889).....   | 1   |
| Volume 4, Number 2 (January 30, 1889).....  | 9   |
| Volume 4, Number 3 (February 6, 1889).....  | 17  |
| Volume 4, Number 4 (February 13, 1889)..... | 25  |
| Volume 4, Number 5 (February 20, 1889)..... | 33  |
| Volume 4, Number 6 (February 27, 1889)..... | 41  |
| Volume 4, Number 7 (March 6, 1889).....     | 49  |
| Volume 4, Number 8 (March 13, 1889).....    | 57  |
| Volume 4, Number 9 (March 20, 1889).....    | 65  |
| Volume 4, Number 10 (March 27, 1889).....   | 73  |
| Volume 4, Number 11 (April 3, 1889).....    | 81  |
| Volume 4, Number 12 (April 10, 1889).....   | 89  |
| Volume 4, Number 13 (April 17, 1889).....   | 97  |
| Volume 4, Number 14 (April 24, 1889).....   | 105 |
| Volume 4, Number 15 (May 1, 1889).....      | 113 |
| Volume 4, Number 16 (May 15, 1889).....     | 121 |
| Volume 4, Number 17 (May 22, 1889).....     | 129 |
| Volume 4, Number 18 (May 29, 1889).....     | 137 |
| Volume 4, Number 19 (June 5, 1889).....     | 145 |
| Volume 4, Number 20 (June 12, 1889).....    | 153 |
| Volume 4, Number 21 (June 19, 1889).....    | 161 |
| Volume 4, Number 22 (June 26, 1889).....    | 169 |
| Volume 4, Number 23 (July 3, 1889).....     | 177 |
| Volume 4, Number 24 (July 10, 1889).....    | 185 |
| Volume 4, Number 25 (July 17, 1889).....    | 193 |
| Volume 4, Number 26 (July 24, 1889).....    | 201 |
| Volume 4, Number 27 (July 31, 1889).....    | 209 |
| Volume 4, Number 28 (August 7, 1889).....   | 217 |

|   |     |
|---|-----|
| Volume 4, Number 29 (August 14, 1889).....    | 225 |
| Volume 4, Number 30 (August 21, 1889).....    | 233 |
| Volume 4, Number 31 (August 28, 1889).....    | 241 |
| Volume 4, Number 32 (September 5, 1889).....  | 249 |
| Volume 4, Number 33 (September 11, 1889)..... | 257 |
| Volume 4, Number 34 (September 18, 1889)..... | 265 |
| Volume 4, Number 35 (September 25, 1889)..... | 273 |
| Volume 4, Number 36 (October 2, 1889).....    | 281 |
| Volume 4, Number 37 (October 9, 1889).....    | 289 |
| Volume 4, Number 38 (October 16, 1889).....   | 297 |
| Volume 4, Number 39 (October 23, 1889).....   | 305 |
| Volume 4, Number 40 (October 30, 1889).....   | 313 |
| Volume 4, Number 41 (November 6, 1889).....   | 321 |
| Volume 4, Number 42 (November 13, 1889).....  | 329 |
| Volume 4, Number 43 (November 20, 1889).....  | 337 |
| Volume 4, Number 44 (November 27, 1889).....  | 345 |
| Volume 4, Number 45 (December 4, 1889).....   | 353 |
| Volume 4, Number 46 (December 11, 1889).....  | 361 |
| Volume 4, Number 47 (December 18, 1889).....  | 369 |
| Volume 4, Number 48 (December 25, 1889).....  | 377 |

# THE AMERICAN SENTINEL.

"Corrupted freemen are the worst of slaves."

VOLUME 4.

OAKLAND, CALIFORNIA, JANUARY, 1889.

NUMBER 1.

## The American Sentinel.

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Entered at the Post-office in Oakland.

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

THE Iowa Woman's Christian Temperance Union, to its everlasting honor, has severed all connection with the political workings of the National Woman's Christian Temperance Union, and has given to the National Union the name of "The National Woman's Political Temperance Union." We heartily approve the action of the Iowa Union, and hope that the good work may go on until the National Woman's Political-Christian Temperance Union is destroyed or else the National Woman's Christian Temperance Union is brought to the point where it will do Christian work in a Christian way, and not in a political way.

THE *American Vedette* complains of a passage in the August SENTINEL upon National Reform in the South. Well, Brother *Vedette*, we humbly make our apology for all in that which reflects upon the South. We said more than we should have said. We beg pardon. The SENTINEL never intends to be sectional in anything; but American and National, with a big N, in all things. The *Vedette* thinks that the basis of our remarks on that occasion was owing to "some noodle in Georgia or North Carolina, probably some experimental immigrant from the North, or some of our uneasy cranks who are never satisfied." The person who made the statement is Doctor Fitzgerald, of Nashville, editor of the *Advocate*, a religious paper there, and a man of more than either local or State reputation; and he spoke for the South and pledged the South to National Reform, when he said that upon which we based our item. Yet we confess we wandered somewhat from the text. Again we ask forgiveness, and we promise to stick to the text next time. We do indeed hope that the South will repudiate all efforts to swing her into the line of the National Reform wickedness.

## 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; Mitchell, of Sycamore, Ill.; Post, of Springfield, Ill.; Mills, of Wheaton; and Hon. J. C. Lord, of Elgin, Ill.

The two points that were emphasized above all others throughout the Convention were: (1) Christians do not keep Sunday as they ought; and (2) other people do not go to church as they ought.

First: In the first speech that was made, even in the opening exercises, it was said: "We remember the corporations; the great railroads which compel their men to work and so to desecrate the holy day. But we remember that back of the officers of the companies are the stockholders who belong to the churches, sit in the pews, and bow down and pray in the house of God—these are equally guilty."

If, then, the railroads compel their men to desecrate the day, and the owners of the railroads are church-members, then who is it but the church-members that are compelling people to desecrate the day?

Doctor Knowles said that by the influence of William E. Dodge, even after his death, the Delaware and Lackawanna Railroad Company had resisted the temptation to run trains on Sunday until the present year. But five hundred ministers met in conference in New York and used competing lines on Sunday, and by this the hands of the Sunday Observance Committee have been tied ever since. After that when the Delaware and Lackawanna directors were asked not to run Sunday trains, they replied, "How can you come to us pleading for us to run no trains on Sunday, when your preachers by the hundreds, on Sunday, use our rival lines, which do run on Sunday. If your preachers ride on Sunday trains on other roads, we cannot see why they and other people cannot ride on our trains on Sunday. And if it is all right for these other roads to run trains on Sunday, and certainly ministers of the gospel would not ride on them if it were wrong, then we cannot see how it can be such a great wrong for us to run Sunday trains."

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 following condition of things: (1) Church-members own the railroads; (2) preachers sign requests for Sunday trains; (3) the church-members grant the request of the preachers for Sunday trains, and the preachers ride on the Sunday trains, and other church-members go on Sunday excursions; (4) then the whole company—preachers and church-members—together petition Congress and the State Legislatures to make a law stopping all Sunday trains! That is to say, they want the Legislatures, State and National, to compel these railroad-owning church-members not to grant the request of the preachers for Sunday trains. In other words, they want the civil power to compel them all—preachers and church-members—to act as they all say that Christians ought to act. And they insist upon quoting all the time the commandment of God, "Remember the Sabbath day to keep it holy." But if they will not obey the commandment of God, which they themselves acknowledge and quote, what assurance have we that they will obey the law of Congress or State Legislature when they get it, especially as it will rest entirely with themselves to see that the law is enforced? Will they compel themselves by civil law to do what they themselves will not otherwise do?

Second: In complaint that people do not go to church, Doctor Crafts said: "The post-office is open at the very hour of church, and a man must choose between going to church and going to the post-office to get his mail."

And in the Association's address to the public it is said: "At this rate the time will come when our wage-workers will have to work seven days in a week, and the churches will be deserted. But let a law be enacted in favor of the Sabbath, and it will give back to hundreds their day of rest, and to the churches tens of thousands of attendants."

Dr. Herrick Johnson delivered an intense Philippic against the Sunday newspaper. He

said: "It creeps into our homes on Sunday. It can be put into the pocket, and taken into the parlor and read." Then he named the matter with which he says the Sunday papers are filled, "crime, scandal, gossip, news, and politics," and said: "What a *melange*! what a dish to be set down before a man before breakfast and after breakfast to prepare him for hearing the word of God. It makes it twice as hard to reach those who go to the sanctuary, and it keeps many away from the house of worship altogether. They read the paper, the time comes to go to church, but it is said, 'Here is something interesting I will read it and not go to church to-day.'" He then spoke of the *Inter-Ocean* special Sunday news train, and how the people would flock to the station to see the train, and said: "In the Sabbath lull from politics, business, etc., the people would go to church were it not for the attraction of the *Inter-Ocean* special train." And then he exclaimed, "Oh, for the breath of the Puritan! Oh, for a little of the Puritan Sabbath!"

Dr. John Hall followed this in a five minutes' speech, in which he emphasized one of Dr. Johnson's statements thus: "If the family make the Sunday paper a study, it will be difficult for them to get to the house of worship, and when there it will be harder for them to get the word of God. There is nothing better to mar worship and deaden the mind to the worship of God. And it is this sensationalism that makes up the attractions of the Sunday paper."

All these statements and arguments plainly show that the secret and real object of the whole Sunday-law movement is to get the people to go to church. The Sunday train must be stopped, because the church-members ride on them and don't go to church enough. The Sunday paper must be abolished, because the people read it instead of going to church, and because those who read it and go to church too are not so well prepared to receive the preaching. But is it right for the church authorities to wield the civil power in the interests of the church? Is that a legitimate exercise of the functions of civil government? If it is, why should they stop with this? Will they stop with this? They will not. This is only the first step in an unlimited course of legislation in the interests of the churches and at the expense of everybody else. If these men are allowed to take the first step, they will be sure to take all the others that they want.

And how much more will satisfy them? Doctor Post seems to have given a pretty good idea of this. His address was upon "Sabbath Recreation." It was an effort to define what is proper recreation on Sunday. And after a good deal of discussion, and what he said was a careful study of the literature and history of the subject, he laid down as the sound principle the following:—

"There is no kind of recreation that is proper or profitable on Sunday outside of the home or the sanctuary."

Only let such laws be enacted as are demanded by National Reformers, laws for-

bidding any recreation "to the disturbance of others" on Sunday, then anything done on Sunday outside of the home or the sanctuary, in the neighborhood of this preacher, will disturb him, and whoever does it will be prosecuted. Dr. Herrick Johnson cried for a breath of the Puritan; it seems that Doctor Post is fully disposed to give it to him.

Doctor Everts said: "The Sabbath is the test whether a man believes in God or not. It is atheism or the Sabbath." And the secretary in his report said: "The Sabbath is the dividing line between Christianity and heathenism."

According to these propositions, therefore, to compel men to observe the Sabbath is to compel them to accept Christianity and to serve God. But such service is not the service of God, and such recognition of Christianity is not a recognition of Christianity at all.

The influences in favor of the National Sunday law reported in this Convention are the following:—

1. More than 50,000 blank petitions have been sent out to be signed.
2. The Society of Friends, of Iowa, numbering 10,500 people, has indorsed the petitions and the work.
3. The Society of Friends in Indiana, numbering 20,000 members, has done the same.
4. Ministers and churches in forty States and Territories have indorsed the petitions.
5. May 21 Senator Blair introduced a bill into the U. S. Senate providing a National Sunday law.
6. Petitions were sent to Canada, and Sir John Macdonald replied that they had introduced the matter into the Canadian Parliament.
7. The Methodist General Conference, two Presbyterian General Assemblies, and one Baptist Association, have all appointed committees for the organization of a National Sunday Union.
8. October 18 the Brotherhood of Locomotive Engineers, "with much enthusiasm and with great applause," indorsed the petition in favor of the Blair Sunday Bill.
9. November 16 the Knights of Labor general Convention also indorsed it, and this action, said Doctor Crafts, carried the petitioners beyond the five million line.

With all this array in its favor, it is no wonder that Doctor Crafts reported that there is good prospect for the passage of the bill. Dr. Crafts said: "The labor unions and the churches were never before united. If the labor unions alone can get what they want, and if the churches alone can get what they want, how much more, and more easily, can this be accomplished when all these are united together."

The petitions are still being circulated and signed by the thousands. If that bill shall pass, that will show that this nation is ready and willing to commit itself to an unlimited course of religious legislation, and which can end only in the destruction of that liberty, both civil and religious, which has been our heritage for a hundred years. Are our read-

ers ready to give their influence, either by signing these petitions or otherwise, to such a work? Are our readers not rather ready to sign petitions everywhere praying the National Legislature to let religion and religious observances forever alone? A. T. J.

### 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?"

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.

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?

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.

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.

And now for a few facts to show that the Prohibition party is pre-eminently the party that is devoted to religious legislation.

1. Chairman Dickie said in answer to a question, that the disfranchisement of woman is a greater curse than all the saloons in the country. And Sam Small, secretary of the National Prohibition Convention, said: "One reason why I favor woman suffrage is because we would have more Christian voters if the women were allowed to vote." Thus it appears from the highest authority that the Prohibition party is not primarily a temper-

ance party, but is a woman suffrage party, and that for the purpose of advancing its religio-political designs.

2. In a speech in Kansas City, Sam Small, who is one of the Prohibition party leaders, said:—

"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."

Talk about the encroachments of Rome! How much better would this be? Not a bit better, but rather worse, because it would include the Catholic Church, and so to its despotism would be added that of all the other churches. For ourselves we can say that we shall never cease to antagonize any effort tending in that direction, no matter how highly "moral" the party making them may profess to be.

3. Speaking about the morality of the Prohibition party reminds us of what the *Lever* said some time ago:—

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

Here we see that the religious character of the Prohibition party is set forth as its great point of superiority over the old parties.

4. In the *Christian Statesman* of November 22, 1888, there appeared an editorial entitled, "Have We a Christian Party?" in which, after saying that "no one will claim that either one of the dominant parties in American politics is a Christian party," and that the character of the Prohibition party in this respect has not yet been definitely settled, it says of it:—

"We acknowledge with cheerful thankfulness the religious utterances which from time to time have appeared in its platforms. It has definitely acknowledged almighty God as the source of all power in civil Government. It has declared for the maintenance of the Christian Sabbath. Some of its State platforms have avowed the purpose of the party to be to apply the principles of the Christian religion to our whole political life, and several county platforms have made express acknowledgment of Jesus Christ as the ruler of nations. These are new utterances in American politics. They have no precedent and no parallel in the history of parties among us. They have awakened the brightest hopes among those who feel that the question of all questions, of which the temperance question itself, in its deepest aspects, is only a part, is whether we shall maintain or shall forego our national Christianity."

This shows that the National Reform Association, of which the *Statesman* is the chief organ, looks with great expectation to the rising Prohibition party to further its aims. That its expectations are based on reason appears not only from the above, but from many other things. In last month's SENTINEL, page 94, there appeared a short article showing from the statement of an intelligent Prohibition worker that the Prohibition party is the Church and State party.

These are points enough to show that the

SENTINEL could not be true to itself if it did not antagonize, not temperance, nor Constitutional Prohibition, but that which constitutes the chief work of the nominally prohibition party. When the Republican party, or any other party, makes religion an issue, we shall oppose its work just as vigorously. We should oppose them as vigorously even if they were advocated by the church of which we are members.

E. J. W.

#### A National Reform Ally.

ONE of the notices recently posted up by the infamous association known as White Caps, read as follows: "God hates liars and perjurers and adulterers. The White Cappers are the Lord's chosen people to wreak his vengeance on the wicked and the unjust."

The National Reformers have in this band of midnight marauders a strong ally. The principles of the White Caps are identical with those of the National Reform Association. Both parties think that they are specially chosen of God to execute his laws, and to preserve morality. There is no difference except in their methods of work, and that is a minor matter. The White Caps have just as much reason to suppose that the Lord has called them to the work of purifying this Nation as the National Reformers have to imagine that they are the ones to conquer the world to Christ, and then to make him King over it. If the Lord calls people to a work he also tells them how to do it, so that National Reformers have no occasion to condemn the other party. As a matter of fact, neither party has any just conception whatever of God or his Government, or they would not think themselves capable of acting as his deputies in administering it. "For it is written, Vengeance is mine; I will repay, saith the Lord."

#### Freedom in Religion.

ONE fatal mistake which has contributed to support the throne of Intolerance, is to suppose that people may be made religious by force; that torturing and mangling the body may benefit the soul. To me it appears much more self-evident that if a man has not a religion of his own choice, he can have none at all. A man may be constrained to dissemble what he really is, and to affect to be what he is not; but he cannot be compelled to be a servant of God. Children in religion ought to know that God is the happy God, and that he does not admit of a miserable and slavish service; that he is a spirit, and requires to be worshiped in spirit and in truth. Whether worshiping in truth signify worshiping in sincerity, or in the simplicity of the gospel, in distinction from the complicated forms of the law, is immaterial; the human spirit, and all that can be of service to it, in the adoration of the divine Spirit, is equally beyond the sphere of violence.

To employ force in propagating religion, or maintaining it where it has been propagated, is to offer it a dishonorable and pernicious service. To attempt compelling a man to be-

come religious is itself a piece of irreligion, and the absurdity of such an attempt is as flagrant as the iniquity of it. The timid may be compelled to a feigned assumption of what they neither understand nor approve; but the judgment, the conscience, and the affections, the abodes of religion or its opposite, are not within the reach of compulsion; error and vice have retreats from which nothing but truth and grace can banish them. The conduct of the religious despot is preposterous and infamous; his machinations and efforts tend to the extinction of all which is free, noble, and ingenuous in man, and to the production of those pests to society, suspicion, servility, deceit, and hypocrisy. Even supposing the principles and tendency of a religion to be good, the imposition of it by force is adapted to produce effects the contrary of itself. But any religion which is founded in truth, and which has an intrinsic power of improving our nature and condition, must have an intrinsic hostility to bribery and compulsion. Christianity spread and triumphed, not by the physical or numerical strength of its ministers, but by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, and by the armor of righteousness on the right hand and on the left. The acts of faith and obedience to which the gospel calls us, are a reasonable service, to which we are to be drawn by the mercies of God, and not driven by the terrors of men.—*Clarke's History of Intolerance.*

### The National Sunday Convention.

THE National Convention of the American Sunday Union met in the Foundry M. E. Church, Washington, D. C., December 11-13. The auditorium was draped with long strips of red cotton, on which were pasted the petitions of about fourteen millions of alleged petitioners—over six millions of Protestants, and seven million two hundred thousand Catholics—and decorated with large and handsomely-printed copies of the coat of arms of each State in the Union.

The first meeting was presided over by Mr. Elliott F. Shepard, of the New York *Mail and Express*, and was addressed by Dr. J. H. Knowles, editor of the *Pearl of Days*, and Secretary of the National Sunday Union, Mrs. Josephine C. Bateham, of the W. C. T. U., Mr. A. S. Diven, ex-Director of the Erie Railroad, and Mr. Shepard, the presiding officer.

Dr. Knowles's address was a brief account of the origin of the National Sunday Union, which was this: In 1887 Dr. W. F. Crafts suggested to Dr. Knowles that such a thing ought to be, and Dr. Knowles agreed with him. In May, 1888, Dr. Crafts addressed a memorial to the General Conference of the M. E. Church assembled in New York City, asking that body to take the initiative in the organization of a National Sunday Union. That body heartily responded, appointed a committee, and laid upon Dr. Knowles the duty of bringing the matter before other bodies.

He did so, and the General Assembly of the Presbyterian Church North, and of the Presbyterian Church South, the Baptist Union, the United Presbyterian Church, the Congregationalists, the Methodist Protestant Church, and fifteen others, all cordially entered into the plan of organization. In addition to these, the W. C. T. U., the National Reform Association, the Knights of Labor, and the Catholic Church as embodied in Cardinal Gibbons, are to be counted.

Mrs. Bateham pointed to the festoon of petitions and said she was reminded of the scripture which says we are "compassed about with so great a cloud of witnesses," and announced that there were fourteen millions of these witnesses in the petitions hanging upon the pillars of the building. She declared that these fourteen million witnesses refuse to surrender the richest boon granted of God and our fathers. She said that undoubtedly this was the largest petition ever presented to any Government, and that it was not yet complete; for since she had come into the room she had opened one letter containing a thousand names, and another containing nine hundred, and others from colleges, seminaries, etc., containing smaller numbers. She said the Blair Sunday Bill had been specifically indorsed by hundreds of thousands; but the majority of the fourteen millions had asked in general terms for a Sunday law. Through Dr. Crafts they had secured the indorsement of two hundred and forty thousand. She stated that all the States have Sunday laws, while the nation has none, which is much needed to throw the Government on the side of the Sunday. In favor of the Sunday law she reported:—

- "1. The leaders of thought everywhere.
  - "2. All Christians *except* the *very small* sect of Seventh-day Baptists.
  - "3. The Roman Catholics, because Cardinal Gibbons indorsed for all his people.
  - "4. The laboring classes.
  - "5. Nearly all intelligent people except those who are blinded by business interests."
- In opposition to it she reported:—
- "1. Sunday papers.
  - "2. Railroad managers—probably.
  - "3. Steamboat companies, and managers of Sunday resorts.
  - "4. Saloonists and their abettors and allies.
  - "5. Business men who make much money.
  - "6. Seventh-day Baptists—not large in numbers."

Then she said: "In the face of this opposition, can the law be secured? Certainly it can. It would be absurd to think that fourteen millions of people could not get what they desire. Morality must be upheld. God is behind and in it all."

The object of General Diven's address was, as a railroad expert, to show the total absence of any necessity for Sunday trains. His plan is that live-stock trains shall stop over Sunday so as to allow the stock to be let out and obtain relief from the crowding of the cars. In the case of passenger trains from ocean to ocean he would have the most attractive places fitted up at the proper points where

the trains should stop over Sunday, and have the railroad companies *give* to each passenger a free ticket to hotel accommodations, meals, and the pleasures of the attractive resort. But the general did not explain just how a free ticket to an attractive resort will promote the observance of the Sabbath.

As for milk trains, he said that as a rule milk supplies were not over one hundred miles from the city; that Saturday's milk would supply on Sunday; and the whole of Sunday's milk could start after sundown and reach the cities in good time for Monday morning's delivery, for said he: "I am only contending for the suspension of trains during the *day-time* of Sunday." But he did not explain how a train is any more sinful in the *day-time* than it is in the *night-time* of the Sabbath. Mr. Diven himself, however, was willing to justify Sunday trains in the day-time "for the accommodation of church goers," but he said it had been suggested that he "had better leave out that part of his address." At this there was such a clapping of hands that he concluded that he "had better leave it out."

The chairman next introduced Dr. Crafts, as pastor of the First Union Church, New York City, which he explained by saying that it was the first church organized after the union of the Old School and New School Presbyterians. Mr. Crafts gave way for a few minutes to allow Mrs. Bateham to answer a question that had been sent up. In the announcements that had been made before the meeting, it was stated that the church in which the Convention was to be held would be festooned with the names of six millions of petitioners; but at the very beginning of this, the first meeting, it was stated that there were *fourteen* millions of them. The question was how the number could have grown so much larger so suddenly. This was explained by the fact that Cardinal Gibbons had written a letter indorsing the Blair Bill, and solely upon the strength of his name seven million two hundred thousand Catholics were counted as *petitioners*.

This was not an entire answer to the question, because the Cardinal's letter did not authorize any such use of it as they had made, at least so much of it as was made public did not. The whole of the letter was not made public, because, Dr. Crafts said, it was for the Senate Committee. But so much of it as was read merely referred to the action of the Baltimore Council in commanding a stricter observance of Sunday, and said:—

"I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by judicious legislation."

This was all. He said, "I am happy to add *my name*," etc. He did not say that he added, or that he wished to add, seven million two hundred thousand others with his name, or in his name. But the over-weening anxiety of these *Christian*, Protestant (?) Sunday-law workers for petitions was so great that, without a twinge, they could and did multiply *one* Cath-

olic name into seven million two hundred thousand *and one*. Yet this was not so much to be wondered at, because the same principle had been acted upon before throughout the country, and when five hundred petitioners could be made out of *one* hundred, and two hundred and forty *thousand* out of two hundred and forty, it was perfectly easy and entirely consistent to make seven million two hundred thousand and one out of *one*.

This thing was perfectly consistent also with the principle in another point. The petition read, "We, the undersigned, *adult* residents of the United States, *21 years of age or more*, hereby petition," etc. In counting these seven million two hundred thousand petitioners in behalf of the Sunday law, they thereby certified that all these were Catholics "21 years of age or more." But there was not a man in that Convention, and there is not a woman in the W. C. T. U., who does not know that there are not that many Catholics in the United States "21 years of age or more." They virtually certified that all the Catholics in the United States are "21 years of age or more," for they distinctly announced that "all the Roman Catholics" were petitioning for the Sunday law. But when they had virtually certified the same thing of the Protestant churches throughout the country, why should they not go on and swing in "all the Roman Catholics" in the same way? They could do the one just as honestly as they could do the other. When men and women professing themselves to be Protestant Christians will do such things as that to carry the Catholic Church with them, it is time they ceased to call themselves Protestants. And when they will do such things *for any purpose*, it is time they should cease to call themselves Christians. *Christianity means honesty.*

There was a question handed in on this, as follows: "Is it consistent with either Protestant principles or American principles to recognize the propriety of one man's absorbing into himself the personality of seven million two hundred thousand people, as you have granted to Cardinal Gibbons in this case?" The question was not even read to the audience, much less was it answered.

Mr. Shepard, the presiding officer, was the next to speak, and he was "glad to welcome the Roman Catholics in any work in which they could be induced to join." He said the fourth commandment is the first commandment with blessing, and, very truly, that it would be a blessing to everyone who would keep it. But, said he, many will ask, "How shall I find out whether I shall be blessed?" Answer: "Why, by keeping it, to be sure. Keep the Sabbath, and you will get the blessing, and you can't get it in any other way."

All this is true enough, but Mr. Shepard did not tell how this blessing can come upon those who will not keep it without being compelled to by the civil law, which they are seeking to have enacted. Can they compel men to receive the blessing of God?

The first speaker on Wednesday was Dr. Conrad, editor of the *Lutheran Observer*. His subject was, "The Reaction against the Conti-

mental Sunday." He described the Sunday in European countries, and especially in Germany. He said in Europe the Sunday afternoon and evening were devoted to the theaters, which at those times have especially attractive programs, and to the beer gardens.

Bishop Hurst, on the same subject, said that in Germany the finest theatricals are played on Sunday afternoons, and "the pastors are there with their flocks;" and there the people often meet their pastor, whom they in the forenoon had heard preach.

Dr. Fernley, Secretary of the Philadelphia Sunday Association, next spoke, and heartily wished that our National Constitution "had God, and Jesus Christ, and the Bible, in it;" and complained that our foreign population demanded a Continental Sunday instead of the American Sabbath.

The statements of these last three speakers about the Continental Sunday called out the following question:—

"The Continental countries are Roman Catholic countries. The Continental Sunday is the Roman Catholic Sunday. In the petition for this National Sunday law you have six million Protestants, and seven million two hundred thousand Catholics. Now suppose the law should be passed, would you then have a Continental Sunday or an 'American Sabbath'?" In other words, can the six million Protestants compel the seven million two hundred thousand Catholics to keep Sunday in the Protestant way?"

This question was likewise neither read nor answered.

Mr. George May Powell said that in this matter of Sabbath reform "there is nothing so much needed as a better observance of the Sabbath by the ministry and the laity of the churches. When the clergy and the laity come up to the scriptural observance of the Sabbath, and not till then, will the land enjoy her Sabbaths—not till there is a reform of the evangelical clergy and laity."

All of which is true. But if the clergy and laity will not reform without the power of civil law which they themselves must enforce, how in the world shall this much desired reform ever be accomplished.

Senator Hawley, of Connecticut, was to have presided over the meeting Wednesday night, but being hindered by business at the Capitol, he sent a letter in which he expressed his indorsement of the work, and his general concurrence in it.

Congressman Dingley, of Maine, was present at this meeting, and made a speech strongly indorsing the movement, and saying that "there are few more important National questions than that which had called this assembly."

Dr. Crafts next opened the question box, and answered such questions as he could. He said: "The greatest trouble on this question in this country is in the churches and among the preachers. They do not observe the Sabbath. There are some preachers in the pulpit who do not observe it."

One question was: "In view of the large number of Catholic petitioners, why was there no Catholic elected as a member of the Executive Committee of the Union?" The

Doctor replied that a member of that church—a Mr. Hickey—had been that day chosen upon the Executive Committee. But Mr. Crafts did not tell the audience that he himself had done his best to prevent this. He did not tell how he in executive session had repeatedly tried to adjourn the meeting to defeat the election of a Catholic upon the Board. He was perfectly willing to use all the Catholics upon the strength of the Cardinal's name, but he was not willing to grant them representation on the Executive Committee. Mr. Hickey was elected, though, in spite of Dr. Craft's opposition.

In further talk Mr. Crafts exposed the spring of the whole movement by saying that "taking religion out of the day takes the rest out."

Meetings were held Thursday afternoon and evening, but there was nothing of importance said more than has been already reported in this, or in the report from the Chicago Convention. Dr. Herrick Johnson repeated his Chicago speech on the "Sunday Newspaper."

Thursday forenoon they had a second hearing before the Senate Committee on Education and Labor, Senator Blair chairman, to present the petition of their six million Protestants and their seven-million-two-hundred-thousand-times-multiplied Cardinal. There was nothing said by them there materially in addition to what was said in Convention, except the statement of Dr. Sunderland, of Washington City—President Cleveland's pastor—who, in explaining to the Senate Committee how the change of the Sabbath came about from the seventh day to the first day of the week, declared that "Sunday is the seventh day of the Christian week!"

The managers of the movement were greatly encouraged by the work of the Convention, as they have good reason to be, and expressed themselves as very hopeful of getting the National Sunday Bill enacted into a law, and signed by President Cleveland before the expiration of the term of his office, on March 4. And it is certain that if fallacious arguments, deceptive statements, and dishonest practices can accomplish it, their hope is not groundless.

The American people not only do not half realize the danger that there is in this movement if the law should be secured, but they do not half realize the chicanery that is being employed to secure it. The greatest danger of all is that the people will not realize it till it is everlastingly too late.

A. T. J.

Washington, D. C., December 16, 1888.

### Sunday-Law Arguments.

"LIBERTY of rest for each demands a law of rest for all." This is a favorite proposition among Sunday-law advocates. They tell us it is impossible for a part of the people to keep Sunday properly while the rest are pursuing their regular avocations, or indulging in pleasures and amusements.

That is to say, the Almighty has fixed things in such a way that it is impossible for one person to be a true Christian unless everybody else will be a Christian at the same time.

And, as there has never been a time when all the people were Christians, and never will be in this world, therefore it is certain that there never were, and never will be, any Christians, and hence nobody can be saved.

This is the logic of religious legislation. But is it true that God has so arranged matters that one man's virtue or piety depends upon that of some other man, so that he cannot serve God acceptably unless the other man does the same? Those who are clamoring for Sunday laws say, "Yes;" the apostle Paul says, "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It is wonderful how great authorities will differ. Let National Reformers explain the cause.

A. DELOS WESCOTT.

### The Amended Sunday Bill.

WE have already, in two separate issues of the SENTINEL, printed and commented upon the Blair Sunday Rest Bill; but certain changes have been made in it of late, and in order that our readers may keep informed as to the spirit of Sunday legislation, we once more print the bill, together with the amended form. First, we print the bill as it is, and second, the bill with the changes desired by the "American Sabbath Union," followed by the reasons for the changes, and our comments thereon. The "Special Committee" spoken of in the title of the report consisted of Col. Elliot F. Shepard, Bishop Hurst, Dr. Sunderland, Dr. Ruskin, Dr. Knowles, Dr. Eliott, and others, with Mrs. J. Ellen Foster as legal adviser. The report is as follows:—

#### REPORT OF SPECIAL COMMITTEE ON CHANGES DESIRED IN THE SUNDAY REST BILL.

##### THE BILL AS IT IS.

In the Senate of the United States, May 21, 1888, Mr. Blair introduced the following bill, which was read twice and referred to the Committee on Education and Labor:—

50th Congress, 1st Session, S. 2983.

A Bill to Secure to the People the Enjoyment of the First Day of the Week Commonly known as the Lord's Day, as a Day of Rest, and to Promote its Observance as a Day of Religious Worship.

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.

SECTION 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 work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make

regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further*, That when there shall have been an interruption in the due and regular transmission of the mails it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, nor humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited, and any person or corporation, or the agent or employe of any person or corporation, who shall willfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States, on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labor performed, or for the transportation of persons or of property in violation of the provisions of this act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day.

#### THE BILL WITH CHANGES DESIRED BY THE AMERICAN SABBATH UNION.

(Changes indicated by full-face letters and stars.)  
Unanimously adopted December 12, 1888.

A Bill to Secure to the People the enjoyment of the *Lord's Day, commonly known as Sunday*, as a Day of Rest, and to *Protect its Observance as a Day of Religious Worship*.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That *on Sunday*, 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 \* \* \* works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, *show, exhibition*, or amusement \* \* \* *open to the public, or of a public character*, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mails or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of *Sunday*.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, \* \* \* by the transportation of persons or property by land or water \* \* \* on the first day of the week \* \* \* is hereby prohibited, and any person or corporation, or the agent or employe of any person or corporation, who shall \* violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable, or be paid for the same.

SEC. 6. That labor or service performed and rendered on *Sunday* in consequence of accident or disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the \* \* \* transportation and delivery of *milk* before 5 A. M. and after 10 P. M. \* \* \* shall not be deemed violations of this act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during *Sunday*, their mental and moral culture, and the *protection of the religious observance of the \* day*.

The reasons for the changes asked are, in part, as follows:—

For religious purposes we prefer the name Lord's day or Christian Sabbath, but as Sunday is already used in National laws, we think it better to use that uniformly in this bill, with the one exception of the double name in the title.

The word "promote" in the title goes beyond what many, even your Christian citizens, believe to be the proper function of Government with reference to "religious worship," while the word "protect" (see also last line) expresses a duty which Government owes to all legitimate institutions of the people.

Experience in the courts has shown that the words "show, exhibition," should be added to the list of prohibited Sunday amusements, and the words "in public," in place of "to the disturbance of others," as the latter clause has been construed as requiring that persons living in the neighborhood of a Sunday game or show must testify that they have been disturbed, in order to a conviction, which cannot be done in some cases without personal peril.

In Section 2, we believe that the exceptions for letters relating to sickness, etc., are unnecessary in this age of the telegraph; and that they would be used by unscrupulous men in business correspondence, and that this would destroy most of the benefits of the law in its bearing on Sunday mails.

In Section 3, we believe the exceptions made would greatly interfere with the administration of the law. The exception for work of mercy and necessity is made, once for all, in the first section. The reference to "the disturbance of others" is objectionable for reasons already given, and the word "willfully" is an old offender in Sabbath legislation, and requires evidence very hard to get in regard to one's motive and knowledge of the law. In other laws it is assumed that one knows the law, and the law-making power should see that the laws are well published, and leave no room for one to escape by agnosticism.

In Section 5 (as in section 1 also), we would omit "Lord's day," and in Section 6, "Sabbath," in order to preserve uniformity in using the less religious term, Sunday.

In Section 6, we think refrigerator cars make Sunday work in transportation of perishable food, except milk, unnecessary, and the new stock cars, with provision for food and water, do the same for stock trains. So many of the State Sunday laws have proved almost useless in protecting the rights of the people to Sunday rest and undisturbed worship, by the smallness of their penalties and the largeness of their exceptions, that we covet from Congress a law that shall make itself effective by small exceptions and large penalties.

With a little care in comparison, the reader can readily see what changes have been made in the bill. We have omitted sections 4 and 5 from the revised bill, because they are the same as the corresponding sections in the original bill, with the single exception of "Sunday" being substituted for "Lord's day," in last line of section 4. We hope that everyone will study both bills thoroughly, together with the committee's reasons for the changes. Anyone can see that the changes are in the line of greater stringency. We note only the most prominent points.

1. The change from "Lord's day" to Sunday, although a proper one, is in reality no change at all, since the term "Lord's day"

is still used at the beginning, and it is expressly stated that "Sunday" is used only as a matter of custom. It is understood that it is as a *religious* day, indicated by the term "Lord's day" that they want the observance of the first day of the week enforced; but if the term "Sunday" is quite generally used, it will no doubt "take" better.

2. In asking for the "protection of the religious observance of the day," instead of the *promotion* of its observance as a day of religious worship, the committee threw a sop to those who are "on the fence" in regard to religious legislation. As it stands, it amounts to nothing; for there is not a State or Territory in the Union where any religious service held on Sunday would not be protected.

3. The most important change of all, however, is the substitution of the words "in public" instead of "to the disturbance of others," in section 1. This will certainly make the law more effective. It is obvious that if a man were to engage in work a mile from a dwelling-house, it would be quite a task for the owner of the house to convince even an ordinary jury that such labor disturbed him; but by the terms of the amended bill, the man may be convicted if he is working in a public place, provided anybody can get near enough to him to see him.

4. Notice the radical change made in section 2. As amended, it is most sweeping, allowing of no exception. The mail is not to be carried at all on Sunday, even in case of sickness and death, lest some "unscrupulous" person should mention business on that day. If the mail is not carried, of course that will make him a good man! It is no concern of ours how they propose to carry out this law, but we can't help wondering what they will do when Sunday comes, and a train carrying the mail is on the way, say from Chicago to New Orleans. The train is owned by a corporation, and is not in a part of the country "subject to the exclusive jurisdiction of the United States," and therefore could not be forced to lie over. The only way out of the difficulty, under the provision of this bill, would be to dump all the mail out at the nearest station, and let it lie there till Sunday was past.

This, however, would not be done. What would be done would be the passing of laws by the several States, forbidding all labor within their jurisdiction, and it is this for which these zealous people are scheming. This United States law is designed as a precedent, and as a lever with which to secure the religious observance of Sunday by all the people in the United States, whether they are religious or not.

5. We wish to call special attention, also, to the last sentence of the "reason for the changes asked." It says: "So many of the State Sunday laws have proved almost useless in protecting the rights of the people to Sunday rest, and undisturbed worship, by the smallness of their penalties and the largeness of their exceptions, that we covet from Congress a law that shall make itself effective by *small exceptions and large penalties*." There the real spirit of the dragon exhibits itself. In that simple statement is compressed a world of bigotry and animosity. History has abundantly shown that the bitterness and hate which bigoted men feel toward those who differ with them in religious opinion, are the

worst of all. It is very natural for a bigoted man to imagine that when *his* views are not respected it is a direct insult to the Lord, and that he is the divinely appointed agent to punish all such offenses. The spirit of the statement which we have just quoted is this: "We want things fixed so that those who do not believe as we do can be fully within our power, so that we can wreak on them all the hatred which we feel for them."

We speak strongly, because the case demands it. We do not speak thus in order to arouse a feeling against those who are engineering this thing, but that all who read it may be led to examine the matter for themselves more closely, that they may see the wickedness of the whole business, and may protest. Petitions against tampering with the Constitution, and dabbling in religious legislation, have been sent far and wide, and we believe that it will be seen that there are many thousands of people in the United States who are not willing to forge chains with which to bind themselves, nor to lend themselves to the work of binding others. No scheme more iniquitous, nor more opposed to the spirit of the gospel of Christ, was ever set on foot in this country.

E. J. W.

#### Our Position Again Stated.

THERE has just come to our notice a circular letter designed to arouse those whom it reaches, to oppose Sunday legislation. It has evidently been used by the one who got it up, to introduce the AMERICAN SENTINEL; but the SENTINEL feels constrained to utter its most emphatic disapproval of the argument used. After mentioning the National Reform Association, and its allies, the Prohibition party and the Woman's (Political) Christian Temperance Union, the writer says:—

"The above statements clearly show how these three bodies of active workers are rapidly making their cause one, and while we are made glad to see the cause of temperance advancing, it saddens us to see this Sunday movement brought into it. If Sunday sanctity were established by divine authority, it would be different. But since it is a usurper, and has only the authority of man for its establishment, we must raise our voice against it, and call the attention of all to the fact that God asks no one to do such a work as is proposed for Sunday."

We wish to say for the SENTINEL that it would make no difference if the Sunday were sanctioned by divine authority in the plainest terms. The SENTINEL is opposed to legislation upon matters of religion, no matter how well established those matters may be by divine authority. Such legislation is wrong, it is wicked. It is directly opposed to the spirit of the gospel, and to that rule which says, "Whatsoever ye would that men should do unto you, do ye even so to them." We know full well that Sunday observance has no sanction in the Bible, but our opposition to Sunday laws does not rest upon that basis.

We believe in one God, the Creator of the heavens and the earth. We believe in the Lord Jesus Christ, the divine Word that was made flesh and dwelt among us, "who was delivered for our offenses, and was raised again for our justification." We believe in baptism "for the remission of sins," and in the sacrament of the Lord's Supper, by which believers may "show the Lord's death till he come." We hold these truths in common

with the great body of professed Christians, and they are most clearly revealed in the inspired Scriptures; but we would resist with all our might any attempt to enforce the belief or practice of these truths upon unwilling men. The more we love these truths, the more strenuously would we oppose any legislation in regard to them, because we do not desire to see them profaned, and because we do not like to see men made hypocrites.

There is no professed Christian who would for a moment sanction such a thing as the dragging of an infidel into the church, and compelling him to join in the celebration of the communion. Some churches admit only those of their own belief, and none think of asking any who do not love the Lord Jesus Christ. But it is just as proper to legislate in behalf of one religious custom as for another. Indeed, if the principle of religious legislation be admitted at all, it must be applied to everything; so that, if the religious observance of Sunday should be enforced, the observance of the Lord's Supper ought likewise to be enforced. Mr. Cook says that "the privilege of rest for each is the law of rest for all." Just as consistently might it be said, "The privilege of communion for each is the law of communion for all," and so make a law requiring everybody to join in the celebration of the Lord's Supper.

It seems as though anybody could see that if civil Governments have a duty in respect to one religious institution, they have the same duty in regard to all; and it seems, also, that all might see the inconsistency and the wickedness of such legislation. It always has, and always will, lead to endless persecution and the manufacture of hypocrites. The Lord does not ask men to help him in the administration of his laws. He says, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." The Spirit of the Lord is the only power that can make men truly religious. The civil power can only make them (in some instances) act as if they were religious. But when men are truly religious they will act so; and when they are not, it is no credit to them, and is not desired by the Lord, that they should act as if they were.

E. J. W.

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# The American Sentinel.

OAKLAND, CALIFORNIA, JANUARY, 1889.

ENOUGH live, interesting matter for another number of the SENTINEL has been crowded out of this issue by matter that had to go in. The pressure upon our columns makes us begin to think that some change will have to be made sometime. We hope it may come soon in the shape of more frequent publication.

WE send this number of the SENTINEL to several thousand people who are not subscribers. To such we say, Read it carefully, and see if you have not a duty in the matter of helping to circulate it, and thus warn your friends of dangers of which they may be entirely unconscious. The SENTINEL ought to have a regular list of a quarter of a million before the close of this volume.

THE theological faculty of the University of Giessen has conferred on Prince Bismarck the title of Doctor of Divinity! Just what moved them to do this we do not know, but we imagine that it was because they are tinctured with the National Reform idea that men may go up to the polls to worship God. When politics and religion are one, we can see no incongruity in making every statesman a Doctor of Divinity.

THE members of the "National Sabbath Union," with true National Reform generosity, made General Harrison one of the vice-presidents of their association, at the late meeting in Washington. Of course Mr. Harrison didn't know anything about the transaction, but that made no difference. Honors are easy among those people, and they willingly bestow them upon both living and dead. Unlike Shakespeare, they think that there is a great deal in a name.

WITH this issue the AMERICAN SENTINEL begins its fourth volume. It has been prospered in the three years that it has been published, beyond our most sanguine expectations, and has the brightest prospects for the future. No one who is not watching the movement of things can have any real conception of the wide field open before the SENTINEL, and of the necessity for it. New phases of the National Reform work are constantly developing, and the SENTINEL intends to keep its eye upon them all and continue to sound the alarm.

ONE of our Hibernian police was taking in a refractory prisoner, whom he had pounded until he was out of breath, and then attempted to reason with him as follows: "It is not because I hates you I bates you, but because I have the authority to do so."—*Life*.

The above note is commended to the attention of those who call themselves National Reformers, who profess that if they only get the power they will not harm a single individual who conscientiously differs with them. No doubt they are sincere in their asseverations; at least we are willing to give them credit for being sincere. But they seem to have as little knowledge of human nature as they have of the gospel. The Irishman

"clothed with a little brief authority," was a different man from the Irishman with no power at all. We prefer to keep the club out of the hands of the National Reformers, both because we know how power affects even those with the best of intentions, and because, from the spirit that many of them have already shown toward "dissenters," we feel sure that they could not say, with the Irishman, "It is not because I hates you I bates you."

THE *Christian Nation* kindly informs us that the SENTINEL would not oppose National Reform principles "if it understood them." The fact is, though, that we do understand them. And that is why we are so much opposed to the whole National Reform scheme. Those who do not understand its principles are the ones who do not oppose National Reform. Everybody who understands it is opposed to it; and the better they understand it the more decidedly are they opposed to it.

ANOTHER evidence, or rather admission, that all Sunday legislation is religious legislation, is found in the remarks of Dr. Goodwin, of Chicago, in presenting to the ministers' meeting the resolutions prepared by Dr. Herrick Johnson in regard to Sunday newspapers and Sunday observance. The Doctor said that "to strike at the Christian Sabbath is to strike at the very corner-stone of all our Christian institutions." Therefore a law in favor of Sunday, the so-called Christian Sabbath, is a law in favor of the Christian religion; and since no open law breaker can hope to be elected to public office, it follows that the enactment of Sunday laws is squarely opposed to that part of the Constitution of the United States which says that no religious test shall ever be required as a qualification to any office or public trust under the United States.

THE *Christian Nation* that was issued the day before Thanksgiving said that for the first time in the history of the day the Catholics would join in the observance of Thanksgiving. It adds: "Official circulars were sent out to this effect, and of course it was not done without the knowledge and consent of the Pope. This event is worth considering. What does it mean?"

It is indeed worth considering; but few of those who consider it will realize what it means. It means a coming together of Protestant and Catholic. It means that the time is fast approaching when the Catholic Church will be generally considered as the true church of Christ, and the honored mother of the Protestant churches of Christendom. It means, in short, the approach of the time when there will be no Protestant churches, except perhaps in name, and when it will be thought heretical to speak against the Catholic Church, and when the Reformation will be called a burst of fanaticism.

At the last meeting of the Monday Congregational Club, in San Francisco, one of the ministers read a paper entitled, "Why the Masses Do Not Attend the Churches." Among the principal reasons he cited "the unfortunate circumstance of our having no Sunday law." "People," said he, "go to saloons, and engage in gambling and lottery schemes, instead of going to church."

The gentleman doubtless revealed more than he intended to. He showed clearly the one real object of all Sunday legislation, namely, to fill up the empty churches. Men may talk as much as they please about Sunday laws being mere "police regulations," intended for the physical good of the people;

but we well know, what they cannot always keep concealed, that they are for no other purpose than to compel people to listen to preaching which has lost its power to draw them. They assure us that they have no idea of compelling anybody to keep Sunday, or to attend church against his will; but their assertion is not in harmony with reason. Does anybody need to be told that when they have passed a Sunday law in order to fill up their empty churches, they will enforce not only the letter but the spirit of that law, and compel attendance on church service, when it is not done voluntarily? We trow not.

This matter of Sunday laws is now a live issue. In many State Legislatures, as well as in Congress, organized and persistent efforts will be made this winter to secure the passage of such laws; and the friends of religious freedom should be on the alert.

SOME people seem to think that the reason why the Roman Catholic Church is dangerous is because of its false doctrines, and that its advances politically should be repelled on this ground. A greater mistake could not be made. The only danger from Catholicism is in its having political power at all. It was this that made it Catholic in the first place, and corrupted its doctrines. Let the great churches of this country "come together harmoniously and issue their edict," to be obeyed by the legislative powers, as Mr. Sam Small desires, and we should have a condition of things as bad as when Papal Rome ruled Europe. Their doctrines and professions might be as pure as that of the apostles, but that would not lessen the ill effects of their combining to direct legislation. Their doctrines would soon be corrupt enough to suit the enemy of all righteousness, and we should have an American Catholic Church. Let it be understood and remembered that a church exercising civil power is what constitutes the Papacy, no matter what nor where the church is.

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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CHRIST'S kingdom is not of this world. The church is not a police board, nor Cæsar's lieutenant, but a Saviour of lost sinners. Its simple, sole, glorious mission is to bring sinners to Jesus by preaching the gospel to them with the Holy Ghost sent down from Heaven.—*St. Louis Observer.*

THE misery of man is great enough without its being enhanced by tyranny over conscience. Liberty and contentment are two great sources of human happiness. The lark rises at pleasure, and in such notes as nature teaches, warbles its song to heaven; thus absolutely free as to all coercive control and every human tribunal, ought to be the mind of man in the service of God.—*Thomas Clarke.*

Is the family a failure? We are led to ask the question in view of the fact that several of our contemporaries in their zeal for introducing sectarian instruction in the public schools, declare, "You can't depend upon the family for religious instruction." Well, in the early history of the republic there were no public schools; but religion was taught, and taught in the homes of the country. Are we weaker now than we were a century ago?—*Christian at Work.*

SAY what you will, religion and the church cannot be separated. Pure, undefiled religion marks its possessor as a member of the church of Christ; for no one can "keep himself unspotted from the world," unless he is a follower of Christ, and Christ dwells in him. But if this kind of religion marks one as a member of the true church of Christ, any less degree of religion marks its professor as a member of a false church. It is a base imitation of the pure coin. And so religious legislation by the State is church legislation, and that is as much a union of Church and State as has ever existed in the world. National Reformers give to union of Church and State the narrow definition of legislation by

the State in favor of a single sect, and then say that they are not in favor of that. Of course they are not; but they boldly declare in favor of legislation in behalf of those principles which all sects hold in common, thus showing that they are in favor of Church and State union in the largest sense.

THE Chicago *Advance* of December 6, in an article on the reasons why fewer men than women attend church, shows the fallacy of the explanation that men are too tired to attend church on Sunday, by saying that "laboring men's organizations are quite commonly holding their meetings on Sunday. They do not seem to be too tired for that." And then it continues:—

"It is also plain that the men who do not come to church include that constantly increasing class who are secularizing Sunday, and making it another work-day. Nothing can be more clear than the fact that the only way to have Sunday a rest day is to keep it a religious day."

And so, "by the same token," it appears that every law for the observance of Sunday is a law in favor of religion; and therefore to make laws compelling people to keep Sunday is to make laws to compel them to be religious, and it should need no argument to convince anybody who has ever read the Bible that such a proceeding is directly opposed to the Spirit of Christ and the gospel.

In a speech before the General Assembly of the Knights of Labor, Rev. W. F. Crafts said:—

"Last month I spoke to the Brotherhood of Locomotive Engineers, at their International Convention, and secured from them, after a full consideration of the matter, a unanimous and enthusiastic indorsement of a petition to Congress against Sunday work in the Government's mail and military service, and in interstate commerce."

The Brotherhood of Locomotive Engineers is one of the most powerful and influential labor organizations in the world, and its support of the Blair Bill will be a material aid in securing its passage. The same may be said of the Knights of Labor. After Mr. Crafts's speech, a hearty vote of thanks was tendered him, and the petition to Congress was then indorsed by unanimous vote of the Assembly. The *Journal of United Labor* adds, in its own account: "It is hoped that every church and every labor organization will, by vote or by individual signature, at once indorse the petition."

THE pastors and officers of thirty-three German Evangelical Churches in New York and Brooklyn, met, a few days ago, and formed an organization which, it is said, "may lead to important political results." One of the leading ministers stated that its object is "to maintain and defend the civil and religious liberty" of this country, whenever it seems to be in danger. He said that it was proposed to break the power of the Roman Catholic Church in the United States. This latter they will find an impossibility, and the probabilities are that this league will simply try to substitute one ecclesiastical domination for another, or else will think to purify Catholicism by a union with it; and either plan would only make a bad matter worse. There is always danger when ministers and church people organize to effect "important political results," no matter how good their intentions may be.

### The Parent and the State.

THERE is no paper that comes to us that we prize more highly than we do *America*, because of its general straightforward, outspoken, manly defense of true American principles. It is therefore with the greater regret that we see it going so wide of the mark as it does in the following paragraph:—

"Fifty years ago instruction in some of the primary principles of the Christian religion might have been left to private schools, churches, and the family; but it was not. To-day he must be an optimistic dreamer who expects Christian morality to be inculcated among our youth through any such adventitious means. Unless the children of the republic receive some religious training in the public schools, they will go absolutely without it."

The self-contradictory statements in this must be obvious to all. If there is so little Christian morality in this country that, unless it is taught in the public schools, the children will go "absolutely without it," where are they going to find people who can teach it in the public schools? This one thing stamps the article as the hasty utterance of one who made up his mind from feeling rather than reason.

It is not true that churches and the family are "adventitious means" for inculcating Christian morality. As a matter of fact, the Bible knows of no other means. Hear the divine rule for the instruction of the children in the moral law:—

"Thou shalt love the Lord thy God with,

all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:5-7.

This is family instruction in morals, the only means of instruction that God ever ordained. The highest recommendation that God could give to Abraham was this: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19.

The parent is to the child in the place of God, to give it instruction in the way it should go. In the Bible we find instruction to parents to bring up their children in the nurture and admonition of the Lord; to teach the commandments to their sons and their sons sons; to correct their children betimes, etc.; but we find not the slightest hint that the State should do this if the parent fails to do his duty. The same word that tells parents to teach the law to their children, also enjoins parents to have the law of God in their hearts. Now the same logic which would take the child out of the parent's hands, and turn him over to the State for instruction in morals, provided the parent is remiss in his duty, would also provide that the State should attempt to make the parent himself moral, if he has neglected the word of God. When the State begins to teach morals, it cannot logically stop short of assuming the whole business, and taking the place of the churches as the agent for spreading the gospel.

We read that a child left to himself will bring his mother to shame; but we have no intimation that the State is to take such a child, and train him so that he will be an honor to his parents. When the position is taken that the State must assume the responsibility of caring for children, and seeing that they have good morals, it is but a step to the old heathen custom which was advocated by Plato, and which was actually in use among the Spartans, and some other Greeks, that the State should control the matter of who shall beget children. Surely if the State has the burden of training children in morals, so as to make them the best citizens, it should have a chance to see that its burden is as light as possible. And since, from the very nature of the case, it is impossible for the State to control absolutely the matter of marriages and births, so as to secure only the best specimens of childhood, it is but another step to the heathen custom of destroying those infants which the officers of the State did not deem suitable to bring up.

We don't say that this Government will ever do this thing, for we don't think that it will last long enough to come to that; but it is the logical result of the parental theory of Government; and if the United States Government should exist for a hundred years after the adoption of National Reform ideas, that is just what it would come to.

In the Cincinnati Convention, in 1872, Rev. A. D. Mayo said:—

"But why not divide this work, and leave the moral and religious part of the education of the citizen to the parent and priest? Because you cannot hold the parent or the priest to any public responsibility to educate the child into that practical form of religion and morality essential to good citizenship in a republican State."

There you have it. National Reform doctrine is, just as *America* proposes, that the State shall take the child out of the parent's hands entirely. If you are in favor with the State, you may be permitted to retain your child; but if your morals are not such as the State approves, if your form of religion is different from that which the State has adopted, no matter how moral you may be, then your child must be taken from you and brought up in such a way that it may be an honor to the church and the State. This has the Roman Catholic Church ever assumed the right to do, and thus National Reformers stamp their movement as the legitimate child of the Papacy. And since the Papacy is but paganism under another form, what is there to prevent them, if time should continue, from degenerating into the heathen custom before referred to?

Our position is this, and we challenge anybody to show that it is not correct: Every child ought to have good moral instruction, and should be trained to fear the Lord. The parent or guardian is the only one who has the duty of giving to the child this instruction and training. If the parent, either from indifference or incompetency, fails to do his duty in this respect, it is the child's loss, but there is no power on earth that has a right to take the child out of the parent's hand on this account. If the child is lost, the parent alone is responsible to God for bringing into the world a child and then neglecting its most important interest. And so we say that if the parent does not give the child moral instruction, and does not put the child in the way of receiving such instruction from the church, then the child must go absolutely without it, at least until it is old enough to act for itself. This we say without any reserve. It would be true even if the State should assume the obligations of a parent; for, since the State can do properly only that which it is ordained to do, it follows that the children whom it might adopt would, in reality, be as destitute of moral instruction as though their unbelieving parents had been allowed to retain full control of them.

E. J. W.

To COMPEL [a Catholic] . . . to send his children to a school where the Protestant view and the Protestant view alone is taught, is as unjustifiable and absurd as it would be to force Protestants into a similar position, if at some time the Catholics should get the upper hand, and the tables should be turned. And if, under such circumstances, Protestants would not submit, it is simply rank injustice to demand that Catholics shall submit, simply because the power at present happens to be

in Protestant hands. Thus we are forced to the conclusion that in our public schools we must give to our instruction no more of theological color than we give to our courts and Legislatures. The responsibility of all religious instruction, if we are to preserve a harmonious support of our institutions, must be left to the churches, to the families, and to voluntary individual effort. And there it may be left with entire safety.—*Charles Kendall Adams.*

### The New Council of Nice.

IN our discussion of the Blair resolution for the religious amendment to the National Constitution, we have shown that, in order for the National power to determine what are the principles of the Christian religion which are common to all denominations and peculiar to none, a general convention of all the denominations, Catholics included, would have to be called; and that when this general convention should agree as to what principles are common to all, the Nation would adopt that as the National creed, and enforce it in all the publics in the land. This is precisely the idea of the author of the proposed amendment. In his letter to the Secretary of the National Reform Association, Senator Blair says:—

"I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian church, both Protestant and Catholic."

Therefore, when that shall have been done, it is certain that whatever principles are adopted as the principles of the Christian religion, they will have to be such as are satisfactory to the Catholic "branch of the Christian Church."

Nor is this all. This is only the beginning; for, when this Convention shall have been called, it will assuredly be to the interest of each one of the principal denominations to have it adopt as many as possible of the principles of that particular denomination, and the final result of the discussion will be a compromise. But this will be only for the time being, because then the standard of the religion will be an element in the political contests, and it will be an object to each one of the principal denominations to secure as much influence as possible with the Government to get a new council called to revise the principles of the National creed, and this will be kept up interminably. As surely as any such amendment to the Constitution shall ever be adopted as this which is proposed by Senator Blair, or as is wanted by the National Reform Association, so surely will there follow with it a repetition of the course of councils, contests, and strifes that followed the Council of Nice, and the establishment of the Christian religion as the imperial religion of Rome. Compared with that which would follow this establishment of a National religion, the American people have never yet known what confusion really is.

By the above quotation from Senator Blair's

letter it is seen that there is no intention to have the Bible in the public schools, nor that the teachers shall be allowed to teach from the Bible the principles of virtue, morality, and the principles of the Christian religion. It is what an assembly of Protestants and Catholics shall agree to say about the Bible, or to select from the Bible—this shall be put into a "text-book," and from this the teachers shall instruct the schools. And this is only to establish an ecclesiastical supremacy here from which everybody must receive his religion ready made. If it is not proper that the religion of the whole Bible should be taught in the public schools, then this only proves that it is not proper that any of it should, as such.

A. T. J.

### A Pertinent Question.

WHAT do people keep Sunday for? "Oh," says one, "we keep Sunday to commemorate the resurrection of Christ. In other words, Sunday keeping is a sign which we hang out to show that we believe in Christ." Very well, do you want to compel a man to hang out a sign that he believes in Christ when the fact is he does not believe in him? This is exactly what Senator Blair's Sunday Bill is designed to do, and people who profess Christianity are trying to help the thing along.

What would you think if the civil Government should pass a law to compel a man to hang out on the corner of his house a sign, "Boots and Shoes for Sale," when the fact was he had not a boot nor a shoe for sale in the house? Would not this be compelling the man to be a liar and a hypocrite? "Oh, but that is a different case," you say, "altogether." Yes, it is different, and in just this respect, that it is as much worse to compel a man to lie about Christ and his religion than to lie about boots and shoes, as the religion of Christ is above the manufacture and sale of boots and shoes.

What must be the moral condition of people who will advocate the legal enforcement of such hypocrisy? A. DELOS WESTCOTT.

### A Free Church and a Free State.

In this country the church is free and the State is free. It is not a free church in a free State which we wish to be recognized, but a free church and a free State. They stand side by side, independent in government and teaching. Liberty of conscience and of worship is the right of every man, and this the State guarantees. Therefore, the church gives the State its moral support and spiritual influence, and the State opens its doors to the inspection of the church, and is willing to hear its criticism, and listen to its advice, but it cannot and will not, if it be true to its functions, submit to dictation or become the ally of the church in any ecclesiastical work. In other words, it is not the province of the State to teach religion, and it is equally out of the American order for the church to teach politics.

But we are told that if religion be not taught in the schools they will become godless, and

the result will be infidelity or indifferentism. Has the church, then, so little faith in its divine origin and its supernatural superintendence that it is afraid it will fail in its mission unless it places a catechism and a creed in the curriculum? It seems to me that the outcry against a godless school is not only a reflection upon the church, but a distrust in God, who is the sum of all knowledge, and who has revealed himself as clearly in measurable geometry as in immeasurable metaphysics, and who is as certainly near to us in the manifestations disclosed by the study of history and geography as in the sublimated mysteries of theologic speculation.

But if it be conceded that religion ought to be taught in the State schools, what religion shall it be? There are at least ten religions which have exercised a beneficent influence upon mankind, and in a community like our own we shall find those who sympathize with the tenets held by each of these. Shall the State sit in judgment upon these and declare what one shall receive its sanction and support? What becomes, then, of the rights of the nine, all of whom will be compelled to contribute to that which they detest?—*Rev. T. P. Saurin, in the Troy Times.*

### National Reform (Mis-) Reading of History.

WERE it not for the solemn ending that there is to be to the work of the National Reform party, their claims, and the arguments, speeches, and propositions by which they attempt to set them forth, would be a constant source of amusement. And we recollect no single statement in all of theirs that we have seen that is more absurdly ridiculous than the following, taken from the very first speech of the Cleveland Convention:—

"As a grain of corn does not grow but in harmony with the laws which the Creator has ordained for corn, a Nation does not prosper but in harmony with the laws which the God of Nations has ordained for Nations."

Now the veriest tyro knows that this proposition, in the sense in which it is meant, is contradicted by the unanimous voice of all history; and the most cursory glance over the field of history will discover the strongest kind of contradictions. Take, for an instance, Frederick the Great, an out-and-out infidel, if not an entire atheist, who always spoke of Christianity in a mocking tone, and of whom it might almost be said that Voltaire was his "patron saint;" who in affairs of statecraft pretended to no form of virtue, but was moved solely by sheer, unhallowed ambition. To quote his own words, "Ambition, interest, the desire of making people talk about me, carried the day." He broke his plighted faith with the queen of Hungary, and deliberately plundered her of one of the richest provinces of her dominions, and for no purpose whatever but to "extend his dominions, and see his name in the gazettes." To more effectually accomplish his robbery, he had leagued himself with France and Bavaria; but when he had torn away Silesia, and France and Bavaria were about to help themselves as he

had done, he saw that it would add too much to the strength of France for his safety, and he withdrew from the league, and concluded a treaty with the queen. When she was relieved of his opposition, Maria Theresa easily conquered both France and Bavaria; but when Frederick saw how easily she had swept them from the field, he became alarmed for his possession of Silesia, and again broke faith with her, and allied himself closely with France, again invaded the queen's dominions, took Prague, and threatened her capital, and the very next year again broke faith with France, and concluded another peace with Maria Theresa.

Here, then, we have four times that he had broken his plighted faith, and all inside of four years. Yet for all this his kingdom so prospered that in just two years after his last peace with Maria Theresa, through the Seven Years' War, he was able to hold his own during the whole seven long years against the allied powers of the continent. France, Austria, Russia, Saxony, Sweden, and the body of German States, were all allied against him. His little kingdom, all told, contained less than five millions of people, and the stolen province of Silesia was the fourth part. The population of the countries leagued against him was fully a hundred million. His army was less than a hundred thousand. The army of the confederates was six hundred thousand. Yet against all this vast odds he maintained his cause, and at the end of the Seven Years' War concluded a peace in which he ceded nothing, not even a foot of the stolen province. "The whole continent in arms had proved unable to tear Silesia from that iron grasp."

It was not alone in a military point of view that his kingdom prospered. It prospered civilly as well. At the close of the war, his kingdom was one scene of desolation, but "his energy soon brought back the national prosperity." And when he died, in 1786, he left 70,000,000 thalers in the treasury, and an army of 200,000 men, of the best soldiers of Europe. Civilly his rule was remarkable in other things. Freedom of speech and the press was so absolute that, outside of the United States, to this day it would be difficult to find its equal. "Order was strictly maintained throughout his dominions. Property was secure." "Religious persecution was unknown under his government. The scoffer whom the Parliaments of France had sentenced to a cruel death, the Jesuit who could show his face nowhere else, who in Britain was still subject to penal laws, who was proscribed by France, Spain, Portugal, and Naples, who had been given up even by the Vatican, found safety and the means of subsistence in the Prussian dominions. His policy with respect to the Catholics of Silesia presented an honorable contrast to the policy which, under very similar circumstances, England long followed with respect to the Catholics of Ireland."

He was one of the very first rulers who abolished the cruel practice of torture. "No sentence of death was executed without his

sanction, and that sanction was rarely given except . . . of murder." And so he prospered, and his kingdom prospered, through all his absurd infidelity as a man, and his faithlessness as a king.

Another instance we have in the Empress Catharine, of Russia, who, among the rulers of that country, may fairly rank as second only to Peter the Great. She greatly enlarged on the west, the south, and the east, the dominions which she, a foreigner, had obtained by dethroning her husband and excluding her son; she conquered her enemies by land and sea, wrought real improvement in the administration of justice, the furtherance of education, industry, and commerce. She, too, was a disciple of Voltaire, and was shamefully and systematically immoral. And, too, the Nation prospered.

Another instance we find in Henry IV. (Navarre), of France, the greatest of the Bourbon line, "who restored order, terminated a terrible civil war, brought the finances into excellent condition, made his country respected throughout Europe, and endeared himself to the great body of the people whom he ruled." Yet he changed his religion *four times*. First he was a Huguenot; but to escape the consequences of St. Bartholomew's day (1572), turned Catholic. As soon as that danger was fairly past, and he made his escape from Paris, he was a Huguenot again; then soon after, when all that stood between him and the throne was his Huguenot profession, it was again conveniently renounced, and he was again converted to the Catholic faith. Nor in his private life was he under much more restraint from any regard to the principles of morality.

But not to multiply instances, we will come at once to the great prototype of National Reformers, the uniter of Church and State, Constantine. Surely the National Reformers will not deny that the Nation prospered under his rule. Yet he was a hypocrite from the day that he crossed the Milvian Bridge, faithless, if not a perjurer, and a quadruple murderer, — a hypocrite, as his whole future life shows; faithless, in that although he gave his solemn promise and confirmed it *by an oath*, that if Licinius would resign his claims to the purple, he should be permitted to pass the remainder of his life in peace, and this promise and this oath were made not alone to Licinius but also to his wife, the own sister of Constantine, in behalf of her husband, yet, notwithstanding all this, only a little while after Licinius reached Thessalonica, the place appointed for his abode, he was foully murdered by order of Constantine. And the circumstance that Licinius had at the time fully reached the allotted *threescore and ten* years, added to his murder the element of wanton cruelty. But Constantine did not stop with this, his first murder. This was in A. D. 324. In 326 his own son Crispus was put to death by his orders, and for no other crime than his abilities; and at the same time he murdered his nephew, the son of the murdered Licinius, "whose rank was his only crime," and the obdurate heart of the emperor "was unmoved by the

prayers and tears of his favorite sister, pleading for the life of a son whose loss she did not long survive."

But this is enough mention of his fearful crimes, and we gladly turn from it without narrating the bloody tragedy of his own wife. And all this while he professed to be a Christian. It was before the battle of the Milvian Bridge (312) that he professed to have had his vision of the flaming cross and its inscription. In 321 he issued his Sunday edict. It was in 324 that he murdered Licinius. In 325 he convened the Council of Nicæa, presided over its deliberations, took part in its discussions, and published and enforced its decisions. In 326 he murdered his nephew and Crispus. And in 330, May 11, his new capital, Constantinople, was dedicated to the Virgin Mary. In 337, May 22, he died, and there ended his evil life. To quote the words of another, "Tested by character, indeed he stands among the lowest of all those to whom the epithet [Great] has in ancient or modern times been applied."—*Encyclopedia Britannica*, ninth edition, art. Constantine. Yet through all this defiance of all principle, of all the laws of God, and of civilized men, he prospered as a ruler, and the Nation prospered under his shameful rule.

Again, upon their own claims, our own country is a positive contradiction of this proposition. *They say* that this Nation is, and has been from the beginning, governed by a "Constitution so very wicked, so entirely godless, that a man who fears God and honors Christ cannot support nor swear allegiance to it." Yet in spite of all this, this Nation has prospered most, has grown most rapidly, has reached the highest place in the shortest time, of any Nation that the world has ever seen.

And in the bright shining of the light of the last years of the nineteenth century, and flatly in the face of universal history, which is in itself a universal refutation, they set forth the proposition that Nations do not prosper except as they "recognize and obey the moral laws which God has ordained." We verily believe that such another set of blunders and misreading of history and human experience as is held to by the National Reform party, cannot be found outside of the history of the Jesuits. And if that party does not yet fairly *out-Jesuit* the Jesuits themselves, we shall be willing to learn that we have mistaken them. The fact of the matter is that this party utterly mistakes the functions of human government, and consequently views everything in connection therewith in its reverse. But when men deliberately turn their backs upon the nineteenth century, and seek to revive the forms and methods of government of the Dark Ages, we cannot expect from them any other than the forms and methods of *argument* of the Dark Ages. A. T. J.

FREE-WILL is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done, even in the very face of otherwise overwhelming impulses. There lies freedom indeed.—*George MacDonald*.

### Our Public-School System.

WE are told that public morality is in decadence; that infidelity of one sort and another is on the rampage; that crimes are more numerous than ever before; that the marriage tie is more lightly regarded; that the general conscience is less sensitive to evils which affect the welfare of society, and that therefore the school tax should be divided between Catholics and Protestants, that each may take care of its own constituency. This we believe to be a mistake. . . . We are told that our children ought to be more carefully taught, that their religious education is neglected, and that many wasted lives are the consequence. No one will be likely to deny it. But where shall the child get his moral education unless in the home and in the church? What are homes and churches for? The public-school system is a purely State affair, a secular institution. It can never be anything else. Its sole business is to give the rudiments of education, that the boy may have a brain as well as a pair of hands for the struggle of the future. If the church and the home supplement that training by the infusion of religious doctrine or moral ideas, why then you have a boy well equipped for citizenship. It is not the duty of the State to make Episcopalians or Catholics or Methodists. The State must keep out of the church, and the church must keep out of the State. That idea lies at the foundation of things in this country, and it can never be changed until our institutions are destroyed.—*New York Herald*.

### The American System Compared with Other Systems.

THE American relationship of Church and State differs from all previous relationships in Europe and in the colonial period of our history; and yet it rests upon them and reaps the benefit of them all. For history is an organic unit, and American history has its roots in Europe.

1. The American system differs from the ante-Nicene or pre-Constantinian separation of Church and State, when the church was, indeed, as with us, self-supporting and self-governing, and so far free within, but under persecution from without, being treated as a forbidden religion by the then heathen State. In America the Government protects the church in her property and rights without interfering with her internal affairs. . . .

2. The American system differs from the hierarchical control of the church over the State, or from priest government, which prevailed in the Middle Ages down to the Reformation, and reached its culmination in the Papacy. It confines the church to her proper spiritual vocation, and leaves the State independent in all the temporal affairs of the Nation. . . .

3. The American system differs from the Erastian or Cæsaro-Papal control of the State over the church, which obtained in the old Byzantine Empire, and prevails in modern Russia, and in the Protestant States of Eu-

rope, where the civil Government protects and supports the church, but at the expense of her dignity and independence, and deprives her of the power of self-government. The Erastian system was based on the assumption that all citizens are also Christians of one creed, but is abnormal in the mixed character of Government and people in the modern State. In America, the State has no right whatever to interfere with the affairs of the church, her doctrine, discipline, and worship, and the appointment of ministers. It would be a great calamity if religion were to become subject to our ever-changing politics.

4. The American system differs from the system of toleration, which began in Germany with the Westphalia Treaty, 1648; in England with the Act of Toleration, 1689, and which now prevails over nearly all Europe; of late years, nominally at least, even in Roman Catholic countries, to the very gates of the Vatican, in spite of the protest of the Pope. Toleration exists where the Government supports one or more churches, and permits other religious communities, under the name of sects (as on the continent), or dissenters and nonconformist (as in England), under certain conditions. In America there are no such distinctions, but only churches or denominations on a footing of perfect equality before the law. To talk about any peculiar denomination as *the* church, or *the* American church, has no meaning, and betrays ignorance or conceit. Such exclusiveness is natural and logical in Romanism, but unnatural, illogical, and contemptible in any other church. The American laws know no such institution as "the church," but only separate and independent organizations.

Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a very great difference between tolerance and liberty. Toleration is a concession, which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. It may be coupled with many restrictions and disabilities. We tolerate what we dislike, but cannot alter; we tolerate even a nuisance if we must. Acts of toleration are wrung from a Government by the force of circumstances and the power of a minority too influential to be disregarded. In this way even the most despotic Governments, as those of Turkey and of Russia, are tolerant; the one toward Christians and Jews, the other toward Mohammedans and dissenters from the orthodox Greek Church; but both deny the right of self-extension and missionary operations except in favor of the State religion, and both forbid and punish apostasy from it. Prince Gortschakoff, the late chancellor of the Russian Empire, before an international deputation of the Evangelical Alliance, pleading for religious freedom in behalf of the persecuted Lutherans of the Baltic provinces in 1871, boldly declared, within my hearing, that Russia was the most tolerant country in the world, and pointed in proof to half a dozen churches of different denominations in the principal street of St.

Petersburg, but protested at the same time against what he called propagandism. The great Russian statesman did not, or would not, understand the vast difference between toleration and liberty. The English Lord Stanhope, in a speech in the House of Lords in 1827, on the Bill for the Repeal of the Test and Corporation Acts, said: "The time was, when toleration was craved by dissenters as a boon; it is now demanded as a right; but a time will come when it will be spurned as an insult."

In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right. "It is not toleration," says Judge Cooley, "which is established in our system, but religious equality." Freedom of religion is one of the greatest gifts of God to man, without distinction of race or color. He is the Author and Lord of conscience, and no power on earth has a right to stand between God and the conscience. A violation of this divine law written in the heart is an assault upon the majesty of God and the image of God in man. Granting the freedom of conscience, we must, by logical necessity, also grant the freedom of its manifestation and exercise in public worship. To concede the first and to deny the second, after the manner of despotic Governments, is to imprison the conscience. To be just, the State must either support all or none of the religions of its citizens. Our Government supports none, but protects all.—*Doctor Schaff.*

#### Make a Note of This.

At the session of the General Assembly of the Knights of Labor, held in Philadelphia, November 16, Rev. W. F. Crafts delivered a speech on "Sunday Work from an Humanitarian Standpoint," which the *Journal of United Labor* calls a "masterly address." It was, of course, an appeal to the Knights of Labor to lend their influence to the securing of a National Sunday law. At its close opportunity was given for questions, when the following was asked among others:—

"Could not this weekly rest-day be secured without reference to religion, by having the workmen of an establishment scheduled in regular order for one day of rest per week, whichever was most convenient, not all resting on any one day?"

This was a fair question, and the plan suggested affords a perfect solution of the question, if the claim so often made be true, that the sole object for a Sunday law is the securing to working men of the right to rest on one day in seven, in accordance with the requirements of nature. But notice Mr. Crafts's answer:—

"A weekly day of rest has never been secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."

Ah, just so! Thus, according to Mr. Crafts, who must be the best authority, for he is the prime mover in the matter, what they are after is a law compelling people to observe the first day of the week religiously. This is in harmony with the following utterances

before the National Sunday Association assembled in Washington. Referring to the petitioners for a Sunday law, Mrs. Bateham said:—

"They are praying that the Government will pass a law that will compel the people to observe the first day of the week."

Of course, if there can be no rest without religion, then it follows that they want to enforce the religious observance of Sunday; and if that would not be enforcing religion, and trying to compel people to be religious, we should like to know what would be. To show still further that this is the case, we quote the following statement, which we have seen in several reports, and which seems to be credited to Mr. Crafts:—

"The bill which has been introduced makes Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship. No amusement or recreation should be indulged in, no mail handled or railroads run except under pressing necessity, with a fine of from \$10 to \$1,000 as the penalty for non-observance of the law."

There you have it. The paper from which these last two quotations are made is the *Lutheran Observer* of December 21. Its editor was present at the Convention, and took an active part in the proceedings. Yet, in spite of all these statements, Mr. Crafts, in the same speech to which we before referred, said that "Sunday laws do not in any way interfere with true liberty, for they do not require any man to be religious"!

Think of it! A law is required that will compel all people to rest on Sunday. It is expressly claimed that there can be no such law except on the basis of religious obligation, and that if the religion be taken out, the rest is taken out; and yet he says that such a law would interfere with no man's liberty, because it is not designed to make men religious. With the last we perfectly agree. Such a law is not designed to make men religious, but only hypocritical. But we cannot agree with the first part, for there are some people whose liberty would be greatly interfered with, by an attempt to make them play the hypocrite. We claim the liberty to worship God according to the dictates of our own conscience, and not according to somebody else's opinions or practices.

E. J. W.

#### "What the Rev. Herrick Would See."

UPON Dr. Herrick Johnson's cry for a breath of the Puritan, the *Chicago Tribune*, November 23, 1888, remarks, under the above heading, as follows:—

"The Rev. Herrick Johnson, a man who sees no grace nor hope of salvation outside of the Prohibition faction, of which he is one of the lights, mourns over the people's Sunday papers, and other 'evil' doings in Chicago, and exclaims: 'Oh, for the breath of the Puritan!' Were he favored with some of it he would find it heavily laden with rum and the smell of 'the creature called tobacco;' for the Puritan minister scorned neither strong drink nor the Indian weed, but made much of them on all occasions—births, deaths, and ministerial installations. Were the ancient Puritan in power he would make short work

of the Rev. Herrick, unless he changed his creed. He would tolerate no Presbyterianism. He would find fault with the Rev. H. J. because his long sermons were not half long enough; because some of his services savored of prelacy; because he had crosses about his church; musical instruments; formal and unspiritual ceremonials. He would even call him a Sabbath-breaker. The old Puritan would cast him out in short order as a corrupter of the people and a disturber of the commonwealth. Oh, that the Lord would answer the Doctor's prayer and let him meet the Puritan face to face!"

Amen! When, however, this religio-political element, of which the "Rev. H. J." is a part, shall have gained the supremacy, we are afraid that the Doctor will answer his own cry, and endeavor, so far as in him lies, to give to others the benefit of his idea of what the breath of the Puritan should do. If only the Doctor himself could have the benefit of it, we could not have the heart to object; but we hope it may never be inflicted upon anybody else.

### Lutherans and Public Schools.

THE following letter is self-explanatory, and needs no comment other than that we are glad to make the correction, and glad for the evidence which it furnishes that National Reform errors have not perverted everybody:—

EDITOR AMERICAN SENTINEL—Dear Sir: In your article, "Romanism and Republicanism" (December issue), re-published from the *America*, the words occur: "The Roman Church (and in many instances the Lutheran) opposes the system of public education," etc. This is not treating the Lutheran Church fairly. She neither teaches nor practices opposition to the public-school system. Let me give you the simple facts, and you may then judge for yourself. The Lutheran Church establishes parochial schools wherever she is financially able to do so, principally for the religious training of her children. So far her practice comes under the heading of civil rights, that belong to the infidel and Christian alike.

The material difference between the Lutheran and Roman views on public education is, that the former church not only accords the State the right of giving secular instruction, but holds the present public-school system to be the necessary and only mode of public education consistent with a republican community composed of many religious denominations. The Lutheran Church never endeavors to thrust upon public schools her religious views, nor does she countenance any mingling of religion with politics, as that would necessarily entail religious persecution. I am yours respectfully,

REV. A. W. MEYER,  
Pastor First Lutheran Church, Winfield, Kan.

### Proceedings of the Early National Reform Conventions.

THE *Christian Statesman* advertises for sale three pamphlets which contain the complete reports of three important National Conventions held by National Reformers, namely, in Cincinnati, in 1872, in New York, in 1873, and in Pittsburg, in 1874. We feel like doing a little advertising for National Reform, and so we advise our friends to send sixty cents to the *Christian Statesman*, 1520 Chestnut Street, Philadelphia, and get these three pamphlets. They are worth more than that money to anybody who wants to see for himself, at first hand, just what this professed National Reform is. As proof that the speeches reported in these pamphlets, from which we have again and again quoted, are authority as to

what National Reform is, we cite the *Statesman*. It says:—

"These published reports of addresses give the best summary of arguments on this subject ever published." "These reports sum up all arguments in behalf of this movement. No one can be said to be thoroughly acquainted with the question, unless they are familiar with these addresses. A well-known lecturer on National Reform once said that when he had an address to deliver on the subject, he spent all his time reading these reports, and then spoke out of the fullness of his heart."

We freely advertise these for the *Statesman* and National Reform. We are not paid for it, and have not been asked to do it; but we have so great faith in the justice of the cause which we represent, and in the good sense and patriotism of our readers, that we believe the thing best calculated to set them against this so-called National Reform is to see it just as it is. All that we have been trying to do for the past three years is to exhibit National Reform just as it is. So buy these pamphlets, study them carefully, and be convinced that the AMERICAN SENTINEL has always told you the truth.

### A Sample of Moral Obtuseness.

THE *Christian Statesman* of September 27, 1888, had, as usual, a report from "Secretary" Foster. In it he told about a sermon which he preached in Cincinnati on "Sunday Observance," and after detailing the compliments which he received for it, he continued thus:—

"There is a general feeling of anxiety among the people for our sabbath. They feel that something should be done, but there is a nightmare inability to do anything. A good brother said to me: 'The Sunday paper comes to my house regularly. We began taking it during the war. We wanted the latest news from the battle-fields, and it has been coming ever since. I know it is wrong. There should not be any Sunday paper. It is an injury to society; but when others take it, we might as well have it.'"

And so, of course, he is in favor of a law that will stop Sunday papers and all other work. On the statements in the paragraph just quoted, we have just the following points which we wish to emphasize:—

1. The people do well to be anxious about their sabbath, when they themselves have not interest enough in it to keep it without being forced to do so.

2. If Sunday is "our sabbath," as they call it, what right have they to compel people who have no interest in it to adopt it as theirs? As well might the shop-keeper compel people to buy his goods as to compel them to accept his sabbath.

3. This man is not alone in calling Sunday "our sabbath." National Reformers, and all Sunday-law advocates, speak of "our sabbath," "our American sabbath," etc. This they want enforced upon the people by law. At the same time they insist that there can be no real Sunday rest secured to the people, except on the basis of religious obligation. Then it is a point that admits of no debate,

that they are seeking to enforce religion on the people, and that the religion which they wish to enforce is *their* religion. In other words, they want to put themselves in the place of God, and have the people's consciences regulated by *their* will.

4. When a man has not enough moral stamina to do a thing which he believes in his heart he ought to do, without being forced to do it by civil law, how much better will the law make him? Not a particle. He will be in just the condition of the thief who has been shut up in prison, and who is honest because there is nothing for him to steal. It is such service as this that National Reformers think will bring in the millennium!

5. If they wish to know the cause of this laxness in Sunday observance, on the part of those who profess to keep it, and who even clamor for laws enforcing its observance, we can give it. It is because they do not really believe that Sunday has any claims upon them. They know full well that it has no divine sanction, and they cannot keep themselves up to the point of doing that which in their inmost heart they know is not required of them by divine law. Their appeal for a civil law shows their unbelief in there being any divine law upholding it.

We believe that these points are clear to the comprehension of every reader, and that they cannot be gainsaid. E. J. W.

PRESIDENT GARFIELD, in his letter of acceptance, July 12, 1880, said: "Next in importance to freedom and justice is popular education, without which neither freedom nor justice can be permanently maintained. . . . It would be unjust to our people, and dangerous to our institutions, to apply any portion of the revenue of the Nation or of the States to the support of sectarian schools. The separation of the Church and the State in everything relating to taxation should be absolute."

SOME of the Chicago ministers, like the Third party Prohibitionists, have set out to regulate things by law, and will make the conversion by gospel means a second-rate matter.—*Inter-Ocean*.

### Notice to Subscribers.

WITH this issue the AMERICAN SENTINEL becomes a *weekly* paper. This necessitates a change of date on many of the *address labels* of your paper, as you subscribed for a *monthly* paper, and only expected to receive twelve numbers in a year; but we will give you twenty-four numbers, and let your subscription expire June 26 instead of December, 1889. Those who have just subscribed will get twice as many papers as they expected to receive; but, as the paper is now issued *weekly*, it necessarily shortens the time of yearly subscriptions to *six* months, or changes the date on your label from December to June.

Subscriptions dated February, 1889, expire with *this* paper. Those whose subscriptions are dated March, 1889, will receive *two more* papers, so please renew at once, and thus avoid missing any number. The subscription price is now, for the *weekly*, \$1.00 per year; or, if you will send us *five* new subscriptions, at \$1.00 each, we will send you the weekly AMERICAN SENTINEL one year *free*.

Subscriptions dated April, 1889, will expire with the paper of February 27; those dated May, 1889, with the paper of March 13; those of June, 1889, with the paper of March 27; those of December, 1889, with the paper of June 26, 1889.

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AN EIGHT-PAGE WEEKLY JOURNAL,

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The SENTINEL will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact. It is well known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a *Religious Amendment to the Constitution of the United States* as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be. The object of the AMERICAN SENTINEL will be to *Vindicate the Rights of American Citizens*, which we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

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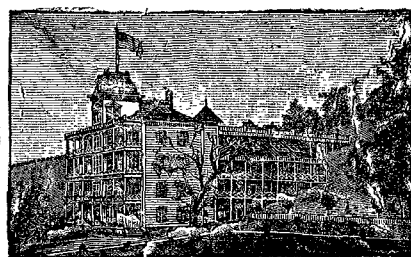
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# The American Sentinel.

OAKLAND, CALIFORNIA, JANUARY 30, 1889.

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

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.

SENATOR BLAIR is now a full-fledged National Reformer. December 6 he wrote a letter to the Secretary of the National Reform Association, in which he said:—

"I earnestly trust that your movement may become strong, general, in fact all-pervading, for the time has fully come when action is imperative, and further delay is most dangerous."

How delay can be any more dangerous than would be the success of the National Reform movement, we should like the Senator or somebody else to explain.

If everyone to whom this copy of the SENTINEL comes would secure one subscriber, a great work could be done with but little individual effort, and who could not do that? If your neighbors don't know anything about the National Reform movement, which the SENTINEL is opposing, take a few minutes to tell them a few facts as to its principles, and the progress it has made. Get them interested to know more, and you can easily induce them to subscribe for the only paper that discusses every phase of the question. Try it.

In many of the States the Legislatures will have before them this winter the matter of making a Sunday law. Will not our friends help us, and at the same time serve the cause of truth, by telling us all that is being done? We want to make the AMERICAN SENTINEL the guardian of the rights of the people in every quarter; and we shall utter no uncertain sound on all questions that properly come before us. You who know something about the tendency, keep your eyes open and inform us of the doings in your neighborhood, that we may stir up the people.

On Sunday, January 13, a large number of the pastors of the city of Oakland preached upon the Sunday question, and especially Sunday laws. This was in accordance with a previous mutual agreement, in which the Catholic Church joined. The object is to work up a sentiment that will influence legislature this winter. Petitions are being circulated throughout the State of California, asking the Legislature to pass a Sunday law at the present session. The Woman's Christian Temperance Union has the thing in charge, and expects to roll up so large and influential a list of names that the Legislature will not dare ignore the matter. We shall soon see what we shall see.

The immense number of signers to the petitions for a Sunday law, and the great stir that is being made in all quarters, show that the matter with which the AMERICAN SENTINEL deals is the leading issue of the day. The tariff will soon be entirely lost sight of in the agitation of the question of National Sunday rest. This being the case, it needs no argument to prove that with the liberal terms which are offered to canvassers for the SENTINEL, those who give their time to it can do well financially, while they are doing good to the people. Orders are already coming in. Shall we not have an army of men and women who will engage heartily in this work for the next two months?

# American Citizens

We address you on a matter of vital importance to our State and Nation. Among the blessed boons left us as the heritage of our forefathers is that of religious liberty, or the right to worship (or not worship) God according to the dictates of our own conscience. It is the principle of religious liberty which has made our country what it is above all others, "the home of the oppressed," "the land of the free." To relinquish that for which our fathers bled and died is to return to the Dark Ages with its religious persecution. Many believe that this Government will ever continue as it is. But even now grave dangers are threatening this foundation-stone of our republic.

There are now pending in the Congress of these United States two Bills, known as the "Blair Educational Amendment Bill," and the "Blair Sunday Rest Bill." The effect of these Bills, if they become laws, will be a virtual union of Church and State, and the persecution of those who may not be able to conscientiously submit to these proposed unjust laws.

No less than fifteen millions of names have been presented to Congress as petitioners in favor of the latter Bill by the American Sabbath Union. The names consist of about seven or eight millions gathered by the friends of the Bill, and the counting of seven million two hundred thousand Roman Catholics, because Cardinal Gibbons signed the petition as an individual.

The National Reform Association, numbering among its officers U. S. Senators, Judges of the Supreme Court of the U. S., Presidents of Colleges, and D. D.'s, Bishops and Archbishops by the score, has for its object the placing of "all Christian laws, institutions and usages, on an undeniable legal basis in the fundamental law of the land." Of course this means official State interpretation and enforcement of Christian duties under penalties; and that is religious persecution. The aim of the National Reformers is the aim of the Blair Bills, and also the aim of the American Sabbath Union.

The principal leaders in the W. C. T. U. and the Prohibition party are in favor of these Bills.

The General Assembly of the Knights of Labor have indorsed these bills by unanimous vote.

The Brotherhood of Locomotive Engineers in convention assembled have also indorsed them. Other organizations are swinging into line.

It may be asked why so many give their assent to these measures. For these reasons, namely: One class wish to dominate the religion of all, and so lift themselves into power upon the oppression of others, while hiding their real intent by smoothly-worded propositions. The second, and by far the most numerous, class give their assent because they think that these men at the head of this movement are good and wise men, and therefore cannot be led by wrong principles. They do not understand the nature of the movement or they would oppose it. Many who have once favored it, but who have since studied it, men of eminence, are now strenuous opposers. The third class is those politicians who are willing to become Christians or anything else to get votes. And with these classes, the ambitious religious politicians, those ignorant of the nature of such legislation, and the political time-server, unless prompt measures are taken to enlighten and so avert this legislation, religious thralldom will be the fate of now free American citizens.

Do you wish to become informed? Do you wish to inform your neighbors? Do you wish to preserve intact our religious liberties and free schools?

We present before you the only journal which is fully and intelligently enlisted on this side of the conflict, namely, the AMERICAN SENTINEL, published weekly in Oakland, Cal., now entering upon its fourth year and numbering many thousands of staunch friends in all parts of the Union.

The SENTINEL is not owned or controlled by any political party whatever.

It is not run in the interests of any religious denomination.

It advocates and will defend the religious rights of all, whether Catholic or Protestant, Unitarian or Trinitarian, Baptist or Pedobaptist, Jew or Christian, religious or non-religious.

It is set for the defense of our glorious Constitution, which declares, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

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

American citizens, liberty-loving Christians, the conflict is before us. Will you not aid us?

The principles which the AMERICAN SENTINEL advocates are indorsed by leading men in all parts of the country.

From Thomas Renison, State Senator, Gonzales, Monterey County, Cal.  
PUBLISHERS AMERICAN SENTINEL,

GENTLEMEN: Your favor of the 11th inst., and the April and May numbers of the SENTINEL, duly received, and for which I am truly thankful. I heartily indorse the principles advocated by the SENTINEL, and wish it Godspeed in its good work. We cannot be too zealous and vigilant in a matter so important as the preservation of our civil and religious liberty. And when any set of men, religious or otherwise, attempt, by tampering with our National Constitution, to destroy that liberty which we have so long enjoyed, it is time that we, as American citizens, should assert, in no uncertain terms, our disapproval of so unholy a work.  
I am yours respectfully.

From Wm. P. Folly, State Senator, Lynchburg, Tennessee.  
PUBLISHERS AMERICAN SENTINEL, OAKLAND, CAL.:

Permit me to assure you that I am well pleased with the SENTINEL. When I returned home from Nashville I found the SENTINEL for last year bound in paper had been sent to my address without charge. If the account was misplaced let me know what it is, and I will cheerfully pay it. It is with shame I have to acknowledge the failure of the bill for the extension of religious liberty in this State, so as to allow those who religiously and conscientiously observe the seventh day as the Sabbath to pursue their secular occupations on the first day. I am heartily with the SENTINEL for the utmost religious liberty.

From F. J. Dickman, Judge Supreme Court, Columbus, Ohio.  
PUBLISHERS AMERICAN SENTINEL,

MY DEAR SIRS: I return you my many thanks for your kind and courteous letter of the 11th inst., and for several numbers of the SENTINEL, which came to hand at the same time with your letter. Several articles in the SENTINEL, which I have read, have been to me full of interest and instruction, and I am, I trust, excusable for my curiosity in desiring to know who is the "Ohio boy" who has been so kind and considerate as to have my name placed upon your list. The speech of Senator Crockett I will carefully read, as the subject is very suggestive. I am respectfully yours.

From A. W. Schalck, Attorney, Pottsville, Pennsylvania.  
PUBLISHERS AMERICAN SENTINEL,

GENTLEMEN: Inclosed please find one year's subscription to your paper, which advocates a doctrine to which I cordially subscribe, to wit, that Church and State must be kept separate and apart, if our republic and her institutions are to be preserved.

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# THE AMERICAN SENTINEL

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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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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 interest by people everywhere. We are sure that it may be read with profit in any State, for the same arguments that apply here may be used wherever it is proposed to enact such a law.

THIS winter will be a rallying time for those who are zealous for Sunday laws, all over the land. In many States, efforts will be made to this end. We desire to make the *Sentinel* of special use in every part of the country, and so our friends will confer a favor on us by supplying us with all the information possible concerning any movement which may be started in their respective States toward the enactment of Sunday laws. Give us the particulars in such shape that we can substantiate any statements that we may make, and we will make the *Sentinel* of use to you in your local struggle for the rights of all the people as against the wishes of a class.

JANUARY 1 the Presbyterian ministers of Minneapolis, Minn., held a meeting and decided to inaugurate a Sunday crusade in that State, and also to join in urging Congressional action. It was decided to "wage war against Sunday breakers, and to strike for an era of better laws, and for the better enforcement of existing statutes." Sunday papers were denounced, and Congress was called upon to abstain from patronizing them. It was the sentiment of the clergymen that some more effective legislation was positively necessary,

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.

### The Latest Sunday-law Petition.

THERE is now being circulated quite extensively a petition to the California Legislature, asking that body to enact a Sunday law. From some things, which it is not necessary to name here, we feel as though it is not being circulated as extensively as it might be, and we believe that there is an effort on the part of those who are behind it, to keep its contents a secret from all except those whom they are quite sure will favor it. Be that as it may, we propose to give the matter a little more publicity than it has yet had, and to that end shall give the substance of what is on the petition, with some comments.

The fact that the petition is the work of the California Woman's Christian Temperance Union, is no secret. It is so stated in bold letters on the face of it. Underneath this statement are the words, "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work." Ex. 20: 8, 9. And by the side of this is the following text of Scripture: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20. What logical connection these texts can have with a petition for a Sunday law, is more than we can imagine. They both refer to the seventh day of the week, and not to the first, and this fact is well known by every member of the Woman's Christian Temperance Union. Even if they

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; prohibit barbarous, unseemly, and noisy amusements, such as theaters, processions, concerts, games; and also the opening upon Sunday of all places where intoxicating beverages are sold; also providing, by proper legislation, for the enforcement thereof."

Following this is the blank space for signatures. There are a few points in this to which we wish to call the attention of the people of California, and especially of the honorable members of the Legislature. The first is the statement concerning the "desecration of Sunday." The word "desecration" is the exact opposite of "consecration." Nothing can be *desecrated* unless it has first been *consecrated*. But you will search in vain for any record of the consecration of Sunday. In fact, but few people presume to argue for any express divine sanction for Sunday observance. Therefore "desecration" is not a proper word to apply to Sunday labor or amusement.

But pass by the question of Sunday sacredness. One thing is clearly shown by its use in this petition, and that is, that the petitioners propose to get such a law as will enable them to prohibit anything that would be a desecration of the day if it were sacred. They propose to have a law that will enable them to make people *act* as though they regarded Sunday as a holy day, whether they really think so or not. They want the State to make people who are not religious act as though they were, and to force *their* forms of religion on those who do not believe them.

The required law must "prohibit the car-

rying on of all unnecessary business." Who is to decide what business is necessary, and what is not? The man who carries on the business is the best judge of whether or not it is necessary, but it is obvious that the law would be a dead letter if he were allowed that privilege. "Unnecessary business" is very indefinite. Suppose a man is a mechanic. He has a job on hand which he cannot finish according to contract unless he works on Sunday. He may think that such work is necessary; but our observation of the administration of Sunday laws convinces us that it would not be so regarded by those in power.

We wish especial notice to be taken of the fact that such a law as is petitioned for would naturally lead to religious persecution. We shall prove this on two counts.

First, take the man who conscientiously observes the seventh day of the week. If he is a laboring man, he is obliged to work six days in order to support his family. His conscience will not allow him to work on the seventh day, and therefore, since he must work on Sunday in order to make a week's work, it follows that his conscience obliges him to work on Sunday. His conscientious convictions of duty, first to God, and then to his family, will not allow him to do otherwise. Now if that man shall be punished for his Sunday labor, his punishment will be nothing but persecution for conscience sake. His punishment is solely on the ground that his religion differs from that of his neighbor. This charge cannot by any possibility be refuted. We say that work under such circumstances is necessary, no matter what the nature of the work is. Of course we except the disturbance of any congregation; that is not allowable on any day in the week.

Second, take the man who has not rested on the seventh day. He may make a profession of religion, or he may not. It matters not whether he violates his conscience by working seven days in the week or not. If he sins against God by working on Sunday, then he is answerable to God. Now if he be prosecuted for not keeping Sunday,—that is, for not conforming in that respect to the form of religion held by the majority,—his prosecution will be religious persecution just as much as in the case of a man who in a heathen country should be punished for ignoring the gods of that country. Put them in the best light you can, it is a fact that Sunday laws do logically lead to religious persecution.

A few years ago there was a rigid Sunday law in Arkansas. When it was enacted, it was ostensibly for the sole purpose of closing up the liquor saloons. Did it stop with that? No; it did not even begin with that. Not a saloon was closed; but quite a number of peaceable farmers were persecuted almost to the death. You may say that that persecution was only the work of bigoted persons. Granted; but are you sure that there are no bigoted persons in California? And are you ready to pass a law that will give bigots the power to persecute inoffensive citizens?

Another indictment: The petition calls for

the prohibiting of all barbarous amusements on Sunday. Under this head would be classed prize fighting, cock fighting, and bull fighting. But in this petition the Woman's Christian Temperance Union shows itself to be far behind the times, and behind public sentiment, for there is a law prohibiting such things every day in the week. We have very distinct recollection of reading of several instances in which the police made a raid upon parties engaged in such barbarous sports. The framers of this petition may say that they know this. Then their petition is an insult to the law, in that it asks for its enforcement only on Sunday. In any case, they virtually declare by their petition that barbarous sports are not objectionable, provided they are not indulged in on Sunday. We cannot agree with them; and we believe that in this respect our legislators, even though they be non-professors, will show themselves to be ahead of the Woman's Christian Temperance Union. We do not believe that they will enact a law that will virtually legalize barbarous sports six days in the week.

One word more, concerning the matter of closing saloons. When we urge that such a law as is desired virtually sanctions the keeping open of saloons on six days of the week, we are told that the law is demanded in a special manner on Sunday, because people are idle then, and there is more opportunity for them to be decoyed into the saloon. The fallacy of this plea may be seen by the fact that people are no more idle on Sunday than they are at night during the week, and especially on Saturday night after six o'clock. Many a laboring man spends all his wages on Saturday night, yet the petition makes no note of this. The simple fact is this, and it cannot be denied, that they want to have Sunday strictly observed as a day of rest and worship; and all the plea that the law is desired in behalf of temperance, is nothing but a blind. It has not the first principle of temperance in it. We believe that the law-makers of this State are too intelligent to be deceived by any such pretensions.

We have made this article long enough, and have only considered the *face* of the petition, and that is not half of the document. We shall consider the remainder of it elsewhere, under the head of, "The Back of that Petition."

E. J. W.

#### Exalting Themselves Above God.

EVERY man is a free moral agent so far as human authority is concerned. God alone has the right to hold him responsible for the exercise of his choice in matters of morality and religion. If it was according to the will of God that a man should give up this right of choice to any individual or nation, then God could no longer hold him responsible; *for no person can be held responsible for the exercise of his choice in a matter wherein his liberty of choice has been removed.* Thus the advocates of national Christianity are working to take away man's moral responsibility to God.

A. DELOS WESTCOTT.

#### How Are the Powers That Be Ordained?

THE Scripture says that "the powers that be are ordained of God." How is it done? Is it direct and miraculous, or providential? Jeremiah 27:1-8 shows that the power of Nebuchadnezzar as king of Babylon was ordained of God. Did God send a prophet or a priest to anoint him king? or did he send a heavenly messenger, as to Moses and Gideon? Not at all. Nebuchadnezzar was king because he was the son of his father, who was king. How did his father become king? Thus: In 625 B. C. Babylonia was but a province of the empire of Assyria, and Media was another. Both revolted at once. The king of Assyria gave Nabopolassar command of a large force, sent him to Babylonia to quell the revolt, while he himself led other forces into Media, and put down the insurrection there. Nabopolassar did his work so well in Babylonia that the king of Assyria rewarded him with the command of that province, with the title, king of Babylon. Thus we see Nabopolassar received his power from the king of Assyria. The king of Assyria received his power from his father, Asshurbanipal. Asshurbanipal received his from his father, Esarhaddon. Esarhaddon received his from his father, Sennacherib. Sennacherib, from his father, Sargon, and Sargon received his from the troops in the field, otherwise from the people. Thus we see that the power of the kingdom of Babylon and of Nebuchadnezzar the king, or of his son, or of his son's son, was simply providential, and sprung ultimately from the people.

Take, for instance, Queen Victoria, queen of Great Britain. How did she become so? Simply by the fact that she was the first in the line of succession when William the Fourth died. Through one line she traces her royal lineage to William the Conqueror. But who was William the Conqueror? He was a Norman chief who led his forces into England in 1066 and established his power there. How did he become a chief of the Normans? The Normans made him their chief, so that in that line it is clear that the power of Queen Victoria sprung from the people.

Take the other line. The house that now rules Britain, represented in Victoria, is the House of Hanover. Hanover is a province of Germany. How did the House of Hanover get into England? When Queen Anne died, the line of succession was George of Hanover, who became king of England under the title of George the First. How did he receive his princely dignity? Through his lineage, from Henry the Lion, son of Henry the Proud, who received the Duchy of Saxony from Frederick Barbarossa, in 1156. Henry the Lion, son of Henry the Proud, was a prince of the House of Guelph, of Suabia. The father of the House of Guelph was a prince of the Allemanni, who invaded the Roman Empire and established their power in what is now Southern Germany, and were the origin of what is now the German nation and empire. But who made this man prince? The savage

tribes of Germany. So that in this line also the royal dignity of Queen Victoria springs from the people.

Besides this the imperial power of Queen Victoria as she now reigns is circumscribed, limited by the people. It has been related, and we have seen it in print, although the story may not be true, yet it will serve to illustrate the point, that on one occasion Gladstone, while Prime Minister and head of the House of Commons, took a certain paper to the queen to be signed. She did not exactly approve of it, and said she would not sign it. Gladstone spoke of the merit of the act, but the queen declared she would not sign it. Gladstone replied, "Your majesty must sign it." "Must sign it!" exclaimed the queen, "Must sign it! Do you know who I am? I am the queen of England!" Gladstone calmly replied, "Yes, your majesty, but I am the people of England." And she had to sign it. The people of England can command the queen of England. The power of the people of England is above that of the queen of England. She, as queen, is simply the representative of their power.

They are not personal sovereigns in themselves who are referred to in the words, "The powers that be are ordained of God." It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel there never has been a ruler who has justly ruled on earth, whose dignity was not derived from the people, either express, or permissive. It is not any particular sovereigns whose power is ordained of God, nor any particular form of government. It is the genius of government itself. The absence of government is anarchy. Anarchy is only governmental confusion. But the Scriptures say, "God is not the author of confusion." God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self-protection, which is the first law of nature, which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth; and it is for men themselves to say what shall be the form of government under which they shall dwell. One people has one form; another has another. This genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God, and the Declaration of Independence simply asserted the eternal truth of God when it said, "Governments derive their just powers from the consent of the governed." Whether it be exercised in one form of government or another, it matters not. The governmental power and order thus ordained is of God.

If the people choose to change their form of government, it is the same power still, and is to be respected still. The power is still ordained of God in its legitimate exercise, in things pertaining to men and their relation to their fellowmen; but no power, whether exercised through one form or another, is ordained of God in things pertaining to God, nor has it anything whatever to do with men's relations toward God.

We have before shown that the Constitution of the United States is the only form of government that has ever been on earth that is in harmony with the principle announced by Christ, demanding of men only that which is Caesar's and refusing to enter in any way into the field of man's relationship to God. This Constitution sprung from the principles of the Declaration of Independence, and on this point simply asserts the truth of God.

The American people do not appreciate to the one hundredth part the value of the Constitution under which they live. They do not honor in any fair degree the noble men who pledged their lives, their fortunes, and their sacred honor, that these principles might be our heritage. All honor to those noble men. All integrity to the principles of the Declaration of Independence. All allegiance to the Constitution as it now is, under which we live, which gives to Caesar all his due, and leaves men to render to God all that they, instructed by the word of God, guided by their own conscience, enlightened by the Spirit of God, may see that he requires of them. May the sweet face of Heaven shine in infinite pity upon the poor deluded souls who think they are doing God service in their efforts to subvert the Constitution and men's liberties under it, by a religious amendment. And may Heaven's twice blessed mercy be on and about the poor people who have respect for Jesus Christ and their right to worship God, when these people shall have accomplished their purpose.

A. T. J.

### The Back of that Petition.

ON another page we made some comments on the petition for a Sunday law, which is now being circulated in this State, showing up some of its bad features. We now propose literally to examine the other side of the matter. Following is an exact copy of what is on the back of the petition, emphasized words and all:—

#### California the Only State in the Union Without a Sunday Law

[EXCEPT THE STATE OF NEVADA.]

We propose to have one; to that end will you kindly see that this is printed in the local papers in your place, and get editorials in favor of it, and distribute the papers with the same largely, and send for Petitions and secure all the signatures possible.

SAN FRANCISCO, CAL., December 1st, 1888.

#### Dear Friends:

The repeal of the Sunday Law has robbed us in this State of our day of rest—the kindest gift of God to the toilers of earth—the sweetest day of the week to the worker, and every virtuous home.

How long shall we remain in bondage to Sunday desecrations, open saloons, and all the orgies consequent upon these wicked practices on God's holy day?

Let us have one quiet rest day in seven, when all men shall close up their secular business, or such as is not necessary to be carried on during that day.

That each may have a day with their families and worship God in accordance with the dictates of their own consciences, uninterrupted by noisy street parades emanating from open saloons, or where intoxicating drinks may be sold and drank on the sacred Sabbath.

Unless the Sabbath is observed, we are on the way to Spanish bull-fights after the Lord's Supper, and the riot and doom of Gomorrah in the end.

The Sabbath was ordained by God at creation,

expressly to minister to man, this noblest being, and his immortal interests.

Let us keep the window of the Sabbath open between earth and Heaven, lest earth become the vestibule of hell.

The hand lifted against it is feeling for one of the central pillars that prop the temple of American liberty.

Let the Sabbath be overthrown, and all other moral restraints would soon fall with it, and Paris, Babylon, Sodom, would soon finish the story.

Let the American Sabbath, radiant with more than natural sunshine, brighten onward into earth's millennial rest and glory.

If we want to diminish crime, pauperage, and taxation, to lighten the people's burdens and to increase their power to bear them, then stand fast by the American Sabbath. It is the common law of our land; let it be of our hearts also.

That which demoralizes and debauches the people ruins the nation.

The Christian Sabbath has done more for America than all her fertile soil, her fine climate, her rivers, lakes, forests, gold-mines, or coal.

It has civilized and ennobled her men, purified and exalted her women, and taught her children to revere the name of their country next to that of their God.

We appeal to you in behalf of "God and Home and Native Land," to petition the Senate and Assembly of the State of California to grant to the people of this golden land a Sunday Law, that shall give to rich and poor alike a day of rest. A day in which we can serve God according to the dictates of conscience.

Respectfully yours,

MRS. M. E. CONGDON,  
Supt. Dept. Legislation and Petitions,  
California Woman's Christian Temperance Union.

It will be seen from the very first paragraph that the framers of the petition mean business. "We propose to have one," say they, in reference to the Sunday law. Well, if printing their document in the local papers will be any help to them, they are welcome to our services.

Pay special attention to the first paragraph of the address. It says: "The repeal of the Sunday law has robbed us in this State of our day of rest." We wonder if that is the reason why some of the good women of the Woman's Christian Temperance Union are occasionally found engaged in secular labor at their places of business on Sunday. If what they say means anything, it means that they cannot rest since the Sunday law was repealed. We are not chiding them for their neglect to rest on Sunday. They have a perfect right to work, for in this State there is no law, either human or divine, which forbids them. But what folly to say that the repeal of the Sunday law has robbed them of any rest. It is the veriest cant, designed to arouse the sympathy of the legislators for the poor women of the Woman's Christian Temperance Union, who find it impossible to take their much-coveted rest on Sunday, because there is no law to compel them to! This resting on Sunday must be a terrible thing, since it requires a law to drive them to it.

But it isn't for their sakes after all that they want the Sunday law. They can keep Sunday just as well as they ever could, if they want to. It doesn't make any difference how much somebody else may work or play; that doesn't hinder them from resting. We know hundreds of people who find no trouble whatever in resting on the seventh day of the week, yet there never was a State law enforce-

ing its observance, and it is with the majority of people the busiest day in the week. No: it isn't because the good women of the Woman's Christian Temperance Union cannot rest to their hearts' content, but because they have not the power to compel somebody else to rest, that they make this petition. We submit that others are as well qualified to judge when they need rest, as these people are to judge for them.

The second paragraph is worse yet. Note it carefully: "How long shall we remain in bondage to Sunday desecrations, open saloons, and all the orgies consequent upon these wicked practices upon God's holy day?" Really these good women are worse off than we supposed. They need a crusade started in their behalf. In bondage to Sunday desecration, open saloons, and all the orgies that are consequent thereupon! Something ought to be done to deliver them from this bondage of corruption. We don't know of anything better than the preaching of the gospel. We don't like the role of the Pharisee, but we cannot refrain in this connection from saying how thankful we are that we are not in a like condition. We will tell the truth, even though it savor of boasting. We have lived in California since long before the Sunday law was repealed, and we have never been in bondage to any open saloon, nor to any of the consequent orgies. We have been a free man in this respect. Will our friends excuse our light treatment of this matter? It is too absurd for serious consideration.

Next follows an appeal for the suppression of all secular business, in order "that each may have a day with their families, and worship God in accordance with the dictates of their own consciences." Again we say, too bad! What pitiful straits these people are in, to be sure. Truly they must be in a most galling bondage, when it requires a State law to enable them to act according to the dictates of their own consciences. We imagine that the trouble is with their own consciences. Is it possible that any thinking man cannot see through this pitiful plea? They talk as though there were a law compelling people to do business on Sunday. One would imagine that those who would like to keep Sunday are held back by oppressive laws, instead of being left as free as the wind to do as they please. But this is just the trouble. They are not content to be free to do as they please; they want everybody else to be compelled to do just as *they* please. They cannot enjoy liberty unless they can use their liberty to oppress somebody else. And this shows that they know really nothing of what true liberty is.

We did think that in the first and second paragraphs they made about as humiliating confessions as could be asked of anybody, but the fifth paragraph reveals a much worse condition. They say: "Unless the Sabbath is observed, we are on the way to Spanish bull-fights after the Lord's Supper, and the riot and doom of Gomorrah in the end." Who would have imagined such a thing of those eminently pious women? We certainly never

should, although we have been accused of charging them foolishly. But the "we" must refer to the women of the Woman's Christian Temperance Union, for it is signed by a representative of the Union. Whether or not it includes the "Dear Friends" to whom the petition is sent, we cannot say. If it does, we wish to be counted out, for we are not on the way to a Spanish bull-fight, or any other kind of a fight. And we here state our positive conviction that the man who does not keep Sunday, but who nevertheless minds his own business, is a good deal farther away from Spanish bull-fights and the like, than are the persons who need a State law to make them keep Sunday "in accordance with the dictates of their own consciences."

From the paragraph which says that Sunday has civilized and ennobled the men of America, and "purified and exalted her women," we have additional evidence that they fear lest they shall speedily be drawn away to barbarous amusements, unless the State shall interpose a Sunday law. They present themselves before the Legislature in the attitude of supplicants pleading for a law which will preserve them from disgrace.

Actually we don't believe that these women fear anything of the kind, although that is what they say. If they were not so anxious to cover up the real intent of their movement, they might be kept from involving themselves in so many absurdities.

Just one more point: It is stated that "the Sabbath was ordained by God at creation expressly to minister to man, this noblest being, and his immortal interests." So it is the "immortal interests" of man that they want to have the State take in hand. Now we submit that if the California Legislature does its duty by the mortal interests of the citizens of California, it will have its hands full for this session, without legislating for the world to come. "The whole boundless universe" isn't theirs yet.

But notwithstanding the statement that the Sabbath was ordained by God at creation, they go on in subsequent paragraphs to call for the enforcement of "the American Sabbath." Was it the American Sabbath that God ordained at creation? Our Bible says that it was "the Sabbath of the Lord." It is curious how things do get mixed in these petitions, but it is due, no doubt, to the bondage in which the framers are held.

Well, we think that we have dissected this affair sufficiently for this time. Put into plain language, it means just this: "We are determined to have Sunday kept, in form at least, because we want it so; and we cannot rest, in spirit, until everybody else shall be compelled to do just as we profess that we ought to do." We do not believe that the Legislature will pay attention to any such flimsy, self-contradictory, and manifestly selfish plea as that.

E. J. W.

"WHEREVER and whenever religion is blended with government, it must necessarily be degraded into a mere ecclesiasticism, and so rendered hopelessly incapable of taking one single step in advance of the laws in the enlightenment and regeneration of mankind."

### Sunday Parades.

In the Washington Sunday Convention Dr. Crafts in speaking against Sunday parades in the army said: "Sunday parades make Sunday the most laborious of the week."

This statement is like a good many others made by that gentleman; it is simply untrue. The writer of this note spent five years in the regular army, and he knows that Sunday *with the parade* is the least laborious day of the week. Sunday is always the easiest day to the regular soldier. But what are these Sunday parades which are such a dreadful persecution to the American soldier, and which so outrage his rights of conscience? This: Generally there is an inspection of quarters, soldiers, arms, and accoutrements at 9 o'clock Sunday forenoon. And at this the troops are generally called into ranks for perhaps a half an hour. With this exception and the exclusion of the regular guard, there is literally nothing at all for the soldier to do from sunrise till sundown on Sunday. He is not called upon to do anything. At sundown there is the regular roll-call, when every soldier must again fall into rank to answer to his name. At this time also, especially in large garrisons and garrisons near cities, there is generally a parade. The whole time occupied is not much if any more than half an hour. They 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.

As a matter of fact, the case was exactly the reverse of this. The matter was before the people for nearly a year. Following is a brief history of the case:—

Some of the church people sought to rigidly enforce the Sunday law. They entered into it with enthusiasm, and thought they saw success just ahead. Some of them made boasts of what they would do to those who had the presumption to work on *their* Sabbath. Arrests were made by the wholesale. A few convictions were obtained in different parts of the State, for the movement was general. One or two cases were appealed to the Supreme Court. Thus the matter attracted the attention of everybody, and the eyes of many in distant States were turned toward California.

Of course there was opposition. It was the year of a State election, and the Republican party of California espoused the Sunday cause. At the State Convention a plank in favor of the Sunday law was adopted with the greatest enthusiasm. No other plank in the platform received one-fourth the attention or applause that that one did. When the Democratic Convention was held, that party declared for the repeal of the law. This was the sole issue between the two parties in California that year, and the campaign was a most exciting one. For months the principal topic of conversation was the Sunday law. The papers were 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

have a fair trial before the people, and if the majority want a Sunday law, it will appear. But let no one seek to appeal to sympathy by pleading that a fair trial was not had six years ago.

We are well aware of the fact that an effort is being made to push the matter of a Sunday law through this Legislature as quickly and quietly as possible; but we shall do our part towards securing a full and free discussion of it. Of the meeting to influence legislation in behalf of the Sunday law, we shall have something to say next week. E. J. W.

### "Shall the Constitution Be Modified?"

THIS is the question which the New York *Independent* has been propounding to some of the most prominent men in the country. The *Independent* asked: "Has there been such advance in political science and such development of this Nation during the past hundred years, as to demand any considerable modification in our Constitution? If so, in what lines should it be made?" After asking in particular if there should be a readjustment of the executive and legislative branches of the Government to each other, the *Independent's* letter closed with these words: "Please treat the question from your own point of view, and follow your own lines of thought," thus leaving every man free to suggest any change which, in his mind, the Constitution might need.

The *Independent* of January 10 contains several replies to the letter of inquiry, and some of them are so exceedingly pointed that we print them here. We first quote from the short letter of that eminent scholar and historian, Hon. George Bancroft. He says:—

"I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed, it is in ourselves, that we may more and more respect that body of primal law."

Good! Such an answer does honor to the man who made it. Would that National Reformers might take a few lessons in political economy from George Bancroft. There is more of sound sense and the science of good government in that short answer than in all the volumes of National Reform literature.

We next quote the words of Justice Bradley, of the United States Supreme Court. He says, "I would have no change," and adds:—

"I think it is a most happy arrangement that sudden whiffs and gusts of popular feeling are not always able to execute and carry out the rash purposes with which they are inspired."

Still more pointed is the following from Justice Gray, of the United States Supreme Court:—

"I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our Government by proposing constitutional amendments as often as there is supposed to be a disturbance in its practical working."

Better still is the following answer by Mr. Justice Blatchford, of the Supreme Court of

the United States. We quote his letter in full:—

"I am satisfied with the Constitution as it is. It cannot be bettered. Constitution tinkers are in a poor business. If there are ills, it is better to bear them than fly to others that we know not of."

Of course this is rank atheism in the eyes of National Reformers, but it is so much the better on that account. That which they call heresy is the real, true religion of the Bible.

One more quotation closes the list. It is the last paragraph of a long letter by Francis Wharton, LL.D., and is as follows:—

"The Constitution itself requires no amendment, but what is required is the removal from it of the patches impairing its symmetry, its comprehensiveness, its elasticity, its durability, which have been imposed on it by the judiciary."

These are all good utterances. It is a good thing to know that the sound, thinking men of the Nation are in favor of preserving the Constitution as it is; but, alas! "Israel doth not know; my people doth not consider."

### Whose Country Is This.

At the convention of the National Woman's Christian Temperance Union, last fall, Mrs. Mary T. Lathrop made one of the principal speeches, in the course of which she said, addressing the press and politicians of New York:—

"You have sold out our civilization by the sea-coast, have imported pauper labor, for fear you would have to pay honest wages to workmen. The manufacturers of this country, who are falling on the necks of laboring men with many tears during this political campaign, have been sending their paid agents over to Europe to bring this kind of people here, until you have trodden on our Sabbath, and sold out our civilization in these great Eastern populations to the Philistines."

It seems as though people are getting pretty well advanced, when they can reprove others for treading upon "our Sabbath." God pronounces a blessing upon those who turn away their foot from the Sabbath, from doing their pleasure on his holy day; and when the American people shall enact laws against the violation of *their* Sabbath,—the rival of the Sabbath of the Lord,—we cannot see how much better they will be than the man of sin, "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped." Then we shall have not only Papal Rome, but Papal America.

### As to the Sunday Papers.

WHEN the subject of annihilating Sunday papers was under discussion by the preachers day before yesterday, various remedies were proposed. One of them was that the ministers should not print the notices of their services in the Sunday papers—boycott them, in short. That is an old story,—

Said Aaron to Moses,  
Let's bite off our noses.

Somehow they always get in. Some deacon or elder, more interested in the business than in the spiritual welfare of the church, and who knows that advertising is the life of all enter-

prises, comes around, and, explaining that the minister is a little high-strung and old-fashioned in his notions, asks for an insertion of the notice.

Another remedy was that the papers be shown that their financial interests would be promoted by stopping the obnoxious issue. That was tried once in this city. During the early part of 1866 there was a three weeks' revival meeting in the Methodist Church Block. The evils of Sunday papers were dwelt on. Efforts were made to convert the offenders. It was stated that if any publisher would reform he could be sure of the solid and profitable backing of a great share of the community. One paper tried it. Its sole reward was a large assortment of resolutions, thanks, and prayers. It lost a number of the subscribers it had, and gained no new ones to speak of. It was a victim of what the worldly would call "a confidence game." After trying it a while it resumed its Sunday issue, and intends to continue its publication indefinitely.—*Chicago Tribune, November 23, 1888.*

The following words of appreciation of the AMERICAN SENTINEL, and of sympathy for its work, are from the bishop of Hayti:—

"Permit me to say how heartily I agree with you in deploring the movement (characterized, as I believe, with more zeal than knowledge), which seeks to procure Sunday legislation by the Congress of the United States, as the same has begun to take form in the Blair Bill and Amendment to the National Constitution. Such a mixture of political and ecclesiastical functions in society, embodied in this legislation, from my point of view, is nothing less than the Babylonian adultery and spiritual apostasy hinted at by the apostle Paul, and so fully delineated by John, the revelator. Hence, I applaud you with all my soul for having sounded the tocsin and lifted the warning voice to put the people of the United States on their guard against this awful danger, so insidiously being sprung upon them, and I not only wish you hearty success in accomplishing that end, so as to avert the danger, if it still be probable, but I also pray the Giver of all grace to let his blessing rest upon your laudable endeavors in this direction. At any rate you will have the satisfaction of having done your duty under the circumstances to the best of your ability; and your sure reward for having so done will rest with Him who is faithful and true, whether men will hear or whether they will forbear."

The following estimate of the Blair Sunday Bill is correct. It is taken from a letter written by the editor of the *Daily Democrat*, of Grand Rapids, Mich.:—

"I do not think there is or can be any question about the unconstitutionality of the Blair Sunday Bill. Technically, I think there is no question; and, so far as broad fundamental principles are concerned, the movement is certainly one which violates the most vital of the inherent principles on which our Government was founded, and is one of many modern attempts to crystallize and petrify the shell of a religious system, the true essence of which is rapidly evaporating.

"Of course, as the essence disappears, the importance increases in the minds of some of strengthening the shell, of preserving intact the outward forms and non-essentials.

"It is a symptom of religious ossification."

# THE Signs of the Times

FOR 1889.

A Sixteen-Page Paper, Published Weekly, at Oakland, Cal.

FOR THE



International Tract Society.



WITH the beginning of the year 1889 the SIGNS OF THE TIMES entered upon its fifteenth volume, which the publishers are determined shall be the best ever published. It will consist of fifty numbers of sixteen pages each, making, in the course of the year, 800 pages of the choicest reading matter, classified each week as Editorial, Missionary, Sabbath-school, Temperance, General Matter, and Secular and Religious News, besides Editorial Notes.

## EDITORIAL DEPARTMENT.

The editorial force upon the SIGNS OF THE TIMES has been increased, and for this and other reasons the publishers feel warranted in promising for this year a greater amount and a better variety of matter in the Editorial Department than ever before. In this part of the paper will be discussed in an interesting and readable manner the various phases of practical Christian life and doctrine, embracing the evidence of the divinity of the Scriptures; the fulfillment of prophecy; the signs of the times; the harmony of the law and the gospel; together with everything that pertains to a thorough knowledge of our duties to God and to each other. Educational, social and political questions will also be discussed, the latter, however, only so far as they relate to matters of religion, for with politics as such the SIGNS has nothing to do.

## THE SABBATH-SCHOOL DEPARTMENT.

The Sabbath-school Department will be largely a running commentary, by the editors, upon two series of lessons, one of which is the regular International Series. These lesson notes will be of such a character that they will not only be of great service to students in the preparation of their lessons, but will also be perused with interest and profit by the general reader.

## MISSION DEPARTMENT.

In the Missionary Department will be published reports from the various mission fields, both home and foreign, together with brief descriptions of the fields and their wants.

## TEMPERANCE DEPARTMENT.

In the past no part of the paper has met with more favor than the Temperance Department. Many temperance societies have used the SIGNS regularly in their meetings, and the publishers hope to make this feature of it still more interesting in the future than it has been in the past. This Department will contain not only the very best temperance matter obtainable, but also short articles relating to the preservation of health, including the discussion of proper food and dress, and correct habits of working, eating, sleeping, etc.

## HOME CIRCLE DEPARTMENT.

This department is fully described by its name. In it will be published short stories of an elevated character, besides short sketches of history, travel, and biography. Altogether, it will be a most interesting and instructive part of the paper, especially for the young folks, though all can read it with profit.

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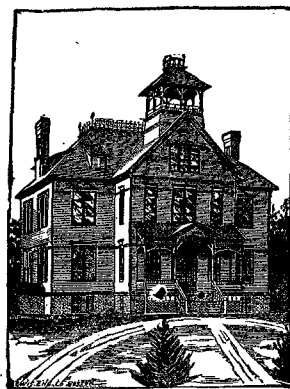
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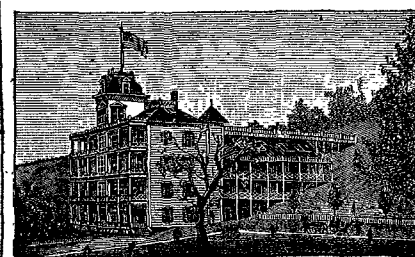
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# The American Sentinel.

OAKLAND, CALIFORNIA, FEBRUARY 6, 1889.

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

NEXT week we shall publish in full, the letter which Cardinal Gibbons wrote to W. F. Crafts, on the strength of which 7,200,000 names were counted as affixed to the petitions for a National Sunday Law. The letter itself is the most complete refutation of the claim that the Cardinal signed the petition officially in behalf of the Roman Catholics. But our comments upon the letter will accompany it next week.

THE Minneapolis Tribune, of October 31, says:—

"The Pope advises peaceful agitation by Catholics in America, looking to the restoration to him of temporal power."

And in their efforts to restore to the Pope his temporal power in Rome, they will be sure to secure their own political power in this country; and the political religionists of Protestantism are helping them.

THE Union Signal, the organ of the National Woman's Christian Temperance Union, gives the AMERICAN SENTINEL a notice, and says of it, among other things, "The paper antagonizes the very things we advocate." We are sorry to know that. The AMERICAN SENTINEL antagonizes nothing except union of Church and State, or religious legislation by the civil Government, which is the same thing. The Union Signal evidently understands this, for it mentions "religious legislation" as the thing to which the SENTINEL is opposed, and therefore it declares itself an advocate of such legislation. We have been severely censured for saying this in the past, but we hope we may be absolved now that the organ of the W. C. T. U. has declared for union of Church and State.

NEXT week the Sentinel will contain, among other live matter, a quite full report of the proceedings of the meeting held in Oakland, January 22, for the purpose of influencing legislation in behalf of a State Sunday law, and also a review of the remarks of Senator Blair before the U. S. Senate, December 21, in behalf of his Educational Amendment Bill. These will be articles that nobody will want to miss. When you have read them, lend your paper to your neighbor. Better still, induce him to subscribe between now and then, so that he will have the Sentinel for himself, and then you can lend yours to somebody else. But then the same thing would work with him, too, and you ought to keep your papers for future reference. We don't see any other way for you to do than to induce everybody near you to subscribe. See if you cannot do that.

A GENTLEMAN writes to us from a town in Illinois, to state that he has been a lay member of the M. E. Church for seventy years, and has never heard either a minister or a lay member express a desire for a union of Church and State. We don't doubt his word in the least, but it doesn't prove anything. Fifty men might swear that they never saw a certain other man commit a theft, and yet that other man might be a highway robber. One man's ignorance can never be used as an offset to another's knowledge. We have heard and seen such a wish expressed many times. And what is more to the point, there are thousands who would indignantly repudiate any such desire, who are nevertheless zealously working for the same object under another name.

IN our last issue but one we mentioned the great pressure upon the columns of the SENTINEL, and said we hoped that a change might soon come in the shape of more frequent publication. The change has come sooner than we dared hope, and with the last number we began the weekly publication of the SENTINEL. This volume will consist of forty-eight numbers, of which this is the second. We are sure that our friends will be glad for the change. For twice the money that they have been paying, they will receive nearly four times as much reading matter. This, of course, is not financially to the benefit of the publishers, but we hope that our efforts will meet with so hearty a response in the way of subscriptions, that the loss will be counterbalanced.

THE Catholic Home, a paper published in Chicago, referring to the movement which is getting under headway in that city, "to abolish the Sunday slavery, and to suppress Sunday crime," says the Catholic sentiment in that city, which has lain so long dormant under flagitious outrage, is now awakening and is anxious to do battle for home and altar, and declares that new vigor will now be put into the struggle of good citizenship against anarchy. The statement that the movement is for the suppression of "Sunday crime," shows what their idea of good citizenship is. It is strange that they cannot see that such a movement, instead of being against anarchy, is in reality in favor of disregard to the laws; for by their opposition to "Sunday crime," they give tacit leave to criminals to break the laws on other days with impunity.

IN the recent Illinois Sunday Convention, Dr. Herrick Johnson, in a speech against Sunday newspapers and special Sunday trains, exclaimed: "Oh, for the breath of the Puritan! Oh, for a little of the Puritan Sabbath!" When it is remembered that in the days of the Puritans everybody was compelled to attend church on Sunday, it will be seen that our conclusion that the Blair Sunday Bill is in reality a bill to increase the attendance at church, is fully warranted. The following items from the laws of the Puritans of Connecticut will show what may be expected when the churches, under the leadership of

such men as Dr. Johnson and Dr. Crafts, combine to revive Puritan customs and the Puritan Sabbath:—

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion."

"No man shall hold any office who is not sound in the faith and faithful to this dominion; and whoever shall give a vote to such a person shall pay a fine of one pound. For a second offense he shall be disfranchised."—*Clarke's History of Intolerance.*

That is a picture of the final result of the legislation which Senator Blair has introduced; the people who read this will not have to live many years before they see the reality.

OUR watchful and vigorous contemporary, the American Sentinel, of Oakland, is making a valiant war against the fanatics who are attempting to chain us to a national or Christian Sunday. Although the movement is led by a false Shepard [Col. Elliott F.], and although the whole thing is false, all liberty-loving people should remember that falsehoods often prevail when not checked by truth.—*Jewish Times and Observer.*

THE business of Sunday legislation, or rather the attempts thereat, is now thriving in this State. A bill has already been introduced into the California Senate, making it a misdemeanor to conduct, maintain, or open, a bull-fight, bear-fight, prize-fight, cock-fight, horse-race, gambling-game, or to conduct or visit a dive or melodeon on a Sunday. No doubt the framer of that bill thinks that he has done a very pious act, and is blissfully unconscious that by that very act he has virtually declared that it is all right to do any of those things on any other day than Sunday. Thus a premium is put upon vice, by the very law which is claimed to be opposed to it. And this will always be found to be the case in religious legislation by the State. It ever has been and ever will be only a cloak for the commission of greater crimes than were committed before.

FOLLOWING is the Roman Catholic idea of popular education, as set forth by the Catholic Review of April, 1871:—

We do not indeed prize as highly as some of our countrymen appear to do, the ability to read, write, and cipher. Some men are born to be leaders, and the rest are born to be led. The best ordered and administered State is that in which the few are well educated, and lead, and the many are trained to obedience.

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# THE AMERICAN SENTINEL.

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

VOLUME 4.

OAKLAND, CALIFORNIA, FEBRUARY 13, 1889.

NUMBER 4.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
PACIFIC PRESS PUBLISHING COMPANY,

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18 POST ST., SAN FRANCISCO, CAL.;  
12TH & CASTRO STS., OAKLAND, CAL.

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

SPECIAL CORRESPONDENTS:

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

THE *Christian Statesman* says: "We recognize the ability of the AMERICAN SENTINEL, published in Oakland, California, against the cause of National Reform, and we admire the consistency with which it follows its own premises to their uttermost conclusions."

We highly appreciate that recognition. We never did bear any malice to our opponent; and since we have succeeded in raising its estimation of us from contempt to respect, it is barely possible that we may induce it to listen to reason on some points. At any rate, if consistent opposition to National Reform will do the work, we are sure of keeping its respect and admiration.

"WHAT can be done to stem the tide of rampant immorality, which is rising all around us?" was the subject of discussion at a recent meeting of ministers. This is a question which is attracting much attention of late, and the usual solution is an appeal to civil law. It is strange that none of them ever think of following the rule laid down by the apostle Paul, for use in such cases. He wrote to Timothy of a time when people would not only be immoral, but would choose teachers who would wink at, if not pander to, their lusts, and his injunction was, "Preach the Word?" That old pioneer of Christianity knew of no other way to combat immorality. He said that the weapons of his warfare were "not carnal." But now the appeal is constantly to the civil law. What has caused the change? Is it that men are so differently constituted now that the gospel cannot affect them? or is it because the ministers have not the same gospel that Paul preached.

LET it be distinctly understood that we quote in the SENTINEL no extracts from journals opposed to National Reform aims. Not that we do not print selected articles opposed to that work, but we make no statements concerning its aims, and what is being done or is proposed to be done, except what we glean either from official organs, or from journals friendly to that cause. This gives those statements, damaging as we show them to be, additional weight. We propose to convict them on their own testimony. Readers of the SENTINEL may depend on it that the aims of

those who are working to secure religious legislation are accurately represented by it. And here we wish to call attention to one fact, and readers of the official organs of the National Reform Association will uphold us in the statement, that if you want to get a full, accurate, and comprehensive view of the principles of what is called National Reform, you must take the AMERICAN SENTINEL. You will find it nowhere else. Send for the first three volumes, and read up on the subject.

It is possible that some may think we have strained a point in our article on another page, entitled, "A Sign of the Times," and that Sunday laws will never be so rigidly enforced as to lead to a man's house being searched to see if he is quietly at work. But we have not drawn on our imagination in the least, for in Belleville, Ontario, a man was recently prosecuted and fined for keeping open his photograph gallery on Sunday. We might state, incidentally, that this man is a conscientious observer of the seventh day. This reminds us that in nearly every case of prosecution for working on Sunday, of which we ever heard, the victim was a seventh-day keeper. And this is one of the things that confirms us in the belief that the prime factor in the enactment and enforcement of all Sunday laws, is sectarian bigotry. If the people who so zealously work for such laws, would openly declare that they want to have a chance to vent their spite on those who differ with them in faith, we could have more respect for them than we can when they cover their real desire under a pretense of wanting temperance.

### The Gospel of Christ is Not a Political System.

THE National Woman's Christian Temperance Union Convention for 1888 passed the following resolution:—

*Resolved*, That Christ and his gospel as universal king and code should be sovereign in our government and political affairs, and that obedience to his law is the only path to political righteousness and peace."

Is it true that Christ is a divine politician? Is it true that he is a political king? Is it true that the gospel of Jesus Christ is a political code? Is it true that political righteousness and peace are the objects of his law? It is *not* true. Not one of these things is true. The idea of the resolution is as far from the truth as anything could possibly be and not be downright blasphemy.

For the sake of illustration, let us put this resolution to the test. Suppose the gospel were adopted as the code of this land. It would then be the bounden duty of every court to act according to the code.

There is a statute in that code, which says, "If thy brother trespass against thee, rebuke him; and

if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Remember, they have resolved that this shall be the code in our Government. Suppose, then, a man steals a horse. He is arrested, tried, and found guilty. He says, "I repent." "Thou shalt forgive him," says the code, and the Government must conform to the code. He is released and repeats the act; is again arrested and found guilty. He says, "I repent." Thou shalt forgive him. And if he does it seven times in a day, and seven times in a day turns to the court, saying, "I repent," the court must forgive him; for so says that which the Woman's Christian Temperance Union has resolved should be the governmental code.

It will be seen in an instant that any such system would be destructive of civil government. This is not saying anything against the Bible, nor against its principles. It is only illustrating the absurd perversion of its principles by these people who want to establish a system of religious legislation here. God's Government is moral, and he has made provision for maintaining his Government with the forgiveness of the transgression. But he has made no such provision for civil government, and no such provision can be made. No such provision can be made and civil government be maintained. The Bible reveals God's method of saving sinners against his moral Government; civil government is man's method of preserving order, and has nothing to do with sin, nor with the salvation of sinners.

But that such a mixture would be destructive of civil government, is not all; it would be destructive of the gospel as well. For when the gospel of Jesus Christ is brought down to the low level of politics, and is made an element in political contests, it is destroyed; its whole spirit is perverted, and in a little while the profession of it is only used to sanctify all manner of ambitious scheming. The gospel of Jesus Christ, maintained upon the high plane where Christ has placed it, is the best thing the world ever saw or ever can see. But that gospel perverted, and degraded to the low level of human pride; made an instrument of worldly ambition, and used to sanctify human passions, human caprices, and political strife, becomes the worst evil that ever afflicted a people. The one is the mystery of godliness, worthy only of the supremest effort of the mind to understand, the most devout reverence of the soul to contemplate, and the constant, sincerest effort of the life to imitate. The other is the mystery of iniquity, worthy only of the eternal abhorrence of every intelligent creature.

In the face of the Saviour's express statement that his kingdom "is not of this world," the Woman's Christian Temperance Union declares

that he "shall be this world's king; yea, verily, THIS WORLD'S king;" king of its courts, camps, commerce, colleges, cloisters, and constitutions. It declares that this kingdom of Christ "must enter the realm of law through the gateway of politics." The Union demands the ballot in the hands of women, in order to turn this Government into a theocracy, and have men "swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship God." With all this, their resolution to make him and his gospel the king and code in our government and political affairs, and obedience to his law the only path to political righteousness and peace, is strictly consistent. But the Woman's Christian Temperance Union will have to go but a little farther in this direction before it will justly deserve the open and determined opposition of every person who has any regard for civil government, or any respect for Christian principles.

A. T. J.

### That Wonderful Letter.

THE letter which Cardinal Gibbons wrote to W. F. Crafts has been the subject of a great deal of comment and conjecture. It is safe to say that that one letter has been of more service to the National Sunday Union than everything else that has been done. On the strength of that letter, the number of signatures to the Sunday law petitions was advanced at once from something over 6,000,000 to 14,000,000. Following is the entire letter, which we take, together with the introduction, from the January number of *Our Day*:

"Cardinal Gibbons has indorsed the petition for a National Sunday rest law in the following letter, which is here for the first time published in full:—

"CARDINAL'S RESIDENCE,  
408 N. CHARLES STREET, BALTIMORE,  
December 4, 1888."

"REV. W. F. CRAFTS—*Rev. Dear Sir*: I have to acknowledge your esteemed favor of the 1st inst., in reference to the proposed passage of a law by Congress 'against Sunday work in the Government's mail and military service,' etc.

"I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labor, and who are endeavoring to promote its decent and proper observance by legitimate legislation. As the late Plenary Council of Baltimore has declared, the due observance of the Lord's day contributes immeasurably to the restriction of vice and immorality, and to the promotion of peace, religion, and social order, and cannot fail to draw upon the nation the blessing and protection of an overruling Providence. If benevolence to the beasts of burden directed one day's rest in every week under the old law, surely humanity to man ought to dictate the same measure of rest under the new law.

"Your obedient servant in Christ,

"JAMES CARDINAL GIBBONS,  
Archbishop of Baltimore."

There you have it. Now we ask, in all candor: Does it justify the claim that has been made for it? Was there any reason in that letter for doubling the number of signatures to the Sunday law petition, and throwing in a few thousand names extra? We say, No. There is not the slightest hint in it that the Cardinal thought he was acting officially. He says, "I am most happy to add my name," etc. If all the members of the Catholic Church virtually signed their names to that petition when Cardinal Gibbons did, then, by the same token, they all eat their breakfast whenever he eats his breakfast. Are the members of the Catholic Church so closely united to Cardinal Gibbons that every individual act of his becomes theirs? Must they, per force, actually

sneeze every time he takes snuff? We know that he spoke only for himself, because intelligent Catholics have roundly denounced, as a piece of worse than political trickery, the effort to make it appear that he signed for the whole Catholic Church; and not only so, but many Catholics, and even Catholic priests, have signed the petition asking Congress not to pass the Blair bills.

And yet, in the very number of the magazine in which this letter is published, it is stated editorially, that "Cardinal Gibbons also sent him [Mr. Crafts] an official letter indorsing the petition on behalf of the Plenary Council of the Roman Catholic Church." Senator Blair, also, in presenting the petitions to the Senate, December 16, stated that the Cardinal had indorsed them in behalf of 7,200,000 Catholics. We can stretch our charity enough to imagine that the Senator had never seen the letter, since we do not positively know that he had seen it; and so we can absolve him from any attempt at willful deception. But what shall we say of the others, who had the letter in their possession? We will not mention the commandment which they have deliberately broken, for we have no desire to put them personally into the pillory; but we do want everybody to know by what base trickery and contemptible frauds the officers of the National Sunday Union are trying to influence legislation. And still these men propose to purify politics!

### Sunday Law Meeting in Oakland.

THE meeting held in Hamilton Hall, Tuesday evening, January 22, in the interest of a Sunday law in California, was a very tame affair. The speakers read or recited their pieces in a perfunctory manner, having the appearance of men somewhat discouraged. Although they have little or no hope of getting any satisfaction at this session of the Legislature, they showed very clearly the spirit that underlies their movement, and the nature of the law that they want, and that is all that we are concerned about.

Dr. M. C. Briggs, of Santa Clara, and Dr. Dwinelle, of the Pacific Theological Seminary, were the speakers of the evening. In his opening prayer, Dr. Dwinelle prayed that the State might be awakened to the necessity of making Sunday not only a day of rest, but of moral quickening as well. In his remarks, he said: "The whole business of the community must cease practically, in order that all may have the benefit of the rest day." That is to say, that the Doctor does not and cannot rest on Sunday, unless everybody else stops work. The untruthfulness of such a statement should be apparent to all. Thousands of people in the United States and in Europe, who rest on the seventh day, and who enjoy their rest and worship, and get all the benefit from it that there is in a rest day, show clearly enough that it is not necessary to have a law compelling everybody to rest, in order to accommodate a few.

Dr. Briggs's speech was mostly a labored theological argument. It would be utterly useless to report him in this, for two reasons. First, because theology has nothing to do with the matter. If the Doctor could read on every page of the Bible a plain declaration that Sunday ought to be kept as the Sabbath, it would not have a particle of bearing on the matter of a State Sunday law. The State has no business to legislate in matters pertaining only to God; and second, because the Doctor stumbled so much over Hebrew roots, that his efforts excited only pity.

He did treat us to one brilliant, original piece of Biblical exegesis. Speaking of the phrase, "the morrow after the Sabbath," which occurs a few times in connection with the Passover, he said: "The morrow after the Sabbath, is mentioned all the way along as following the Sabbath." His conclusion was, that Sunday is the Sabbath! When such arguments as that are hurled at us, our only refuge is silence. This may be taken as a fair sample of the arguments by which the necessity for Sunday laws is shown; and since it is less than nothing, we are driven to the conclusion that force of numbers will be the all-prevailing argument in taking away the liberties of the people.

When he struck the New Testament, he didn't venture any such original thoughts, but contented himself with retailing the stale argument on the Greek of Matt. 28:1, and similar passages, where the word "week" is rendered from *Sabbaton*. The Doctor asserted that that text should read, "the first of the Sabbaths," instead of "the first day of the week." This assertion was made with as much boldness as though all the scholarship of the world were not against such a rendering. Any Greek scholar or lexicon will tell him that the word *Sabbaton* has the meaning of "week," as well as of "Sabbath."

While the Doctor was dwelling on this, we thought that we would like to quote to him Luke 18:12, where the Pharisee in the temple is represented as saying in his prayer, "I fast twice in the week." Here the same word is rendered "week" as in Matt. 28:1; and according to Dr. Briggs's theory of exposition, the text ought to read, "I fast twice in the Sabbath." Just imagine that well-fed Pharisee clasping his hands over his aldermanic sides, while he sanctimoniously raised his eyes, and said to the Lord: "I thank thee that I am not as other men are, for I abstain from eating twice every Sabbath-day"! This is absurd, but no more so than the renderings given by Dr. Briggs; so we may dismiss his Scripture argument.

When the Doctor came right down to the matter of a civil law compelling men to keep Sunday whether or no, he was more at home, and spoke with more freedom. Said he, "We don't want to make men religious." How often that is reiterated. One would think that there was nothing that these civil Sunday-law preachers dreaded so much as making men religious. He said that the Sunday law is designed only as "a measure of protection to those who are dependent on others; a police regulation; a sanitary arrangement." We can well believe that if it is ever enacted it will be a police regulation, and that is just what we oppose. We don't want any police regulation of religious matters. As to sanitary arrangements, we would have more confidence in them if they originated with the medical fraternity, instead of the preachers.

Only one thing more need be noted, and that is, his reason why there must be a law compelling everybody to rest on the same day. Said he, "If every man is at liberty to choose his own day of rest, my neighbor who doesn't keep my day will work on my day, while I want to rest. So there must be one day for the whole community."

There you have an expression of the mean selfishness out of which all Sunday laws spring. "My neighbor will work on my day, unless there is a law compelling him to observe it." Very likely; but how about Doctor Briggs? Will he not work on the day on which his neighbor

wants to rest? Why, of course; but then, "what rights has my neighbor, that I am bound to respect? I'm in the majority." We don't wonder that men become infidels, when Doctors of Divinity, who profess to be living exponents of Christianity, show such an unrighteous disregard for the rights and feelings of others. The gospel which they teach is one which says, "Whatsoever ye would not that your neighbor should do to you, that do you to him if you feel like it and have the power."

We are happy to inform our friends that Christianity has nothing in common with such teaching. Christianity leads men to be considerate of others; and if a man is weak and in the minority, that is the very one whom true Christianity would seek out and protect. As we left the meeting, musing on the heartlessness of the men who are clamoring for Sunday laws, we could think only of these words, "O my soul, come not thou into their secret, unto their assembly; mine honor, be not thou united."

E. J. W.

### Who is the Unfair One?

THE *Christian Statesman* feels aggrieved at what it terms the SENTINEL's unfair criticisms on National Reform work. In its issue of January 10, it arraigns us in several counts, only one of which we will notice now. It says:—

"The same disposition to impute evil motives appears in the criticisms in the last number of the SENTINEL, on the signatures to the petition for a National Sabbath law, as accumulated and displayed last month at the National Sabbath Convention in Washington. That petition was signed by some millions of citizens with their own hand, and was indorsed officially by the representatives of many millions more. The supreme judicatures of the churches, the national conventions of labor organizations, and other representative bodies, directed their officers to sign it in behalf of their respective organizations. Cardinal Gibbons wrote a letter officially approving of the measure in behalf of the Roman Catholic Church. These facts were fully, frankly, publicly stated."

Yes; and that was just the ground of our charge. We know that there was no attempt to make it appear that all the alleged petitioners had signed in person. What we found fault with was the "facts" which they so "fully, frankly, and publicly stated." Our accusation was, that their "facts" were not true, and we leave it to anyone who reads the article entitled "That Wonderful Letter," which appears on another page of this issue, to judge if our accusation was not a just one. That letter shows upon the face of it that it was unofficial, and everybody ought to know, what intelligent Catholics freely state, that Cardinal Gibbons had no power to sign any petition in behalf of 7,200,000 Catholics. Yet the *Christian Statesman* repeats that statement, even while protesting against our charge. We do not accuse it of intentional deception; we simply think it has a wonderful faculty for misapprehending facts.

We don't like to speak of such things. We wish the National Reform Sunday-law folks wouldn't do so. But since they do them, and seek to influence legislation by such frauds, we are compelled to mention them, not for the purpose of bringing odium on the individuals, but to show how far from Christian the whole scheme is. If National Reformers use such methods to secure their ends, what may we expect when they once get their "Christian" Government fairly established?

### The United States Constitution.

Is our national Constitution right as it is? or will it not be right until some such amendment shall have been adopted as is now offered by Senator Blair, and heartily supported by the National Reform Association and its allies? As the amendment is offered supposedly in the interests of Christianity, a Scriptural answer to these questions ought to be not only acceptable but satisfactory. What then saith the Scripture? What are the words of Christ? We quote:—

"Then went the scribes and Pharisees, and took counsel how they might entangle him in his talk. We know that thou art true, and teachest the way of God in truth. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar or not? But Jesus perceived their wickedness and said, Whose image and superscription is this? They said unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

In these words Christ has established a clear distinction between Cæsar and God, that is, between the civil and the religious powers, and between what we owe to the civil power and what we owe to the religious power. That which is Cæsar's is to be rendered to Cæsar alone; that which is God's is to be rendered to God alone. To say that we are to render to Cæsar that which is God's, or that we are to render to God by Cæsar that which is God's, is to pervert the words of Christ, and make them meaningless.

These words show, not only that there are things that pertain to Cæsar alone, and things that pertain to God alone, but that it is our duty as servants of Christ to know what these things are, and in obedience render to Cæsar that which is Cæsar's, and to God that which is God's.

As the term Cæsar refers to civil government, it is apparent that the duties which we owe to Cæsar are civil duties, while those we owe to God are wholly moral or religious duties. Webster defines religion as "the recognition of God as an object of worship, love, and obedience," and another definition is, "a man's relation of faith and obedience to God." It is evident, therefore, that religion and religious duties pertain solely to God, and that which is God's is to be rendered to him, and not to Cæsar; it follows inevitably that civil government can never of right have anything to do with religion, with a man's personal relation of faith and obedience to God.

In support of the doctrine that civil government has the right to act in things pertaining to God, the text of Scripture is quoted which says: "The powers that be are ordained of God."

This passage is found in Rom. 13:1. The first nine verses of that chapter are devoted to the subject, showing that the powers that be are ordained of God, and enjoining upon Christians, upon every soul, in fact, the duty of respectful subjection to civil government.

By those who advocate a religious amendment to the Constitution, it is argued that because the powers that be are ordained of God, they must have something to do with men's relations to God. Is it a sound argument to say that because a thing is ordained of God, it is ordained to every purpose and work under the sun? A minister of the gospel is ordained of God,—but for what? To preach the gospel, and not, as too many ministers nowadays seem to think, to minister the law or politics. No minister of the gospel was ever ordained as a minister of the law, either moral or civil; and when a minister enters on any such

work as that, he is doing a work that Christ never sent him to do.

By reading the first nine verses of the thirteenth chapter of Romans, it will be seen that this scripture is but an exposition of the words of Christ, "Render to Cæsar the things that are Cæsar's." It is God's own commentary on those words; and in them there is a recognition of the rightfulness of civil government; that it has claims upon us, and that it is our duty to recognize those claims. This scripture in Rom. 13, simply states the same thing in other words: "Let every soul be subject to the higher powers, for there is no power but of God; for the powers that be are ordained of God."

Again, the Saviour's words were called out by a question concerning tribute. They said to Him, "Is it lawful to pay tribute unto Cæsar, or not?" Referring to the same thing, Rom. 13:6 says: "For this cause pay ye tribute." In answer to the question of the Pharisees about the tribute, Christ said, "Render to Cæsar the things which are Cæsar's." Rom. 13:7 says, "Render to all their dues; tribute to whom tribute is due." We repeat, therefore, that Rom. 13:9 is the Lord's own commentary upon the words of Christ in Matt. 22:17, 21.

The passage in Romans refers first to civil government; the higher powers,—not the highest powers,—the powers that be. Next it speaks of rulers bearing the sword and attending upon matters of tribute. Then he exhorts, to render tribute to whom tribute is due, and to owe no man anything, but to love one another; for he that loveth another fulfilleth the law. Then he refers to the last five commandments, and says, "If there be any other commandment it is briefly comprehended in this saying: 'Thou shalt love thy neighbor as thyself.'" There are other commandments of the same law to which Paul here refers, and he knew it. Why then did he say, "If there be any other commandment," etc. There was the first table of the law containing the commandments, which say, "Thou shalt have no other Gods before me;" "Thou shalt not make any graven image;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day to keep it holy," and the other commandment in which is comprehended all these, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Paul knew all of these commandments. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying: Thou shalt love thy neighbor as thyself?" Answer: Because he is writing upon the words of the Saviour, which relate to our duties to civil government. Our duties under civil government pertain solely to the government, and to our fellow-men; and the powers of civil government pertain solely to men in their relations one to another, and to the State. But the Saviour's words in the same connection entirely separated that which pertains to God from that which pertains to civil government. The things which pertain to God are not to be rendered to civil government,—to the powers that be; therefore it was that Paul, although knowing full well that there were other commandments, said, "If there be any other commandment it is briefly comprehended in this saying: Love thy neighbor as thyself;" that is, if there be any other commandment, which comes into the relation between man and civil government, it is comprehended in this saying, That he

shall love his neighbor as himself; thus showing conclusively that the powers that be, though ordained of God, are so ordained only in things pertaining to the relation of man with his fellow-men, and in those things alone.

Further, as in this divine record of the duties that men owe to the powers that be, there is no reference whatever to the first table of the law, it therefore follows, that the powers that be, although ordained of God, have nothing whatever to do with the relations which men bear toward God.

As the ten commandments contain the whole duty of man, and as in God's own enumeration of the duties that men owe to the powers that be, there is no mention of any of the things contained in the first table of the law, it follows that none of the duties enjoined in the first table of the law of God, do men owe to the powers that be. That is to say, again, the powers that be, although ordained of God, are not ordained of God in anything pertaining to a single duty enjoined in any one of the first four of the ten commandments. These are duties that men owe to God, and with these the powers that be can of right have nothing to do, because Christ has commanded to render unto God—not to Cæsar, nor by Cæsar—that which is God's.

Let us look a moment at this question from a common sense point of view; of course, all we are saying is common sense, but let us have this additional:—

"When societies are formed, each individual surrenders certain rights, and as an equivalent for that surrender, has secured to him the enjoyment of certain others appertaining to his person and property, without the protection of which society cannot exist."

I have the right to protect my person and property against all comers. Every other person has the same right, but if this right is to be personally exercised in all cases by every one, then in the present condition of human nature, every man's hand will be against his neighbor. That is simply anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order, each one has all the rights of every other one. But if each one is individually to exercise these rights of self-protection, he has only the assurance of that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore we all come together, and each surrenders to the whole body that individual right; and in return for this surrender he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made one hundred times more secure in his right of person and property than he is without this surrender.

But what condition of things can ever be conceived of among men that would justify any man in surrendering his right to believe? What could he receive as an equivalent? When he has surrendered his right to believe, he has virtually surrendered his right to think. When he surrenders his right to believe, he surrenders everything, and it is impossible for him ever to receive an equivalent; he has surrendered his very soul. Eternal life depends upon believing on the Lord Jesus Christ, and the man who surrenders his right to believe, surrenders eternal life. Says the scripture, "With the mind I serve the law of God." A man who surrenders his right to be-

lieve, surrenders God. Consequently no man, no association, or organization of men, can ever rightly ask of any man a surrender of his right to believe. Every man has the right, so far as organizations of men are concerned, to believe as he pleases; and that right, so long as he is a Protestant, so long as he is a Christian, yes, so long as he is a man, he never can surrender, and he never will.

The United States is the first and only Government in history that is based on the principle established by Christ. In article VI. of the National Constitution, this nation says, that "No religious test shall be required as a qualification to any office or public trust under the United States;" and by an amendment making more certain the adoption of the principle, it declares "Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof." This first amendment was adopted in 1789, by the first Congress that ever met under the Constitution. In 1796 a treaty was made with Tripoli, in which it was declared, Art. II., that "The Government of the United States of America is not in any sense founded on the Christian religion." This treaty was framed by an ex-Congregationalist clergyman, and was signed by President Washington. It was not out of disrespect to religion or Christianity that these clauses were placed in the Constitution, and that this one was inserted in that treaty; on the contrary, it was entirely on account of their respect for religion, and the Christian religion in particular, as being beyond the province of civil government, pertaining solely to the conscience, and resting entirely with the individual and God. It was because of this that this nation was constitutionally established, according to the principle of Christ demanding of men only that they render to Cæsar that which is Cæsar's, and leaving them entirely free to render to God that which is God's if they choose, as they choose, and when they choose. Or, as expressed by Washington himself, in reply to an address upon the subject of religious legislation:—

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

We cannot more fittingly conclude this point than with the following tribute of George Bancroft to this principle, as embodied in the words of Christ, and in the American Constitution:—

"In the earliest states known to history, government and religion were one and indivisible. Each state had its special deity, and of these protectors, one after the other might be overthrown in battle, never to rise again. The Peloponnesian war grew out of a strife about an oracle. Rome, as it sometimes adopted into citizenship those whom it vanquished, introduced in like manner, and with good logic for that day, the worship of their gods. No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman Empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy state; and so it continued till the new nature, the least defiled with the barren scuffings of the eighteenth century, the most general believers in Christianity of any people of that age, the chief ear of the reformation in its pure forms, when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by

a corporate body, or having a headship in a monarch or a state.

"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truths might move in its freedom and purity and power."—*History of the Formation of the Constitution—Last Chapter.*

Thus the Constitution of the United States, as it stands, is the sole monument of all history representing the principle that Christ established for earthly government. And under it, in liberty, civil and religious, in enlightenment, and in progress, this nation has deservedly stood as the beacon light to all other nations for a hundred years.

Whoever, therefore, attempts to amend that Constitution so as to connect it in any way with any religion, not only attempts to subvert the Constitution, but also to subvert the principles established by our Lord Jesus Christ. A. T. J.

### A Sign of the Times.

THE *Christian Statesman* of November 29 had an article copied from the *Christian Intelligencer*, about the amount of business done by photographers on Sunday. Following are a few paragraphs from it, which will serve to show the drift of sentiment in regard to such labor:—

"It is hardly probable that the Christian people of this city are aware of the extent to which the Sabbath is violated by the photographers. Many of the principal galleries are filled with waiting patrons, and their largest business is done on the Sabbath.

"The famous galleries, although not exactly open to the public, are ready to make appointments, and prefer that day to execute the pictures of the popular actors, singers, etc.

"And most of the small places, after passing a dull week, expect to make up on the Sunday business enough to give them a profit over the week's expenses.

"There is a wholesome law against this transacting business on the holy day, but it is not enforced.

"A few years ago an attempt was made to close up the violators of the Sabbath, but it was not successful, and several of the prominent men in that effort, seeing no remedy, now keep open, and find their purses better filled, their bank account much larger, and their credit much better with the stock dealer. Now in view of this truthful statement, what is the duty of the Christian public in this matter?"

The article carries with it its own answer to the last question, that is, from the standpoint of the *Statesman* and the *Intelligencer*.

The plainly implied demand is that such business should be stopped by law. And this indicates to what lengths the instigators of the Sunday-law movement will go when they have secured the legislation which they want, and have the power in their hands. It shows that a system of espionage will be inaugurated, and that nobody's privacy will be sacred from the prying intrusion of the minions of such an iniquitous law.

There is no business that is conducted with more quietness than the business of photography. Nothing is less calculated to disturb public worship or private devotion. Even a monk in his cloister could not be disturbed by the business of a photographer next door, if he were not informed of its proximity.

When the photographer may be arrested for quietly conducting his work in an upper room on Sunday, then no person will be exempt. Some

zealous individual, anxious for political preferment, will find out that the merchant is in his private office on Sunday, looking over his ledger, and forthwith the merchant will be arrested. The lady who takes in sewing may be arrested for making button-holes or fitting a garment in her back parlor, on Sunday. The literary man who writes for hire may be arrested for quietly working at his desk on Sunday. In short, from such a wholesale stoppage of Sunday work as is desired by the *Statesman*, the *Intelligencer*, and all who may be classed as National Reformers, it will be but a step to the arresting of every citizen who is found away from church on Sunday, unless detained by sickness. That this is not an exaggerated conclusion is evident from the statement of Dr. Herrick Johnson, that he longed for the breath of the Puritan, for the Puritan Sabbath; and this is just what was done in the days of the Covenanters and Puritans. Robert Wodrow, a Scotch ecclesiastical historian, of whom it is said that his "veracity was above suspicion," and of his writings, that "no historical facts are better ascertained than the accounts . . . to be found in Wodrow," makes the following statement concerning the methods used to secure attendance at church:—

"It is thoct expedient that ane baillie with tua of the session pas throw the towne everie Sabbath day, and nott sic as they find absent fra the sermones ather afair or efter none; and for that effect that they pas and *serche sic houss as they think maist meit*."—*Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberdeen.*

In modern English this is as follows:—

"It is thought expedient that one bailiff with two of the session pass through the town every Sabbath day, and note such as they find absent from the sermons either before or after noon; and for that effect that they pass and search such houses as they think most meet."

In his "Collections" he says: "The session allows the searchers to go into houses, and apprehend absents from the kirk." Now when one of the great cries for a Sunday law is because people do not go to church, and when the only ground for stopping a photographer from working in the seclusion of his own room, could be that he was staying from church and at least inviting others to do so, the conclusion is inevitable that when the clamorers for a Sunday law get what they want, they will make no scruple of going into any house where they have reason to suspect that anybody is working on Sunday, and arresting the occupants.

Are we not warranted in saying that the liberties of the American people are in danger? Is it not high time that the people were awakening to the alarming growth of the religious legislation evil? Who will protest against the degeneracy of Protestantism?

E. J. W.

### Showing Its Parentage.

In the (Detroit) *Christian Herald's* brief report of the National Sunday Convention at Washington, the President, Col. Elliott F. Shepard, is reported as having said that "Congress and the law-making powers in this country have virtually repealed the fourth commandment." By this he of course referred to the failure to enforce Sunday observance. It is not our intention to make any argument on what is plain enough without, namely, that Sunday and the fourth commandment have nothing whatever to do with each other; that we pass for the present. But taking him on his supposition, that repealing the fourth

commandment would affect Sunday, we wish to point out sharply the position which the National Sunday Union proposes to assume. Note well the following:—

Allowing that the failure to enact laws compelling people to keep Sunday, or the repealing of those already in existence, is a virtual repeal of the fourth commandment, then it follows that in their efforts to secure the enactment and enforcement of such laws, they are working for the re-enactment of the fourth commandment. Is not that a logical conclusion? Certainly it is, and Colonel Shepard, as the representative of the Union, would admit it. Then mark this point:—

It was the Lord Jehovah who spoke the fourth commandment, with the other nine, from Sinai. It was God who enacted that law. Therefore the National Sunday Union, consisting of the National Reform Association, the Women's Christian Temperance Union, and various religious organizations, in proposing to re-enact the fourth commandment, is proposing to put itself in the place of God. Not only so, but it is putting itself above God, by assuming that it is more competent to vindicate his law than he is himself. In this it is showing itself a true child of the Papacy; that "man of sin," the "son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God." Is not the likeness perfect? In other words, Is it not trying to make of this nation an *image* of the Papal beast?

E. J. W.

### Some Questions and Answers.

ONE who is interested in the work of the SENTINEL asks the following questions, to which we append replies:—

"Do you hold that the basis of your religion is to serve God?"

The *object* of our religion is to serve God. Its basis is faith in the Lord Jesus Christ, with all that faith implies. 1 Cor. 3:11.

"Do you recognize and acknowledge the fact, that every blessing secured for the well-being of humanity is so much towards serving the will of God? Or, do you consider that every blessing to mankind is an expression of God's goodness?"

To the first part of this compound inquiry, we say unqualifiedly, Yes, if it be indeed a blessing. But not all things are blessings which are called blessings. And every blessing is also an expression of God's goodness, whether secured through man's agency or not.

"Do you believe that to neglect to discharge a plain duty is wrong?"

Most certainly; "to him that knoweth to do good and doeth it not, to him it is sin." Jas. 4:17.

"Do you think that a passive consent to our present liquor traffic is a sin against God and a crime against humanity?"

A passive consent to any evil is sin against God. It is sin because it is a violation of the principle, "Thou shalt love thy neighbor as thyself." But the liquor traffic is a crime only as it violates human laws. A passive consent to the violation of State laws would be a crime. But it would not necessarily be sin. The law itself might be sinful, as were the laws of Nebuchadnezzar and Darius (Dan. 3 and 6); yet it was a crime against the State to violate them. The worldlings, the covetous, the licentious, the hypocrites, are all sinners; but just as long as they re-

frain from violating State law, they are not criminal. Sin has reference to the moral law of God alone, and extends even to motive, intention, and cherished thought. But crime pertains to overt act alone against the law of a State. Therefore sin need not be criminal, neither need crime be sinful. If the present liquor traffic is in the bounds of law, it is not crime, yet we are free to say that it ought by law to be made a crime. It certainly is evil and only evil.

"Do you feel it [the liquor traffic] to be one such of much consequence?"

We do. It numbers its victims by myriads.

"Why do you, as men professing temperance, morality, and Christianity, claiming to fear God and to keep his commandments, array yourselves against and oppose the humane and beneficent cause of temperance and prohibition?"

The SENTINEL has no opposition to the *beneficent* cause of temperance and prohibition. It has advocated both from its beginning. But it is not partisan. It belongs to no party. It has not been established to support the Prohibition Party, or any other political party, but to defend the religious rights and liberties of American citizens, and to warn them of the dangers that now menace them. It is strenuously and persistently opposed to religious legislation in any form, whether in connection with temperance or otherwise. Yet this is what the leaders in the Prohibition party and Woman's Christian Temperance Union are endeavoring to do. Principles which, if crystalized into law, would destroy the religious liberty of this country, are found embodied in the State and national platforms of both these parties, and are declared, over and over again, to be among the objects for which these parties are striving. The logical outcome of these principles, if embodied in law, is a reproduction of the persecution of the Dark Ages and the Inquisition, with all their evils. These principles we oppose wherever found. The fact that they are connected with temperance and prohibition principles, and that good men, morally and socially, favor them, makes them all the more potent for evil. The encroachments on religious rights in the first centuries were, in many respects, less marked and pronounced than we now see and hear in the National Reform and Prohibition parties and Woman's Christian Temperance Union. But *those* led to the Papacy; these, if their object is reached, will form an image to the Papacy. When the Prohibition party is willing to renounce its position as regards all religious questions, be assured it will meet no opposition from the SENTINEL. But we do not propose to support one good thing, uncertain in itself, and thereby bring a certain train of evils as great as it seeks to cure, or greater. We cannot "do evil that good may come." "Whatsoever a man soweth, that shall he also reap."

M. C. W.

### The Real Point of Conflict.

WILL it be permitted those who religiously differ with the Sunday law, when it is enacted, to construe its wording: "The Lord's day the Christian Sabbath," and "the first-day of the week," to mean one day in seven and no definite day in particular; a law enacted simply to secure a weekly rest one day in seven, each week? Will the courts, the ministers, and the churches, allow of such construction of the wording of their Sabbath law? and if not, why not? This argument is used by the two latter classes, to those who insist on the literal rendering of the Sabbath law,

given by Jehovah himself from Sinai, which reads, "the seventh day is the Sabbath." "But ah!" they say: "that expression, the seventh day, does not mean the definite seventh day, but one day in seven. So you are at liberty to rest on Sunday or any other day. Now if this argument is valid when reasoning in reference to the law of God, why would it not be when discussing the laws of men?"

But they tell us: "the definite day prescribed in the law must be insisted upon, or the whole law will be subverted, and general confusion will result. So say we of the law of God. And thus it appears that they and we agree perfectly upon the reading and application of the laws, and that the whole point of difference arises between us in reference to which law we are loyal to, just as it reads—the law of God or law the of man. And so the real point of conflict, they themselves being the judges, and their line of argument the will, is between the two laws.

G. B. STARR.

### Who Are Working for the Sunday Law.

OUR National Reform friends, and all who are laboring so zealously to secure a Sunday law, have a good deal to say about our opposition to such a law. They accuse us of joining with infidels, and with those who are not in harmony with law and order and good government. As a matter of fact, we have not joined with anybody in our opposition to Sunday laws. We are against such laws, because we know that the State has no right to legislate concerning matters of religion, and because we know that such laws are unjust, and oppressive, and contrary to the spirit of true Christianity. If anybody else sees the injustice of such laws, and opposes their passage, or works against them on any ground whatever, we have no objection to make. This is a free country yet, and will continue to be so until National Reformers secure the control of it. We do not oppose Sunday legislation by the State because somebody else does; if everybody else should favor such laws, we should oppose them just the same.

But we cannot see that National Reformers are in a position to denounce us very much because we oppose the same thing that men do who are not Christians. On the ground that people who live in glass houses should not throw stones, it becomes them to be cautious. In the *Lutheran Observer's* enthusiastic report of the Sunday Convention held in Washington, we find this statement:—

"The church in which the convention was held was festooned with petitions from probably ten millions of people, representing Protestant and Papal churches, labor unions, saints, and sinners."

No truer statement was ever made than this last. We venture the assertion that if the facts could be known, it would appear that the sinners outnumbered the saints in the proportion of ten to one. Yet the saints (?) who are engineering the Sunday movement are perfectly willing and very anxious to receive the co-operation of those very sinners, while they endeavor to heap contempt on us because some who do not profess to be Christians happen to oppose their work. Truly, consistency is a jewel not found among National Reformers or their allies.

The *Congregationalist*, also, in its issue of December 20, 1888, said of this effort to secure Sunday legislation:—

"A thing to be noted specially is that the movement affords ground for, and already has secured at a large degree, the support of many who work for purely secular ends."

They claim to be doing gospel work, and yet they bid for the support of those who have no interest in the gospel, but who work from professedly selfish motives. Polluk describes one who stole the livery of the court of Heaven to serve the devil in. This looks to us very much like stealing the devil's tools to serve the Lord with. Anything to win! seems to be their motto. It is a common saying, that politics makes strange bed-fellows, and National Reform politics differ in no respect from the rule.

E. J. W.

### True Words.

In commenting upon the late address of the Pope to the Sacred College, the *Christian Oracle* (Chicago) says:—

"If there is anything clearly taught in the New Testament, it is the distinction between the State and the Church, the kingdoms of this world and the kingdom of Christ. Nothing has so tended to weaken the power and influence of the cross of Christ as the assumptions of temporal power by those whose business it is to look after the things allotted to them.

These are true words, but their full force is probably not realized, even by the men who penned them. Certain it is, that thousands in our land to-day who suppose that they are opposed to all union of civil and ecclesiastical power, are aiding and abetting the very movement which, if successful, will surely result in the establishment of a system modeled after the Papacy. Should the Blair Amendment, which provides that the principles of the Christian religion shall be taught in the public schools of our land, become a law, some tribunal must decide what constitutes the principles of the Christian religion; and what will that be but the establishment of an American Papacy?

It is true that "nothing has so tended to weaken the power and influence of the cross of Christ as the assumption of temporal power" by religious teachers; and yet, knowing this, the clergy of our own land are striving after civil power to-day as never before. The present almost universal demand on the part of the popular ministry for religious legislation, will also greatly "tend to weaken the power and influence of the cross of Christ," but it will greatly strengthen the political influence of the churches and of the ministers, and that is why they are clamoring for it.

### Not Conscience, but Bigotry.

ONE thing that must strike every one who follows the Sunday-law agitation, is the complaint that it is made about the laxness of Sunday observance on the part of church members. We have listened to several sermons and Sunday-law speeches, and in every instance it was declared that church members are largely responsible for the neglect of Sunday. In the January number of *Our Day*, Professor Ballantine, of Oberlin College, has an article on Sunday travel in the West, which turns out to be an account of how eastern tourists, who are church members, use Sunday for sight-seeing when they are in the West. It is a well-known fact that the first Sunday train into Boston was run at the request of the ministers and church people of that city. And even the good women of the W. C. T. U. call loudly for a Sunday law in order that they may be prevented from making the Sunday a day of hilarity and dissipation.

This being the case, why is it that a general Sunday law is wanted? Why impose a law on

those whose conscience forbids them to rest on Sunday in order to make others rest, "according to the dictates of their own conscience?" It looks very much like putting B into jail because A is a thief. We can't understand such a procedure.

Now, we have no objection to offer if any church, as a church, shall make laws to compel its members to keep Sunday. We would not raise the slightest objection if all the churches should combine and pass a law that all their members shall keep Sunday, no matter how severe they make the penalty. What we object to is, their passing laws to make people keep Sunday who do not accept their form of religion, and then getting the State to enforce their church laws. If those who profess to have a conscience in the matter of Sunday observance would only act according to that conscience, they would not be troubled in their Sunday rest. The trouble is, that what they call conscience, is bigotry, which may be defined as one person's conscience for somebody else.

### Sinful and Tyrannical.

In the year 1785, Thomas Jefferson said: "To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." Well, the Blair Educational bill proposes to do this very thing. Section two provides that each State "shall establish and maintain" free public schools, in which, along with "the common branches of knowledge," shall be taught "the principles of the Christian religion." Section four declares, "That Congress shall enforce this Article by legislation when necessary." That is to say, should any State, or all the States, decide not to establish and maintain such schools, the National Government can compel them to. Or in other words, the Jew and the free thinker can be forced to "furnish contributions of money for the propagation of opinions which they cannot indorse." According to the above Jeffersonian doctrine, this would be "sinful and tyrannical."

A man is taxed to support institutions in which are taught principles he does not believe. He does not believe in the Christian religion, yet he must help to financially support it. It would be as just to tax him to support the church and ministry, because their mission is to teach the Christian religion—the same as the Blair scheme. On the same principle a man could be taxed to support Sunday-schools, as their work is to teach "the principles of the Christian religion."

The proposed measure is a high-handed outrage upon American citizens, and the proposition ought to be treated with the contempt it so richly deserves. Should there come before Congress a proposal to establish free public schools, in which should be taught the principles of Paine and Ingersoll, what a howl of indignation would go up from Senator Blair and his friends all over the land, and with what zeal would they protest; and *this would be right*. Civil government has no right to legislate upon the people, atheism and infidelity, Judaism nor Christianity. The powers that be may not recognize a man as an atheist, or a deist, or a Mohammedan, or a Jew, or a Christian, but as a citizen. Congress cannot legislate in favor of religion or irreligion, heathenism or Christianity. It has nothing to do with such subjects. It cannot legislate against the Jew and the infidel, nor in favor of the Christian and his religion, and vice versa. Civil government has to do with civil affairs, not religious.

N. J. BOWERS.

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In speaking of our public-school system, the *Catholic Telegram* says:—

"It will be a glorious day for Catholics in this country when, under the law of justice and morality, our school system shall be shivered to pieces."

Then of course Roman Catholics ought to favor the Blair Amendment Bill, for if that will not shiver our system of public free schools, we know not what will. Then in that glorious day, in the rivalry which will come between the infidel and the Christian elements, the Catholics will hold the balance of power, and so be able to dictate just what "principles of the Christian religion" will be taught in our schools, as provided by the Blair Amendment. But all men may not be able to indorse what Rome calls Christian. And so legal persecution will follow.

WILL all who write to the AMERICAN SENTINEL please make a note of the following? When you write matter designed for publication, or send questions or any other matter for the editor, address your envelope to "Editor AMERICAN SENTINEL." If you send in subscriptions, or write only on business, address only "AMERICAN SENTINEL." If you have both business and correspondence, and do not wish to send two separate packages, put the business on a sheet by itself, and the matter for the editor on another sheet. The business offices and the editorial rooms are some distance apart, and a little care on your part will save us much inconvenience. Besides, each department wishes to keep on file, for reference, all matter that comes to it; but this cannot be done when business and correspondence are put upon one sheet. Please don't forget this.

THE National Reformers have a great deal to say about American institutions, the American Sunday, etc.; but the fact is, the movement is wholly un-American. In a speech the other day, the editor of *Free Thought* made the following point, which we think is exceedingly well taken:—

"Constantine, the Roman Emperor, who lived over three hundred years after Christ, first instituted the observance of Sunday as the sacred day—the Sabbath; and we of the nineteenth century are compelled to adjourn the celebration of our national anniversary, the fourth of

July, when it comes upon a Sunday, in recognition of Constantine's Sabbath; and every time we do so, our flag is trailed in the dust before the Roman emperor. We want our rights respected."

The whole National Reform movement is but an effort to Romanize America. There is only one error in the above, and that is, that Constantine instituted the observance of Sunday as a sacred day. Although he issued the first law that ever existed in regard to Sunday, its observance as a sacred day was unknown till long after Constantine's time. His law was like the one which the National Reformers want; it was not designed to make men very religious, only to make some of them appear so outwardly.

JANUARY 17 was petition day in the United States Senate. On that day petitions from citizens of twenty-one States, two Territories, and the District of Columbia, were presented by various Senators. In fact the whole number of signatures—professedly about 14,000,000—were presented, and the petitions were referred to the Committee on Education and Labor. Of course the fact that the Senators presented the petitions from their respective States, proves nothing whatever as to their standing on the matter. But there was one man who did not propose to be, by any remote construction, identified with the thing desired by the petitioners. That was Senator Riddleberger, of Virginia. Said he:—

"I present a petition of citizens of Virginia, containing 1,851 individual signatures, in favor of a National Sunday rest law. I take it for granted it is the same as the other Senators here have presented, because of the red covering; and I present it recognizing the right of petition, but in presenting it I want to state what other Senators have not done, my unqualified opposition to any such legislation."

It is refreshing to know that some are not prevented by weak sentimentalism from speaking out their honest convictions. It is an encouraging fact, also, that Senator Riddleberger is one of the Committee on Education and Labor, to which these petitions are referred.

At the recent meeting held in Washington by sectarian delegates from nearly every State in the Union, to promote the scheme for establishing a national Sunday, or, in other words, enforcing by legislative enactment a Christian Sunday upon the people of the United States, great unanimity prevailed among the delegates upon the subject. Strong objections, however, were made by representatives of the Seventh-day Adventists, who worship on the ordained Sabbath, as do the Jews. A learned rabbi also entered a powerful protest, but as the opponents are a mere handful, and the supporters of the movement are numbered by hundreds of thousands, the voice of the former may be said to have been scarcely heard. This device for a Christian Sabbath, it seems to us, is but another scheme of the powerful body of fanatics who are making herculean efforts to have the Constitution of the United States so amended as to recognize our Government as a Government purely Christian in its character, with Jesus Christ as the ruler of the nation. When we contemplate these things, and also remember that our common schools are being assailed by the most aggressive and powerful religious sect in the land, well we may exclaim, with the immortal Washington, that "eternal vigilance is the price of liberty."—*The Jewish Times and Observer.*

## A Word to Advertisers.

FOR the four months ending January 2, 1889, the AMERICAN SENTINEL enjoyed an average weekly circulation of over 25,000 copies.

Circulation for week of January 9, 27,320 copies; for January 16, 29,870 copies; for January 23, 28,300 copies; for January 30, 29,645 copies; for last week, over 30,000 copies.

Advertising rates made known upon application to our branch offices—43 Bond Street, New York; 18 Post Street, San Francisco; or AMERICAN SENTINEL, corner Twelfth and Castro Streets, Oakland, California.

## Notice to Subscribers.

ON account of the SENTINEL becoming a weekly, it necessitates a change of date on the address label of many of those who subscribed for a monthly paper, and only expected to receive twelve numbers in a year. But we will send you twenty or more numbers, and let your subscription expire June 26, instead of December, 1889. Those who have just subscribed will get twice as many papers as they expected to receive; but, as the paper is now issued weekly, it necessarily shortens the time of yearly subscriptions to six months, or changes the date on your label from December to June.

Subscriptions dated March, 1889, expire with this paper. Those whose subscriptions are dated April, 1889, will receive two more papers; so please renew at once, and thus avoid missing any number. The subscription price is now, for the weekly, \$1.00 per year; or, if you will send us five new subscriptions, at \$1.00 each, we will send you the weekly AMERICAN SENTINEL, one year, free.

Subscriptions dated April, 1889, will expire with the paper of February 27; those dated May, 1889, with the paper of March 13; those of June, 1889, with paper of March 27; those of December, 1889, with the paper of June 26, 1889.

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

VOLUME 4.

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## The American Sentinel.

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WHAT other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any of its citizens, however small. Despotism may invade these rights, but justice still confirms them.—Senator Richard M. Johnson, 1829.

CHRISTIANITY is much more disparaged by being confounded with dragooning apostles, holy wars, and penal statutes, than by all the jests, quirks, and slanders with which profane witlings have assailed it. But how do they read the New Testament, who confound things so unlike to each other? Light has as much to do with darkness, as the genius of Christianity has with that of intolerance.—Thomas Clarke.

THERE are more anomalies in this Sunday-law business than a Philadelphia lawyer could study out in a life time. They tell us that a Sunday law is needed in order to give working men a day of rest; and then they tell us that their Sunday law is simply a temperance measure, to close up the saloons on the day when everybody is idle. Queer, isn't it? In changing its color to suit circumstances, Sunday-law argument discounts the chameleon, by long odds.

THE following we quote, italics and all, from "Neander's History of the Christian Religion and Church":—

"If the reign of Constantine bears witness that the State which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever violence, this truth is still more clearly demonstrated by the reign of his successor Constantine."—Volume 2, Section 1, Page 31.

It would be a good thing if National Reformers would study church history for a little while.

THE Christian Statesman says that the Blair Bills, "involve the principles of National Christianity." Well, that's all that they had in Constantine's time, and in the centuries following. Christianity is simply the Christian religion. An organized company of professors of Christianity

constitutes a local church. So when Christianity shall become national,—when the Nations shall, through its laws, profess Christianity,—we shall have simply a National Church, nothing more nor less. There was never in this world a more complete union of Church and State than would result from the adoption of the measures proposed by Senator Blair.

A GENTLEMAN in Ohio, a county official, in returning a list of signatures to the petition remonstrating against the passage of the Blair bill, says: "There would be no trouble here in our place to find enough signers to fill another such petition. The citizens, with myself, feel fully satisfied to let well enough alone, many having expressed themselves satisfied with the wisdom of of our forefathers, in giving to us a Constitution insuring religious liberty to all." There are thousands of others throughout the country who feel just the same way.

### A Tangible Object.

THE following letter was received from a gentleman in the State of New York. We print it entire, in order that all who have similar ideas may receive the benefit of our reply:—

EDITOR OF SENTINEL:—Dear Sir: Someone is kind enough to send your paper to me. In it I find much to admire, but some things which to my mind militate against your general object—the correction of existing evils in society.

I believe there is such a thing as the true church of Christ; but that it is not the Roman Catholic, nor the Greek, nor the Protestant Episcopal, nor the Methodist Episcopal, nor the Presbyterian, nor the Baptist, nor the Congregational, nor any other humanly constituted organization; but that it has in its membership all true believers in the Lord Jesus Christ as their present Saviour from sin, and who, by virtue of his faith, are saved, regenerated, made new creatures in him, and who, consequently, are living out his life among men. This body of people, for they are "one body," I believe to be the "little stone cut out of the mountain without hands," which, increasing in magnitude with an ever-accelerated momentum, is to subdue all opposed to it, until it fills and rules the whole earth. Of the rule of such a church, there must be no fear.

Human laws and institutions must, therefore, more and more conform to the divine, as this divinely constituted church goes forward in its mission of subduing and assimilating all things to its own likeness. Already as the divine law prohibits theft, and adultery, and murder, etc., so also do our human laws. And quite recently we have conformed our human Constitution to the divine in making it repeat the command, "Let the oppressed go free." And now again the nation is rising up to prohibit that which, legalized as it now is, virtually legalizes theft, and adultery, and murder, and every other abomination which only men under the influence of strong drink are capable of, thus giving a new and most striking evidence of the purpose and power of the "little stone" to subdue all things to itself.

This result achieved, and the final conquest will be near at hand; for the little demons, seeing their great leader slain, will take to their heels and fly

away, leaving the field in possession of its rightful Lord and Law-Giver, and the universal shout shall go up, "Allelujah, the Lord omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Our correspondent is mistaken in his supposition that the "general object" of the SENTINEL is "the correction of existing evils in society." This is not its object; it has never contemplated so impossible a task. Its sole object is, as stated in its prospectus, "the defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious." This is the sole work of the AMERICAN SENTINEL. There are plenty of papers devoted wholly to showing the evils of intemperance, and to working in other lines of reform; but the SENTINEL is comparatively alone in calling attention to the evils of religious legislation, and to the imminent danger which this country is in because of it. That even in its special field it will be able to prevent bigoted and selfish, and well-meaning but deceived men from passing unjust and oppressive laws, its editors are not vain enough to imagine; their highest hope is, by warning people of impending danger, to arouse those who love real liberty to take a stand for it—to keep them from being taken by surprise. The work of a sentinel is to warn people of danger, so that they may be prepared to meet it. In this case, the danger to which we refer, is not so much that of being oppressed by unjust laws, as it is of being a party to the passing and the execution of such laws. The man who is persecuted for conscience sake, is in a far better state than the man who either directly or indirectly contributes to that end.

As to the existing evils in society, we have no idea that they will ever be corrected until the end of the world. Our correspondent has stated a view that is quite generally accepted, namely, that the church of Christ will advance and increase in strength and numbers until it will finally swallow up everything, and fill the whole earth, and that when the church has corrected all the evils of society, and the world has become morally perfect, then the Lord himself will come and reign over his people. This is essentially the National Reform view, for it has been declared that the triumph of National Reform would be the ushering in of the millennium. The National Reform view differs from the one that has been taught in the past, only in the way that the millennium shall be brought about. It was formerly taught that this would be done by the preaching of the gospel; but National Reformers find that way too slow; they find that the world of vice is gaining ground, and that morality is losing; and so they propose to convert the world by an act of Congress and of other law-making bodies, and so

have it all done at once. This view is now superseding the old one. It comes, therefore, strictly within our province to show from the Scriptures that such a result as they look for is chimerical in the highest degree.

1. In the first place, it is contrary to all the history of the past, that all the world should ever be converted. It is true that the gospel is the power of God unto salvation, but it is only so to those who believe; and there is no more reason to suppose that all the world will believe in this age, than that all should believe in some past age. The gospel was as much the power of God unto salvation in the days of Noah, and of Abraham, and of the apostles, as it is now, yet but very few of the inhabitants of the world believed in those days. This is not because the gospel was at fault, but because men would not believe. If all men would believe, the gospel would save them from sin; but it is not the work of the gospel to *force* men to believe. "Whosoever will, let him take the water of life freely," is the gospel cry; but the mass of mankind have ever been the willing servants of sin, and so their minds have been blinded to the glorious light of the gospel. All men might have been healed, both in body and soul, when Jesus was on earth, if they had cared for the simple yet glorious truths which he spoke; but he was compelled mournfully to say, even to his own people, "Ye will not come unto me, that ye might have life." The preaching of the apostles, fired as it was with the zeal of Pentecost, was able to turn but very few of the people of the world to righteousness. Are they not presumptuous, then, who imagine that *they* can accomplish what never has been accomplished?

2. Jesus said to his disciples: "enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Matt. 7: 13, 14.

The reason why so few will be saved, is because so few want to be, and not because of any lack on the part of God or his gospel. The way to life is narrow; that is, there is only one way to do right; but the way to death is broad; for there are many ways of doing wrong. It is much easier, much more in accordance with natural inclination to do wrong, and God has foreseen that most people will follow their own inclination. It has ever been so, and the Scriptures declare that it will be so to the end of time.

3. Paul wrote to Timothy, and through him to us, as follows:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

Here is a list of sins almost identical with those ascribed to the ancient heathen (Rom. 1: 28-32), and all are to be prevalent in the last days. Surely this does not look as though the church is to be able, either by legal or moral suasion, to correct the existing evils of society.

4. We have a still stronger testimony than this. In Christ's discourse upon the time of his second coming, he said:—

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

Since the world when the Lord comes is to be like it was in the days of Noah and Lot, it is going to grow worse instead of better, for "the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13: 13), and before the flood "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

If space allowed, we might add many like Scripture testimonies, but these are sufficient. The true church, as our correspondent says, is indeed composed of all those who truly believe in the Lord Jesus Christ, and who by virtue of their faith in him are regenerated, and made new creatures; but it is not the province of the church to correct the evils of society. When the church gets that idea, it begins to pass laws to make men religious, or rather, to make men act as though they were religious, and then it ceases to be the church of Christ. The church is simply to be a light to the world, to exhibit the character of Jesus. But if the church begins to use the civil power to carry forward its work, it ceases to represent Christ, for he did not do so. The gospel is to be preached in all the world for a *witness* unto all nations, and with that its work ceases. A witness is not a prosecutor, nor a judge; and when the existing evils of society shall be corrected by the destruction of them that corrupt the earth, the gospel will have ceased its work. Sentence is never pronounced nor executed until after the witness has finished his testimony. And so those who think that to punish men for not serving God, is a part of the gospel, show that they do not know what the gospel is. They cease to be ambassadors for Christ, and usurp the place of Christ himself, as judge.

The few Scripture texts and arguments that have been given are sufficient to show the fallacy of the whole of our friend's letter. It is Christ himself, and not the church, that is the rock that is to grind men to powder. It is not by the conversion of the whole world, against their will, that the earth is to be made the abode of peace, but by the utter destruction of those who will not obey God. The kingdoms of this world are to become the kingdoms of our Lord and of his Christ; but it is God the Father, and not the church, that gives them to the Son. And when they are given to him, it is not as converted nations, asking "What is the word that cometh forth from the Lord?" but it is as thorns fit only to be burnt; "reprobate silver," because the Lord hath rejected them, to be "broken with a rod of iron, and dashed in pieces like a potter's vessel."

We would only add, in closing, that the Constitution of the United States is not conformed to the divine. If it were, we should not want it preserved as it is. Not because we are not in harmony with the divine constitution, but because we don't think men are capable of administering a divine constitution. The amendment prohibit-

ing slavery was in the line of simple justice between men, and for the good of society. We believe in a divine Government, and it is our highest aim to be loyal subjects of it; but we don't want it administered by human deputies, and we are glad to know that God does not rule by proxy, but executes his own decrees. The work of the SENTINEL is no less to keep people from laying profane hands on sacred things, than it is to preserve the American Constitution as it is; and so, while we are laboring in the interest of human rights, we are to the same extent laboring for the preservation of the purest Christianity. E. J. W.

### An Enemy in the Rear.

THE *Interior*, of Jan. 24, has an article entitled, "Fortify the Weak Point," which strikes a blow at our public school system, and shows the religious trend of the day toward political preferment and ultimate control of the Government. It says:—

"The swing of the educational pendulum toward secularism has proved disastrous both to State and Church—to the church in an alarming scarceness of consecrated workers; and to the State in an alarming increase of heartless demagogues—and it is time it was swinging back into the atmosphere of Christian morals. It may not bring the public schools with it; but, to succeed, it must produce a system of well-equipped, Christian academies."

And these academies, or intermediate schools, must be such "that will not divorce God in nature from God in redemption." And this would be all right, were it not designed to "run out"—so to speak—the public schools. The writer closes thus, and herein reveals his true animus:—

"Let that work be pushed with persistent energy; but, in addition, let us outflank the enemy, and take his fortified position by tapping the public schools low down, and turning the current into Christian intermediate schools, thence into our colleges and seminaries. In that way we will be more likely, at last, to capture 'the powers that be' for religion."

And then, woe to the heretic who dares to oppose those "Christian" powers. It is Rome right over again. The people have been led to think that the Catholic Church is the only foe of the public school system; but this is not so. Degenerate Protestantism is anxious to emulate her example.

### Papal Impudence.

THE following item from Montreal, dated January 11, shows the aggressive impudence of the Roman hierarchy in all its native ugliness:—

"A sensation in political and religious circles has been caused here by the action of Cardinal Taschereau, in demanding and receiving a place in Parliament equal in rank and dignity to that of the Lieutenant-Governor and the direct representative of the Queen. Before Parliament opened, invitations were sent to the Cardinal and his clergy to be present at the formal opening yesterday. His Eminence replied to Coleman, usher of the Black Rod Hall, refusing to accept the first seat on the floor, which had been assigned him, demanding, as a right of the representative of the Pope, and according to the rules of the Church of Rome, that he be seated on equality with, and directly opposite the representative of the Queen."

"The speaker of the Senate had a consultation with Premier Mercier, and the conclusion was come to that the Prince of the Church had to have what he demanded, or the vengeance of the Church would be visited upon the heads of the Government in no light manner."

"Couriers hastened to inform his Eminence that no slight was intended, and that a provision would

be made for him in the Senate such as he desired. A throne, similar to the one upon which the Queen's representative sits, was hastily constructed, and when the legislative body opened, the Cardinal and his body-guard of prelates were seated on the right, and on the same dais with the representatives of the Queen, and directly under the English royal arms, where they were saluted by the members of the Senate in consort to the salutations given to the Speaker, and treated with the same consideration as the Queen's officers were."

Such overwhelming impudence can be equalled only by the toadyism of the speaker and the prime minister. It is very evident that Cardinal Taschereau knows very little, and cares still less, about the Saviour's instruction to take the lowest place when bidden to a feast, so that he may be called up higher. He doesn't propose to take any chances; he might not be invited up, and so he strikes for the highest place, perfectly sure of his ability to keep it when he has gained it.

It makes one indignant to see *men* so pitifully afraid. It would be a great relief to find some official with enough backbone to tell even "the prince of the church," that if he didn't like the place assigned him he could stay away. But then,—there is that contemptible fear of losing office. Yes, the Pope rules in the Queen's dominions, no less than in the Vatican. How long will it be before his Cardinals will not permit the Queen's representatives to sit on the same level with them.

Cannot Americans learn a lesson from this? Will they not be warned by such manifestations of Romish aggressiveness? What has been done in Canada may be repeated in this country. Would our officials meet it in any different spirit?

### The Blair Bills and National Reform.

THE *Christian Statesman*, of December 27, 1888, in an editorial article entitled, "A Frank and Earnest Word to Our Friends," which is simply an appeal for pecuniary help, based on the progress of National Reform work, says:—

"Since the last annual meeting, and since the foregoing appeal was made, several remarkable events have transpired which greatly strengthen the argument to increased liberality. A bill to provide for the nation a National Sabbath law has been introduced into the Senate of the United States, and two important hearings in support of it have been held before one of the most important of the Senate Committees. The school question has been brought into unexpected prominence by stirring and remarkable controversies in Boston and Pittsburg; and this discussion has also been lifted to the floor of the National Legislature by the proposed Constitutional Amendment respecting establishments of religion and free public schools! Both of these measures involve the principles of National Christianity, and both afford such an opportunity for the discussion of these principles before the nation as was never before known in her entire history. They who have eyes to see, and ears to hear, cannot fail to perceive the immense significance of these and similar occurrences."

Note this. It is the indorsement of the Blair bills by the official organ of the National Reform Association. The Blair bills, says the *Statesman*, "involve the principles of National Christianity," which is what it and the National Reform Association desires. Therefore all who favor the Blair bills are in reality "National Reformers," although they may not have joined that Association. Let it be understood that when we speak of National Reformers, we include the National Sunday Association and the Woman's Christian Temperance Union, which has also given its official indorsement of the Sunday-Rest bill, and indeed of both. What is known as National Reform, is a great deal larger than the National Reform Association.

### America or Rome, Which?

A DISPATCH from Haverhill, Mass., dated January 18, says:—

"The French parochial school here, of which Rev. Father Boucher is in charge, is in trouble with the City School Committee, because it does not comply with the law. The law is that the English language must be the vehicle of instruction in all schools, public or private, and that United States history shall form part of the curriculum.

"In Father Boucher's school, which has two hundred and fifty pupils, two-thirds of the instruction is in French. A French history of Canada takes the place of a history of the United States. The teachers are ignorant of the methods in vogue in the American public schools.

"Father Boucher has declined to bring his school up to the requirements of the law. The School Committee have ordered the truant officers to carry out the law; that is, to bring into court all parties who send their children to the unlawful school. This is the first case under the law governing private schools, and the case promises to be one of wide-spread interest.

This is a sample of the un-American policy of the Roman Catholic Church. Why should it be expected, in its schools, to follow the methods in vogue in American public schools, when it is Roman, and not American? We are saying nothing against individuals. There are men in the Catholic communion who are as loyal Americans as can be found in the country; but the Catholic Church, as a church, is as directly opposed to everything that is distinctively American, as anything can be. Let the Catholic Church have the power, and everything which has made the name "America" a synonym for freedom, would vanish at once.

It is time that the American people were beginning to awake to the encroachments of Romanism, and to the danger to our liberties. It is true that there is a sort of awakening, and a protest, but we are sure that the very ones who spoke so decidedly in Boston a few weeks ago, will, with few exceptions, sit still while Rome is gaining, in another guise, just what she wants. Indeed many of them will further her claims. How? Simply by working for the Blair Educational Amendment bill. Let it be once conceded that each State should provide for religious instruction in its public schools, and it will be absolutely impossible to prevent just such a condition of things as is complained of in Haverhill, Mass. A few words will suffice to make this plain.

It is a well-known fact that in many States the Roman Catholics are more numerous than any other sect. In no less than fourteen States they are more numerous than all other denominations combined. In California there are more than four times as many Roman Catholics as there are Protestants of all denominations. Now if the Constitution shall require that the Bible and religion be taught in the public schools of each State, it is evident that that form of religion which has the most followers will be taught in the schools. If the Blair Educational Amendment becomes a part of our Constitution, the majority of the schools in California, and in many other States, will teach, not American history, but Catholic history.

At the National Reform Convention that was held in Saratoga in July, 1887, it was plainly declared that no objections would be made to the teaching of the Douay Bible—the Catholic version—in the schools where the Catholics had a majority. Thus the National Reform Association has committed itself. But let everybody know that it will be a great deal more than a question of what version of the Bible shall be

used. Let the principle of religious legislation be once established, let it be conceded that any kind of religion whatever may be taught in the public schools, and Roman Catholic history and Roman Catholic methods will very soon drive out American teaching and American methods. Are the American people ready for this state of things? Can they calmly contemplate such a result? If not, let them with all their might oppose the National Reform movement, as it has taken shape in the Senate bills framed and introduced by Senator Blair.

### Provisions of the Sunday Rest Bill.

WE are persuaded that there is a great deal of misunderstanding in regard to the Blair bills, not only among those who are opposed to religious legislation, but by those who are at least nominally favoring them. We have seen and heard the statement that the Sunday-Rest bill would, if it should become a law, shut down all business throughout the country. This is a mistake. The passage of the Sunday-Rest bill would have a direct effect upon only a comparatively small portion of the people of the United States, although it would very seriously affect them indirectly. The first section of that bill reads as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on Sunday, 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, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, show, exhibition, or amusement in public, 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 section confines the working of the bill, if it should become a law, to those places that are "subject to the exclusive jurisdiction of the United States." These are the Territories and the District of Columbia. It is an absolute law for the Territories, making no exception, but obliging everybody to rest on Sunday.

Section 2 reads as follows:—

"That no mails or mail matter shall hereafter be transported in times 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."

This is so plain as to need no comment. The third section reads as follows:—

"That the prosecution of commerce between the States, and with the Indian tribes, by the transportation of persons by land or water on the first day of the week, is hereby prohibited, and any person or corporation, or the agent or employe of any person or corporation, who shall violate this section, shall be punished by a fine of not less than ten nor more than one thousand dollars; and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same."

This shuts off inter-State commerce. By the first section, overland trains would be stopped in the Territories, but this section prohibits all Sunday traffic between States, whether on land or water. The reader can readily see what bearing such a law as this would have on State Sunday legislation.

Section 3 provides for cessation of labor on Sunday in the army and navy, prohibiting all drills, musters, and parades, except in time of active service or preparation therefor. Section 5 makes exception in case of labor or service performed or rendered on Sunday in consequence of

accident or disaster or unavoidable delay in making the regular connections upon postal routes and routes of transportation, and allows for the transportation and delivery of milk before 5 A. M., and after 10 P. M. This is the whole of the bill, so far as its prohibition of labor is concerned. It will be seen that it is very strict as far as its jurisdiction extends, but it does not directly affect citizens of the States, except Government employees.

But its indirect effect in the States will be scarcely less than its direct effect in places subject to the exclusive control of the United States. It is well known that the great obstacle in the way of enforcing existing Sunday laws in the various States, has been the United States Government. In the hearing on the Sunday-Rest bill before the Senate Committee on Education and Labor, December 13, Mrs. Bateham said that the Woman's Christian Temperance Union based their claims and petitions on the following facts:—

"1. Nearly every State has Sabbath laws, but the National Government has none, though greatly needed, since the question has become emphatically a national one, and the very perpetuity or loss of our national rest, the Christian Sabbath, seems to depend on its being protected by the Government from the encroachments of organized capital, and the reinforcements of State laws by National.

"2. It is in gross violation of nearly every State Sabbath law, that railroads run their Sunday trains, yet these States are powerless to prevent it, since only Congress can control inter-State commerce.

"3. By the State laws ordinary labor and traffic is forbidden on Sunday, but in defiance thereof the United States Government keeps its post-offices open and sells as on other days, and sends its mail to all parts of the country."—*Report, p. 22.*

It will be seen that the plea for a National Sunday law is made on the ground that the State Sunday laws are powerless without it. In that same committee meeting, Senator Blair, the chairman, stated that the General Government takes advantage of what the States have given to it in the way of jurisdiction over the post-offices, inter-State commerce, and the army and navy, to introduce practices that nullify their attempt to enforce Sunday laws, and said:—

"To prevent this, is the object of this legislation. That is all that is undertaken here. It is simply an act proposing to make efficient the Sunday-Rest laws of the States, and nothing else."—*Report, p. 27.*

We shall hereafter take occasion to show how terribly "efficient" some of those Sunday laws will become when this Sunday-Rest bill becomes a law.

National Reformers have ever referred to the general Government as the great Sabbath-breaker, holding that running of mail trains, and the keeping open of post-offices practically nullified all their efforts to have Sunday strictly observed. With this objection removed, there would be speedy and strict enforcement of the Sunday-laws that already exist, and enactment of laws where there are none now. The passage of the bill, therefore, would practically result, as was said at the National Sunday Convention, in making Sunday the ideal Sabbath of the Puritans, to be occupied only by worship. It should be opposed by everybody; by those who do not care to observe Sunday, as a matter of course, and because it is unjust and un-American; and by those who do care to observe Sunday, both from the standpoint

of the golden rule, and because they should protest against having their worship from choice made to appear as though it was a matter of compulsion.

E. J. W.

### How Sunday-Law Sentiment Is Manufactured.

WHEN the Sunday-Law petitions were being presented to the Senate, January 16, Mr. Blair arose and made the following presentation, which we copy from the *Congressional Record* of January 17:—

"MR. BLAIR: I present petitions of several bodies, praying for the passage of a Sunday-rest law. Of the petitions, the following analysis is submitted by those who desire their presentation:—

#### Petitions from national bodies.

| CONTENTS:   |            |
|---|------------|
| 1. Individual signatures .....  | 407        |
| 2. Representative signatures by indorsements of bodies and meetings ..... | 14,174,337 |
| Total .....   | 14,174,744 |

#### "Analysis of the latter:

"First indorsement is that of the American Sabbath Union, which was officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assemblies of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations whose membership together is 5,977,693. Of the membership of the Brotherhood of Locomotive Engineers, the indorsement of whose international convention stands second, at least 20,000 citizens of the United States. Of the Knights of Labor, the indorsement of whose international convention stands third, at least 219,000 citizens of the United States. The Presbyterian General Assembly, North, whose action stands next, had at the time of the indorsement 722,071 members. The convention of Christian Workers, whose indorsement is next, had 450 present when the unanimous vote of indorsement was taken. The Woman's Christian Temperance Union, which comes next, had 185,521 at the time of the vote. The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000."

From this official analysis it appears, that of the alleged 14,174,337 signatures to the Sunday-law petitions, only 407 were actual signatures. This is too insignificant a portion to be noted, so that practically the whole number was secured by vote.

Now let us look a little closely at the votes by which this number of alleged signatures was obtained. Take the Knights of Labor Assembly. That assembly, it is true, was a representative body. But the members of that body were elected to represent the organization in all questions pertaining to the government and policy of the organization, and not to represent the personal opinions of all the individual members, on matters foreign to the working of the organization. They were not elected for the purpose of acting on any such question as the enactment of a Sunday law. Therefore, when they voted on the petition which Mr. Crafts submitted to them, they did so only as individuals. If we knew how many men there were present at that meeting of the General Assembly of the Knights of Labor, and how many of them voted, we could tell just how many Knights of Labor have indorsed the Sunday-law petition.

We know that there are thousands of Workmen and Knights of Labor who are opposed to a Sunday law of any kind; yet they are, against their will, paraded as favoring one. We say again, that the action of that Assembly could no more be taken as showing how the great body of Knights of Labor stand on the Sunday question, than similar action concerning religion or politics could have shown to what church or political party all the members adhere.

The same may be said of the Brotherhood of

Locomotive Engineers, and also of the various religious organizations that are paraded. We say this advisedly, for we know that very many members of each of the churches mentioned have, *with their own hands*, signed counter petitions. These are facts, and people who have a love for truth and justice should see to it that they are set before the law-makers in their proper light, to undo, as far as possible, the false impression that has been made as to the strength of Sunday-law sentiment.

The way in which these petitions have been handled, stamps the whole thing as un-American. The leaders in this affair have deprived the people of a fair representation. Their action is more adapted to an aristocracy, or a despotism, than a Republic. If they do not know that their whole procedure was fraudulent, then so much the worse for them. It shows that they have so far imbibed the spirit of Papal Rome that they can no longer appreciate the genius of American liberty. Certain it is that an abominable fraud has been perpetrated in order to boom the Sunday-law bill; and we intend to cry aloud, and spare not.

### The Blair Amendment.

To those who think that the SENTINEL's strictures on the Blair Bills are partisan or sectarian, we commend the following on the Blair Educational Amendment to the Constitution. It is an editorial utterance of the *San Francisco Chronicle* of December 27, 1888, and no candid, thinking person can deny that it is a just criticism. The very same criticism, in part, was made upon this bill in the AMERICAN SENTINEL of last July:—

Senator Blair, of New Hampshire, has presented an amendment to the Federal Constitution, concerning the establishment of a national educational system, the provisions of which are briefly as follows:—

Section 1 provides that no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

Section 2 makes it obligatory on every State to establish and maintain a system of free public schools for the education of children "in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion," but with an inhibition against the teaching of sectarian tenets, beliefs, ceremonials, or observances.

Section 3 provides that the United States shall guarantee to every State the support and maintenance of such a system of free schools as is provided for in the previous sections; and section 4 provides that Congress shall enforce the amendment by legislation when necessary.

It will be apparent that the proposed amendment is at variance with the spirit, at least, of the existing first amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion." Undoubtedly the purpose of that amendment was to forbid any such union of Church and State as has obtained in Great Britain and other countries, and the Blair amendment does not, in terms, interfere with it; but can it be denied that it seeks to do indirectly what cannot be done directly under the Constitution? Where an article of the organic law provides that a certain thing shall be taught in the common schools of every State in the Union, is it not a mere evasion to say that it is

not an establishment of that particular thing by authority of law?

Suppose, for example, that the Constitution forbade the recognition by the State of the laws of mathematics. Would not an amendment which directed that the multiplication table be taught in every common school in the land, at the same time pledging the United States to the support and maintenance of such schools, be a repeal, or, at any rate, a palpable evasion of the prohibition against mathematics?

Without seeking to enter upon any polemical discussion, it is beyond controversy that the "principles of the Christian religion" must involve the divinity of Christ; for, so far as the purely ethical doctrines are concerned, they are common, to a greater or less degree, to all religions, and may, indeed, be found in certain philosophical systems which lay no claim to being considered religions at all. Senator Blair, then, would have every common school in the United States teach children, between the ages of six and sixteen, that Christ was divine. But if this be done, how can the conclusion be avoided that the United States has adopted a State religion? and what becomes of the rights of those of her citizens who believe otherwise?

The question is a serious one, and it cannot be left for decision solely to those who already believe in the Christian religion. They have, under the law, every right to believe; but their neighbors, who may be fire-worshippers, or Mohammedans, or Agnostics, have, under the same law, an equal right to disbelieve; and the question is, whether it is consistent with the idea of a Government which has always disavowed any union between Church and State to insist that all the children of the Nation shall be instructed in the principles of any religion, no matter what its intrinsic value or claims upon the world may be. Virtue and morality are one thing, the principles of the Christian religion another; and it behooves us to pause and reflect before we consent to such an innovation in legislation as the Blair Amendment proposes.

### "The American Sunday."

THE "American Sunday" and the "American Sabbath" are stock phrases in the religio-political literature and speeches of would-be National Reformers. One would think that Sunday sacredness originated in this country, or that this nation had instituted a Sabbath. But neither of these is true. The term is used as a taking phrase, to catch votes or curry favor. There is, it is well known, a strong opposition on the part of a very large class to anything foreign. The greater number of immigrants who land at Castle Garden are not the best timber from which to manufacture the constituent parts of this self-governed ship of State. It is from this class that anarchists and socialists are largely recruited. Strikes are promoted by them. Many of them are Catholics, subjects of the Roman Pontiff, while professing allegiance to our own Constitution and laws.

All these, and other reasons which might be named, prejudice many Americans against anything foreign, and to the same extent in favor of anything American. This prejudice has been made to do valiant service for National Reformers in the last two years.

The strict Sunday observance as borrowed from the Puritans and from Scotland, was engrafted on their descendants in the New England States;

and from New England's regard for the Sunday, has come the term, the "American Sunday;" and this is contrasted with what the same class call the Continental Sunday. But there are two points which we wish to notice right here, which show the hollowness of the claim put forth as regards the Continental and American Sundays:—

1. The origin of Sunday observance is Continental. It began in the days of Constantine, when he issued a decree in 321, A. D., that Sunday should be kept as a day of rest from secular labor in the cities and towns, but those in the country could follow their agricultural pursuits. This was a pagan decree for a pagan holiday ["the venerable day of the sun"], by a pagan emperor. Worldly bishops and priests in the Christian church took advantage of the law, to compel their flocks to do the same. But it was centuries before it was observed to any extent by Christians. Luther did not hold it sacred, neither did Calvin and other Reformers.

Certainly the proper way to keep the Sunday, if it should be kept at all, is the way that it was and is kept by that part of the world where it originated, and not the way that it is kept by those who have misconstrued the day altogether. If there is authority for Sunday at all, it is to be found in that age of the church that originated it as a holy day. The Continental Sunday, as a church day, is the only true Sunday, and the only one America has. An appeal to authentic history proves this true.

2. The sacredness of the American Sunday, about which so much has been said, is a myth. A few of the old Puritan stock in New England kept the day strictly; so do many on the Continent of Europe; but the great majority even of church members who have come under the writer's observation, use it in any way but sacred. There may not be as much public so-called desecration here as on the continent of Europe, but there is as much private. Men cease from the out-door labor of the other days, but they labor otherwise. In the country districts, where the purest morality is supposed to exist, this is the case. The farmer uses that day "doing chores," calculating his work, "figuring" up his accounts, roaming over his fields, planning his work for the future. A few go to church part of the day, and sleep the remainder, perhaps; many others spend the day in reading newspapers and novels, visiting friends, picking berries, fishing, or in fun and frolic. And the good housewife puts forth her best energy of the day in the preparation of a meal which will satisfy the gormandizing instincts of her varied household. And in time of haying or harvest it is not an uncommon thing in threatening weather to find first-day religionists in the field, gathering the hay or grain. In the maple-sugar season, Sunday-sacredness must be suspended if there comes a good run of sap. It is so as regards other crops and industries in other localities. Merchants and tradesmen may often be found at their places of business a part of the day. And Jew peddlers, who keep no day, have assured the writer that Sunday is the day in which they generally make their purchases from the first-day merchants, and rarely indeed are they refused.

This picture is not overdrawn. We can appeal to honest Americans everywhere if it be not true. Of course there are exceptions, but they are the exceptions, not the rule. Then why so exalt the *American Sunday*? What better is it than the Continental? True we do not have the beer gardens of Germany in our rural districts,

for they are not so thickly populated; neither has the driving American time, nor do his tastes run in that direction. What he does is, however, more wearing than what the German or Frenchman may do.

Then why the "*American Sunday*"? It bears a falsehood on the face of it; it is used to appeal to a national prejudice which has no foundation in fact, and the uses that is made of it is unworthy of men, not to say Christians, Reformers (?) though they be. M. C. W.

### A Theological Sanitary Arrangement.

THE preachers who are striving so zealously for the passage of National and State Sunday laws, very frequently assure us that they have no thought of making men religious; that all they want is "a sanitary arrangement," "a police regulation," etc. If they continue their attempts to substitute civil laws for the preaching of the gospel, we shall have no difficulty in believing that the last thing in their thoughts is the making of men religious. But while we readily believe that they are losing their desire to make men really religious, we cannot absolve them from the charge of wishing to make men outwardly act as though they were religious. To show our reason for this, we will cite a case in point.

At the recent Sunday-law meeting in Oakland, Doctor Dwinelle was very careful to state that they did not want to make men religious. All they wanted, he said, was a sanitary arrangement, a police regulation. Yet in his speech and in his prayer he stated that they wanted the Sunday to be not simply a day of physical rest, but one of spiritual upbuilding. Doctor Briggs spent nearly all his time in trying to make the audience believe that Sunday is the true Sabbath of the Bible; and the appeal of the Woman's Christian Temperance Union is for a Sabbath law that will be in harmony with the fourth commandment.

Now the question arises, If it is only a police regulation, a sanitary arrangement, that they are after, why refer to the Bible so much? and why make such labored efforts to show that the Sunday is the Sabbath of the Bible? Is it customary to preach sermons and read theological essays, when it is desired to improve the sanitary condition of the city? We never knew of any such ado over a city ordinance, such as prohibiting peddlers from vending their wares without a license, or draining the stagnant water from a cess-pool. What a peculiar sanitary arrangement they want—one the necessity for which has thus far escaped the notice of every Board of Health in the United States. Dear reverend gentlemen, you will have to drop your theological argument entirely before we can give any credit to your pretensions of desiring only a sanitary arrangement.

In his speech at the Pittsburg National Reform Convention, the Rev. I. N. Hays said: "We are practically a Christian Nation without Christ." How such a thing as that can be practical, we are not informed. But that is the only sort of Christian Nation we shall ever have. True, so-called National Reformers may succeed in putting the name of Christ in the Constitution, but that will affect the case no more, practically, than putting the name of Christ into a spelling book would make a boy religious.

Again he said: "It is no less our duty than our privilege, to bring the crown royal and place it on the head of King Jesus." It is, in fact, noth-

ing but overweening self-conceit and presumption that would lead a man seriously to propose such a thing. Every king who receives his crown from another, must necessarily be inferior to that other. The king who himself takes that which is his own by right, is independent; but the one who is indebted to another, is subject to limitations. And so this so-called National Reform movement, by presuming to win a kingdom for Christ, and to crown him as king, virtually places itself above God, who alone has power to remove kings and set up kings. In this it proclaims itself a true child of the Papacy.

#### A Word from the Workingmen.

WE have before us a copy of *Ideas of Reform*, of Jan. 1, 1889, a paper published at Broken Bow, Nebraska, and devoted to the interests of the workingman. It is in every sense of the word a labor reform paper, and is as outspoken against monopolies of every description, and the oppression of the laboring man by soulless capital, as any labor paper that we have ever seen. We state these points, so that full weight may be given to the following, which we take from one of its editorials:—

"Fourteen million people have petitioned Congress, asking for the enforcement of a Sunday-law. This is evidently preliminary to an attempt to unite the Church and State. A halt should be called at once. Religion, by faith in God, is good, and no Christian, under our Constitution, is deprived of the privilege of observing Sunday as strictly as he desires. Religion, by law, by force, without conversion, is bad, and contrary to the principles of good government. . . . The United States Constitution says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Our petitioners would in substance say: 'Do away with the Constitution, and give us a law that we may imprison or fine every one whom we have been unable to convert to our faith, and who does not give tribute to our support.' Now, if this clamor for a Sunday law, coupled with the Blair Educational Bill—which advocates the teaching of the Christian religion in public schools—is not an attempt to unite the Church and State, neither was the act of Constantine in making Christianity the recognized religion of the Roman Empire. It is hardly time to allow 14,000,000 people to dictate how 60,000,000 people shall worship, in a free country like ours."

By this extract two claims of the Sunday-law National Reform advocates are shown to be false. The first is that their movement is in the interest of the workingman. We have always emphatically denied this, and have demonstrated the untruthfulness of it; but here is a demonstration that even the most obtuse can comprehend. When the most outspoken Labor Reform papers condemn the whole National Reform Sunday-law movement in such unmeasured terms, that movement cannot be said to be very much of a workingman's affair; for it will be conceded that the workingmen are competent to decide what will be to their interest.

Another fallacy that is exposed, is the idea that the vote taken at the General Assembly of the Knights of Labor committed all the laboring men in the country to the support of the Blair bills. It did nothing of the kind. There are thousands of laboring men in this country who do not propose to be put up in the market and sold to the National Sunday Association. That Association has attempted to convey the impression that a Sunday law would fill a long-felt want, and that everybody has been clamoring for it, when in fact the majority of the people don't know or care whether there is one or not.

*Ideas of Reform* says that it is hardly time to

allow 14,000,000 people to dictate how 60,000,000 shall worship. True enough; and that principle appears still more strongly when we remember that there are actually only about one-eighth of fourteen millions of people really represented in that Sunday-law petition.

#### Christianity a Religion of Tolerance.

If any one might use constraint, Christ might, as the works he performed in the course of his ministry demonstrated that his mission was divine; yet, when surrounded with the glory of miraculous power, and when offering eternal life to creatures over whom he had an absolute control, what a tender and scrupulous regard did he show to their liberty. "If any man *thirst*," said he, "let him come to me and drink." "Blessed are they that *hunger and thirst* after righteousness, for *they shall be filled*." "And I, if I be lifted up from the earth, will *draw* all men unto me." Behold I stand at the door and knock; if any man *hear my voice and open the door*, I will come in; they are thieves and robbers who break open doors and enter by force.

When God's anointed King sent forth his ambassadors among the nations, they proclaimed Jesus as the Messiah, warning every man and teaching every man—they spoke the truth in love—and knowing the terrors of the Lord, persuaded men. Their ministry, indeed, was a warfare, but it was a benevolent one; its object was not to maim the persons or injure the estates of men, but to enlighten and sanctify their minds.

As coercing men into a profession of religion, is totally repugnant to the spirit, precepts, and precedents of Christianity, so it has been a source of many crimes and calamities. At the sanguinary shrine of persecution, thousands of the most estimable members of society have been wantonly sacrificed. How many of whom the world was not worthy, have wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—how many have endured mockings and scourgings, bonds and imprisonments; have been stoned, sawn asunder, or slain with the sword!

If this infernal frenzy which has hurled men to the commission of so many impious atrocities, be curable, its cure ought to be attempted; and in the attempt, every man who is not inspired with ill will to his neighbor ought to co-operate.

For this purpose we ought, in the composure of reason and reflection, to store our minds with just ideas on the subject, lest, under the impetus of mistaken zeal, or the deception of specious names and fair pretenses, we should be induced to speak unadvisedly, or act illiberally.—*History of Intolerance.*

THE *Christian Herald* (Baptist) of Detroit, Mich., has a notice of the AMERICAN SENTINEL, in its issue of December 27, in which it says:—

"Of course it [the SENTINEL] is greatly exercised over the National Sunday bill now before the United States Senate. Its alarmed opposition is hard to account for if it is in favor of the quiet of the Sabbath, and the right of all men to rest on that day. For it is the common principle of all laws on the subject, to respect conscientious belief of seventh-day persons and communities, leaving them free to observe either day, but not to desecrate both. Shall the laws attempt to guard the Sabbath for their small fraction of citizens, or for both?"

For neither. The Sabbath doesn't need any guarding by the laws of the State. The Government of the United States should be for the people of the United States, and not for the Sab-

bath. The *Herald* talks as though Sunday laws guard the seventh day for those who wish to observe it. Would it say so if the case were reversed? Not by any means. We don't know of any law favoring seventh-day observance, and we don't know of anybody who wants one. But here is a proposition which we believe is sound: If laws enjoining the observance of the first day of the week, yet making exceptions in favor of those who observe the seventh day, can be construed as guarding the rights of seventh-day people to rest, then certainly, with no law at all on the subject, Sunday sacredness would be amply guarded.

#### "Cunning Craftiness."

On Sunday, January 20, Rev. W. F. Crafts preached in Washington, in Dr. Sunderland's church, the First Presbyterian. His subject, of course, was "The American Sabbath." In the beginning of his discourse he stated that the present agitation was not brought about by the churches, but by the clamor of the workingmen everywhere, in behalf of a weekly rest-day. That sounds very well, until you hear testimony on the other side. The fact is that Mr. Crafts attended the General Assembly of the Knights of Labor, and spoke for an hour in behalf of the National Sunday-Rest bill. Then he spent another hour answering questions, and at the close the petition was indorsed by vote. Now if those workingmen had been clamoring for a Sunday law, why should Mr. Crafts spend two hours of his valuable time, besides the time and expense of travel, to convince them that they ought to have one? Can anyone tell?

Again, he visited the National Council of the Brotherhood of Locomotive Engineers, and had a similar experience. He spoke for an hour, and then for another hour answered the questions that were showered upon him. Yet the *Daily Union Signal*, of October 22, 1888, in which this item is found, prefaced it by saying: "A great victory for Sabbath observance was won by Rev. W. F. Crafts, Thursday. He appeared before the National Convention of the Brotherhood of Engineers, in session at Richmond, Va., and spoke an hour in behalf of the National Sabbath movement," etc. Now if these men had been frantically clamoring for a Sunday law, wherein did the victory consist? If the workingmen are so anxious to have a Sunday law, why does Mr. Crafts spend so much time trying to work them up to sign his petition? Isn't there a little discrepancy between Mr. Crafts's statement and his actions?

The fact is that nothing was ever heard of any desire on the part of the workingmen for a Sunday law, until the National Reform Association and the Woman's Christian Union stirred it up, and the clamor has all come from them. There are thousands of workingmen in the country who have no thanks to give to Mr. Crafts and his fellow-craftsmen for their disinterested (?) efforts in their behalf. On the contrary, they repudiate the whole affair as a very *crafty* piece of business.

THE State is not an exhorter, or a persuader, or a debating club, but a positive law power for secular purposes; and hence, when it attempts to administer religion, it must of necessity give to it the law force, deciding what religion is true, and by what method it shall be promoted. There is no escape from this result, if we admit the principle from which it springs."—*Samuel T. Spear, D. D.*

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

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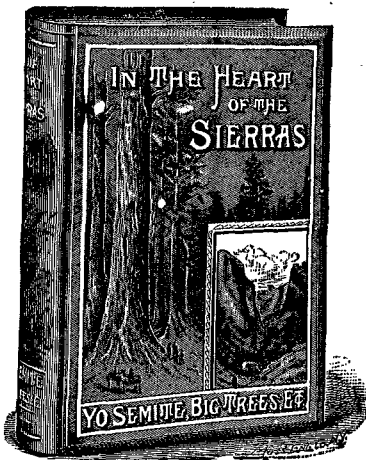
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# The American Sentinel.

OAKLAND, CALIFORNIA, FEBRUARY 20, 1889.

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THE *Examiner's* Virginia correspondent, after stating that steps are being taken towards holding a State Sabbath Convention, says that "the weak point in the Sabbath discussion seems to be in the lack of definite conviction on the part of some of the preachers. They do not appear to have reached settled views as to the Christian Sabbath." Well, if the preachers are indifferent because of a lack of settled views on the subject, why should we be censured for being opposed, when we have settled views on the subject? We don't blame them, however, for being unsettled in their views, since there is nothing to settle them.

THE *Christian Nation* has found another ally for its theory of political religion. In its last issue it says:—

"Some ministers believe it ought to be impossible to determine from a minister's preaching what his political opinion is. We have no desire to set up a standard, but we are reminded of a true story we heard recently. A minister who belongs to this school of thought had made a statement of his belief at a public meeting. Joe Hess, ex-prize-fighter, now an evangelist, was the next speaker, and he delivered himself thus: 'The speaker who preceded me declares it to be wrong to speak of politics on Sunday. I want to say that when a man's politics are of such a character that he dare not speak of them on the Sabbath, I have little respect for his religion.'"

National Reformers ought to be happy now, since they have an ex-prize-fighter on their side. Who'll be the next?

THE Springfield (Ill.) *Journal* of January 24, contained the following item:—

"Mr. Brokoski has prepared a bill in relation to Sunday closing, which he probably will introduce in the House to-day. It provides for the closing of all business houses, factories, and other places of employment on the first day of the week. The publication and circulation of Sunday newspapers, the running of Sunday street-cars and railroad trains, and the keeping open of drug stores exclusively for the sale of medicines, however, are permitted by the provisions of the bill, but cigar and tobacco stores and barber shops are required to be closed."

The Illinois Sunday Association is a very active organization, and will doubtless make every effort possible for the passage of this bill, or a similar one. We shall keep the readers of the SENTINEL informed as to whatever action is taken in regard to the matter.

It is not the business of Christian missions to convert the world, that is, to lead all nations to accept of Christianity. In the divine plan, Christians are to preach the gospel, to persuade men, to be the means, under God, of gathering "out of" the nations "a people for his name." Acts 15: 14. And that disciple who does this in God's way, who, aided by the Spirit, preaches the word, shows men their lost condition, instructs them in the way of life, persuades them to accept of the only Saviour, Christ Jesus, and thus is the means of saving a few souls from their sins,—that mis-

sionary's work is a success. His mission is not a failure. The mission of Christ to Tyre and Sidon, although but one person's heart was reached, and that a poor Canaanite, was a success. Mark 7: 24-31. Paul's mission to Lystra was as much a success as it was at Berea or Corinth. The world will not be purified of wickedness till Christ comes; it is our mission as Christians to warn and persuade men to flee from the wrath to come and to accept of Christ. And when the redeemed are gathered "out of every kindred, and tongue, and people, and nation," the work will be wholly a success. Christ's triumph will then be complete.

WE are told by National Reformers that they do not want Church and State, but only National Christianity; that they do not want the State to enforce the tenets of any one sect, but to enforce only those principles which are common to all. Well, this is all that was done in the days of Constantine. There were many factions among professed Christians in his day, beside those championed by Athanasius and Arius. He did not incorporate into the laws the peculiar tenets of any faction, but assembled all the bishops, and adopted that upon which they all agreed. He simply enforced the principles of the Christian religion, as enunciated by the majority of the bishops. Yet everybody points to Constantine's action as the great union of Church and State. National Reformers want the same thing done again. As his action resulted in the establishment of the Papacy, so their action will result in something exactly like the Papacy.

THE National Reformers claim that they do not want any union of Church and State, and then they give their definition of Church and State union. They say that if the State should single out any demonination and enforce its tenets, that would be a union of Church and State. They indignantly deny that their proposal to unite Christianity and the State is anything like Church and State union. But if they were talking on religion alone, they would accuse anyone of bigotry who should single out any demonination, and should say that it was *the church*. They would claim that the Church of Christ is composed of all who believe in him, whatever name they bear. Thus they are inconsistent. For while they really believe that the Church of Christ consists of all believers, so that it is as extensive as Christianity, they virtually, in their definition of Church and State union, say that the Church of Christ is only one denomination. We wish they would make a plain statement, once for all, of what they do regard as the Church.

It is often stated that Sunday laws are necessary for the physical well-being of the people; and by many this supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that on an average Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large portion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question

arises, If Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath, why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday?

THE Virginia correspondent of the New York *Examiner* (Baptist) writes as follows to the issue of that paper dated January 24:—

"It looks now as if the Christian people of Virginia are marshaling their forces for making battle on the Sabbath question. Richmond has its local evangelical alliance, and several of its meetings have been devoted to a discussion of this grave and perplexing problem. Christian people of all names seem to agree that we have fallen upon perilous times; that the old reverence for the Sabbath has fallen into decay, and that business and pleasure, as well as vice, seem bent on blotting the Sabbath from our calendar, or, at any rate, in diverting it from its sacred and economic uses. The indications at present point to the holding of a State Sabbath Convention, and if this is done it will be with a view of putting Virginia in line with the National Sabbath Union."

So the ball keeps rolling. We ask all who read the above to take particular notice to see if they can find anything in it about temperance or the working men. Does it say that the battle is to be waged for temperance or labor? Not at all. They are "marshaling their forces for making battle on the Sabbath question." And that's just what it is everywhere.

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VOLUME 4.

OAKLAND, CALIFORNIA, FEBRUARY 27, 1889.

NUMBER 6.

## The American Sentinel.

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THE April number of the *Chicago Law Times*, a quarterly journal, will contain an editorial on the Blair Amendment to the Federal Constitution, under the title of "Conspiracy Against the Republic." The editor of the *Law Times* has the thing correctly. The "American Sabbath Union" is a grand conspiracy against religious liberty.

THE Jesuits rule. In the new Catholic University of Montreal, the Jesuits have two colleges which they wish to have remain independent of university control. The bishops were determined that these colleges should be dependent on the university. Appeal was made to the Pope, and his decision is that the Jesuits' colleges are to retain their independence, but to give no higher degree than Bachelor of Philosophy. In all such contests the society founded by Ignatius Loyola always wins. Few indeed know the influence it is exerting in the politics of nations as well as in the Roman Church.

OUR neighbor, the *Herald of Truth*, speaking of Sunday legislation, says: "We do not look on the restoration of the seventh day as the necessity of the hour, as the *Outlook* and the AMERICAN SENTINEL with great stress plead." Read a little more carefully, Brother Abbott. We cannot speak for the *Outlook*, but we can say that the SENTINEL has never pleaded for the restoration of any day. On the contrary, it has from the first been opposed to any attempt to establish any religious custom by law, no matter whether that custom is correct or not. We do this because it is not the province of one man nor any body of men to decide for any other man what is correct in religion. The worst enemies that the Bible and the Christian religion have ever had are those persons who have attempted to force them upon unbelievers. More infidels have been made by those who professed to be Christians than by any other means.

SOME of the alleged temperance papers say that the AMERICAN SENTINEL is run in the interest of the saloon. Well, if that is so, there must be something terribly wrong with the ministers of the country, for we are constantly receiving letters from preachers, heartily indorsing our work, and bidding us God speed. But if any-

body ever saw anything in the SENTINEL that could by any means be construed as favoring saloons, we would pay him well if he would point it out. The trouble is, that the SENTINEL has exposed the pretensions of some who are making the temperance cause a cloak for their own political ambition. The SENTINEL is run solely in the interest of a government "of the people, by the people, and for the people," and of pure Christianity, unadulterated with worldly scheming.

WE commend to all temperance workers, as well as to those who imagine they are such, but are not, the following words concerning temperance, from a recent letter by Dr. T. L. Cuyler:—

"After forty years of gratuitous and earnest labor in this blessed cause, I am solemnly convinced that if it was left to the tender mercies of partisan politicians, it would be *assassinated*! God never ordained that conflicts with gigantic sins should be waged with carnal weapons alone, or under the command of Caesar! I am also convinced that if all the time, money, and effort, that have been expended on political movements, had been expended in direct moral efforts to check the drinking usages, and educate the conscience and conduct, and teach to the young lessons of abstinence, and make public sentiment against the diabolical and deadly drink-traffic, then our reform would be a hundred-fold stronger to-day."

Now let some National Reformer rise up and accuse Dr. Cuyler of carrying on his work in the interest of the saloons.

FROM an otherwise good article in an Eastern paper, in opposition to the so-called National Reform work, we find the following about the Blair Sunday-Rest bill:—

"This bill makes no exception in favor of the Sabbatarian who religiously and conscientiously observes the seventh day of the week instead of the first day, but provides a penalty that is to be applied if a seventh-day keeper should do any labor on the first day. We think the keeping of a Sabbath is a part of the worship of God, and civil law should go no farther than to grant protection to every soul who labors on any day of the week, provided he does observe *one* day in a religious manner."

We protest. If the keeping of a Sabbath is a part of the worship of God, as it certainly is, then the civil law has no more to do with it than it has to do with the movements of the planets. It is no business of civil government, whether a man observes one day, or two days, or no day at all, in a religious manner. Our objection to the Blair bill is not that it makes no exemptions in favor of seventh-day observers, and we hope that none of them will base their objection on that ground, for if they do they will simply nullify all that they may say against it. He who asks for an exemption clause in a Sunday law, thereby acknowledges the right

of the Government to make such laws. He virtually says, "You may oppress the unbeliever all you please, provided you won't disturb me." The AMERICAN SENTINEL believes that the unbeliever has as much claim on Government protection in his unbelief as the believer has for the same protection in his belief. To say that a Sunday law would lead to persecution for conscience sake only if it made no exemption in favor of seventh-day people, would be equivalent to saying that the man who observes no Sabbath has no conscience and no rights, which is untrue.

### Subjection to the Powers That Be.

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13:1, 2.

THIS text of Scripture has been the cause of a great deal of controversy concerning the scope of civil governments, and the relations which Christians should sustain to them. There are a great many people who take the extreme view that whatever civil governments enact should be scrupulously obeyed, no matter how much it may conflict with the will of God, as revealed in the Bible. They seem to imagine that God has delegated all power to men, and that he waives to the claims of men his right to govern in matters of morals. They virtually say that the inspired command to be subject to the higher powers, absolves people from direct allegiance to their Creator. The very statement of the case should be enough to show anybody the absurdity of such a view.

The thirteenth chapter of Romans affords in itself ample proof that the powers that be are ordained of God only in matters that pertain to the outward peace of society. But we wish to bring a few other Scriptures to bear, to show just how we are to be subject to earthly powers, and at the same time be subject to the highest power of all.

The seventh verse of the same chapter says: "Render therefore to all their due: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Render "honor to whom honor" is due, is a part of this command. Now it is beyond question that honor is due to God, for the Lord himself says that he will honor only those who honor him. 1 Sam. 2:30. And that this tribute and honor which are due to God are entirely different from those which are due to earthly governments, is evident from the words of Christ to the Pharisees, which are exactly parallel with those of Paul to the Romans: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. Thus we see that while we are to be subject to the earthly

powers, that subjection must in nowise conflict with our subjection to God.

That inspiration does not teach that men are in duty bound to obey every edict of earthly powers, but that they are to disobey every enactment which conflicts with the law of God, is very plain. Take the case of the three Hebrew children at the court of Nebuchadnezzar. They were as truly bound to be subject to him as ever any men were to an earthly ruler, for Nebuchadnezzar was king by God's own appointment (Jer. 27: 4-7), and they had by the same power been placed under him. Yet when the king commanded them to worship an image which he had set up, they absolutely refused to do anything of the kind. For their stubbornness, as the king doubtless thought it, they were cast into a fiery furnace; yet God who commands us to be subject to the powers that be, showed his approval of their course in the most marked manner.

Take the case of Daniel in the court of Darius. That king made a decree that for thirty days no man should make a request of any god or man except himself, under penalty of being cast into a den of lions. But Daniel paid no manner of attention to the decree. When he knew that the writing was signed, "he went into his house; and his windows being opened in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6: 10. Like his three fellows, he made no secret of his disobedience to the king's order. Yet the same God who commands us to be subject to the powers that be, showed his approval of Daniel's course by delivering him from the lions, and honoring him before the whole empire.

The apostles afford another case in point. An express injunction was laid upon them by the Jewish Sanhedrim "not to speak at all nor teach in the name of Jesus." Acts 4: 17; 18. The apostles, however, refused to keep silence, saying, "We cannot but speak the things which we have seen and heard" (verse 20), and they went right on teaching as though the rulers had said nothing. When they were again brought before the council, and reminded of the injunction which had been laid upon them, they boldly replied, "We ought to obey God rather than men." Acts 5: 29. All these cases, and especially this last, show that the command to be subject to the powers that be, does not mean that we should obey them when obedience to them involves disobedience to God.

Now the question arises, were these men subject to the Governments under which they lived? Can men be subject to the powers that be, and yet not obey them in every particular, no matter what they command? We answer that men can be subject to the powers that be, and still disobey them when their decrees conflict with the laws of God; and the record shows most clearly that Daniel and his fellows, and the apostles, were subject to the powers that existed in their time.

A passage from the writings of one of the men who refused to obey men, when to do so involved disloyalty to God, will make this matter clear. We quote from 1 Peter 2: 17-20:—

"Honor all men. Love the brotherhood. Fear God. Honor the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

The command to "honor the king" shows this to be a parallel passage to Rom. 13: 1, 2. Here, as there, we are exhorted to be subject to rulers, even though they be not good. But that this does not mean that we should in so doing disobey God, is evident from verse 19: "For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully." The fact that he is called upon to suffer wrongfully, and that he is buffeted because he does well, shows that his doing right has been in direct opposition to the commands of his master. He suffers "for conscience towards God." That is, his conscience will not allow him to disobey God's commandment in obedience to the powers that be, and so he patiently suffers for it. And although he cannot obey the master's command, his patient acceptance of the threatened punishment shows his subjection to the power.

So we see that being subject to the powers that be, means simply that we are to obey them when their commands are right, and to disobey them when they conflict with those of God, and meekly to take the consequences. This is just what Daniel and his fellows and the apostles did. They did not resist, but they did not obey an unrighteous commandment. Now turn again to Romans 13, verses 2 and 5, and you will see that this is just what is taught. We quote:—

"Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." "Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake."

The Bible everywhere teaches respect for authority. Anarchists can find no warrant in the Bible for any of their contempt for authority. Rebellion against authority is not countenanced under any circumstances. Every soul must be subject to the powers that be, and that subjection consists in willing, prompt obedience to all their laws when they do not require disregard of God's law, and as willing an acceptance of the penalty for disobeying laws that do contravene the laws of God. An example of this is found in the early Christians, who took joyfully the spoiling of their goods. Heb. 10: 34. Where there cannot be obedience, there must not be resistance. David would not lift his hand against the king of Israel, even though that king was most unjustly seeking his life; Paul would not knowingly speak ill of the high priest, although that priest was a wicked hypocrite. He counseled the Christians to be subject to the powers that were, even while he was daily violating the laws of the most wicked ruler; and he showed his subjection to a power which was despicable because of its moral rottenness, by willingly yielding up his life as the price of his necessary disobedience.

E. J. W.

THE Catholic Monitor (San Francisco), of January 9, gives a prominent place to an article from the *Irish Catholic World*, written by Bernard O'Reilly, on the restoration of the Papacy, from which we quote the following, which shows how Catholics view the matter:—

"We speak now not merely to our own countrymen, but to our friends and readers of other lands as well, when we say that, knowing what the authoritative teaching of the pontiff and the church on this point is, it is our bounden duty to manfully resolve to exert ourselves to the utmost limits of our power to secure the speedy and splendid vindication of that teaching. After all, as we said but recently, Catholics are stronger than the Freemasons or Atheists, if we will but join hands in the work before us. What a noble sight it would be to see the Catholics of Germany, of Ireland, of France, of Spain, and of America, demanding the restoration

of Papal independence. In this way, truly, Ireland would take her place among the nations, while a great step would be taken towards securing European peace. There is nothing impossible in this. If the Catholic manhood of the Continent, bearing arms as they do, were only in earnest in sustaining such work as this, one week would find missives from every Christian Power, on Signor Crispi's desk, warning him and his master to depart without delay from the eternal city. This is the duty of the hour for Catholic people; Irishmen will be no laggards in discharging their share of it."

When it is remembered that Catholics hold the balance of political influence in nearly every country, such appeals as the above are not to be considered as mere vapor.

### Must the Chinese Go?

It is worthy of note and remembrance, that the National Reformers are the ones who profess to be the greatest friends of the Chinese, and who the most loudly denounce all attempts to limit Chinese immigration. Yet Dennis Kearney and his sand-lot party never more surely raised the cry, "the Chinese must go," than do these same National Reformers. If their movement should succeed, the Chinamen now here would almost all have to leave. It is well known that they are heathen, and that they know of no such thing as a sacred day. Every day in the week they may be found at work; and it is not to be supposed that they would take kindly to the "Melican man's" new way of evangelization. The National Reformers would virtually say to them: "We are Christians, and you are heathens, and consequently you cannot live in the same country with us." If you think that this is an uncharitable conclusion, read the following from the *Christian Statesman* of May 21, 1885, spoken by E. B. Graham, one of the vice-presidents of the National Reform Association:—

"If the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die."

That is National Reform gospel. Let Kearney rave as much as he pleases; the National Reformers can give him points on how to drive out the Chinese.

### An Analogy.

THE *Christian Oracle*, published at Chicago, says:—

"There is no reason why the Bible itself should be put out of the public schools. It is the word of God, and any church that objects to the reading of God's word in the public school, or anywhere else, by this objection makes a full and free acknowledgement that they have apostatized from the true faith, and are following tradition rather than revelation."

Not quite so fast. There is such a thing as a desire that other men should have the liberty of choice for themselves. Let us illustrate by a parable. My friend and I both like graham bread. We find that quite a number of our neighbors, perhaps a majority, like graham bread too. My friend says: "Now let us get a law passed that everybody shall eat graham bread." I object. I say, "Let every man choose for himself what he will eat." And then my friend says: "There is no reason why graham bread should not be eaten by everybody. It is good food; and anybody who objects to having people compelled by law to eat good, wholesome food,

like graham bread, thereby makes an acknowledgment that he eats nothing but worthless trash."

Can you not see the point? Because I am not willing to catch my neighbor and force him to eat graham bread against his will, is that any evidence that I myself do not like such food? Not at all. I think all men ought to eat that which is good, and I may try to show them by precept and example what is the most healthful diet, but I have no right to say that because I know it is good, and I like it, therefore somebody else who does not know that it is good, and who, as a consequence does not like it, shall be forced to eat it.

Now just as my appetite can be no criterion for him, so I may not substitute my conscience for his. The fact that I object to having my neighbor forced to listen to the reading of that which he does not like, is no evidence that I do not like it. The Bible stands for liberty. It calls men to liberty. And the forcing of men to listen to it, will work the very thing that it is designed to prevent; for if men do not like the Bible, the surest way to confirm their dislike is by forcing them to listen to it. The Bible says: "Whosoever will, let him take the water of life freely." When men, in their blind zeal for the gospel, become wise above that which is written, and think that men can be made Christians by law, when the Bible says it is only by the persuasion of love, they do the Bible more injury than do the defamers of that book.

### Origin of the Public School Controversy

It is probably not generally known that the Roman Catholics, in asking for a portion of the public school money, are simply following Protestant leading; but such is the case. The following items from the first section of "Romanism versus the Public School System," by Dr. Daniel Dorchester (Methodist), may be of interest to those who have not the book:—

"Many may be surprised to learn that the first appeal for a division of the public school funds in this country was made by a Protestant denomination, and the first sectarian division actually made was to that body. The other Protestant churches, instead of objecting, attempted to obtain their share of the public funds."

After mentioning the formation of the New York Public School Society, in 1805, the Doctor says:—

"The first ripple of disturbance in the management of this society, it should be said, came from the Protestant denominations, when the Baptist Bethel Church, in 1823, sought and obtained its share of the public money for its schools. An agitation was awakened, all the steps of which need not now be distinctly traced. . . . By the act of the Legislature the question of a division of the funds was to be decided by the Board of the City Corporation. That body appointed a committee to hear the parties to the case. It is remarkable that the Episcopalians, Methodists, Baptists, and Roman Catholics, at that time, sought for a participation in the school fund, just as the Roman Catholics have since done. After the hearing, the committee made a report, which settled the principle for that time, that sectarian schools were not to be sustained or aided from the public money."

Speaking of the controversy that has since been carried on, Dr. Dorchester continues:—

"It is correctly claimed by intelligent Roman Catholics that this controversy did not begin with them, but with the Baptist Bethel Church, already referred to. They also justly claim that certain influential Protestants, at the opening of this controversy gave them encouragement. Among these the distinguished Rev. Dr. Eliphalet Nott, for a very long period president of Union College, at Schenectady, is cited as one who was open in the advocacy of a denominational school system, by

which each denomination would share, in due proportion to its pupils in the schools, in the common school fund."

Whether the Protestants withdrew from their former position because they saw that the Roman Catholic Church would have the lion's share or not, we cannot say. But this we do know, that in a different form they are advocating the same principle to-day. The Blair Educational Amendment Bill will place the public schools of this country, with all the public school money, in the hands, not of any particular sect, but of Protestants and Catholics combined. For that bill is nothing more nor less than an act to promote the union of Church and State.

### The New Theocracy.

THE National Woman's Christian Temperance Union proposes to establish a theocracy by ballot in this Government. They have declared that "Christ shall be this world's king" (although Christ himself said "my kingdom is not of this world"), and that this kingdom of Christ "must enter the realm of law through the gateway of politics." They have declared that—

"A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause."—*Monthly Reading, September, 1886.*

This is not the first attempt of the kind that has been made in the Christian era. The same theory prevailed among the ambitious church leaders in the fourth century, and the same kind of a scheme was set on foot there by them as is here being carried out now. Says Neander, of the time of Constantine:—

"There had in fact arisen in the church a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way."—*Torrey's Neander, Boston, 1853, p. 132.*

Neander calls this a "false theocratical theory;" and it is rightly so called, because since Jesus Christ died, no theocratical theory of earthly government can be anything but false. There was once a true theocracy upon earth. The Government of Israel was a true theocracy. That was really a Government of God. At the burning bush, God commissioned Moses to lead his people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt, and led them through the wilderness, and finally into the promised land. There he ruled them by judges "until Samuel the prophet," to whom, when he was a child, God spoke, and by whom he made known his will. In the days of Samuel, the people asked that they might have a king. This was allowed, and God chose Saul, and Samuel anointed him king of Israel. Saul failed to do the will of God, and as he rejected the word of the Lord, the Lord rejected him from being king; and sent Samuel to anoint David king of Israel; and David's throne God established forevermore. When Solomon succeeded to the kingdom in the place of David his father, the record is: "Then Solomon sat on the throne of the Lord as king, instead of David his father." 1 Chron. 29:23. David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God.

The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon, and who entered into a solemn covenant before God that he would loyally render allegiance to the king of Babylon. But Zedekiah broke his covenant; and then God said to him:—

"Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27; 17:1-21.

The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell, and was succeeded by Grecia, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the third time. And then says the word, "It shall be no more, till He come who right it is; and I will give it him." Who is He whose right it is? "Thou . . . shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:31-33. And while he was here as "that prophet," a man of sorrows and acquainted with grief, the night in which he was betrayed he himself declared, "My kingdom is not of this world." Thus the throne of the Lord has been removed from this world, and will "be no more, until he come whose right it is," and then it will be given him. And *that time* is the end of this world, and the beginning of "the world to come." Therefore while this world stands, a true theocracy can never be in it again. Consequently every theory of an earthly theocracy is a false theory; every pretension to it is a false pretension; and wherever any such theory is proposed or advocated, whether by the Papal Bishops of the Roman Empire in the fourth century, or by the Woman's Christian Temperance Union of the United States in the nineteenth century, it bears in it all that the Papacy is or that it ever pretended to be,—it puts a man in the place of God.

All that the history of the Papacy is, is only the working out of this theory. For the first step in the logic of a man-made, or a woman-made, theocracy, is a Pope; the second step is the infallibility of that Pope; and the third step is the Inquisition, to make his infallibility effective, as we will prove.

First, a true theocracy being a government immediately directed by God, a false theocracy is a government directed by a man in the place of God. But a man governing in the place of God is a Pope. A man ruling the world in the place of God, is all that the Pope has ever claimed to be.

Second, a false theocracy being a professed government of God, he who sits at the head of it, sits there as the representative of God. He represents the divine authority; and when he speaks or acts officially, his speech or act is that of God. But to make a man thus the representative of God, is only to clothe human passions with divine power and authority. Consequently, in order to make all his actions consistent with his profession, he is compelled to cover them all with the divine attributes, and make everything that he does in his official capacity the act of God. This is pre-

cisely the logic and the profession of papal infallibility. It is not claimed that all the Pope speaks is infallible; it is only what he speaks officially—what he speaks from the throne. Under this theory he sits upon that throne as the head of the Government of God in this world. He sits there as the representative of God. And when he speaks officially, when he speaks from the throne, he speaks as the representative of God. Therefore, sitting in the place of God, ruling from that place as the official representative of God, that which he speaks from the throne is the word of God, and must be infallible. This is the inevitable logic of the false theocratical theory. And if it be denied that the theory is false, there is logically no escape from accepting the papal system. The claims of the papacy are not in the least extravagant, if the theory be correct.

Third, God is the moral governor. His Government is a moral one, whose code is the moral law. His Government and his law have to do with the thoughts, the intents, and the secrets of men's hearts. This must be ever the Government of God, and nothing short of it can be the Government of God. The Pope then being the head of what is pretended as a Government of God, and ruling there in the place of God, his Government must rule in the realm of morals, and must take cognizance of the counsels of the heart. But being a man, how could he discover what were the thoughts of men's hearts, whether they were good or evil, that he might pronounce judgment upon them? By long and careful experiment, and by intense ingenuity, means were discovered by which the most secret thoughts of men's hearts might be wrung from them, and that was by the Inquisition. The Inquisition was only the inevitable logic of the theocratical theory upon which the Papacy was founded. And the Papacy—infallibility, inquisition, and all—is only the logic of any theocratical theory of earthly government since Jesus Christ died. And this theocratical theory advocated by the W. C. T. U. is not an exception.

But some may say that the Union says "a true theocracy," while that of the fourth century, and which made the Papacy, was a false one. That one was not considered false by those who advocated it, any more than this one is by those who advocate it. To the bishops of the fourth century that theory was as truly that of a true theocracy as is this now to the women of the National W. C. T. U.; hence they, too, in their day prayed devoutly for the ballot in the hands of bishops. The theocratical theory of the bishops of the fourth century was no more false than is this one now held by the W. C. T. U. And as that one made a Papacy then, so will this one now, if it should ever become successful. A Papacy is inherent in the very theory itself; and it matters not by whom it may be advocated; that will be the result of any successful carrying out of the theory. If the W. C. T. U. should get the ballot in the hands of women, and should then control the Government of the United States, and establish their theocracy by ballot, and elect the president of the National W. C. T. U. to the seat at the head of the Government, she being head of a theocracy—a Government of God—would sit there as the representative of God, and would be a pope. But the Government of the United States never wants to see a pope, either male or female.

As any theocratical theory of government in this world is a false theory; as any such theory

contains a Papacy; and as the National W. C. T. U. advocates just such a theory, therefore that much of the National Woman's Christian Temperance Union should be opposed as certainly, and as decidedly, as should the Papacy itself.

A. T. J.

### A Significant Proposal.

THE feverish, restless spirit of the times, and the tendency of the age towards legislation which interferes with the individual rights of conscience, are well exemplified in a proposal by the trustees of the Normal College of New Jersey of an amendment to the State Constitution "prohibiting the establishment of schools the purpose of which is to withdraw pupils from the public schools."

Of course the amendment is aimed directly at parochial schools, but great as is the evil of Romish opposition to our common schools, the remedy proposed by the trustees of the Normal College would be a great deal worse. It is right that the State should require every parent to afford his child an opportunity to acquire a good education in the common branches of knowledge, but to go farther than that and say that the child must be educated in this school, or in that, is a most unwarranted invasion of private rights. If Protestants, because they are in the majority, have a right to say that Catholic children shall be educated in the public schools, it must follow that where Catholics are in the majority they have the right to say that Protestants shall send their children to church schools.

There are some things for which people are properly answerable only to God, and certainly the matter of giving religious instruction to, or of withholding it from their children, is one of those things. The State may require Catholics, or Presbyterians, or Methodists, and, in short, people of all denominations, to educate their children, but the moment it forbids the establishment of denominational schools, and requires that all shall send to the State schools, it strikes down religious liberty, and tramples upon the sacred rights of conscience.

### Things Not What They Seem.

SPEAKING of the Sunday-Rest bill, the Leavenworth *Standard* says: "The National Reform Association, representing a million or so of cranks, has a numerous and cunning lobby on the ground, who are using every effort to hurry the bill through."

There are not so many of them, brother. Don't you remember General Grant's story about the wolves in Texas? At the time of the Mexican war, he and a young companion were traveling to join their regiment. Says he, "On the evening of the first day out from Goliad we heard the most unearthly howling of wolves, directly in our front. The prairie grass was tall, and we could not see the beasts, but the sound indicated that they were near. To my ear, it appeared that there must have been enough of them to devour our party, horses and all, at a single meal. The part of Ohio where I hailed from was not thickly settled, but wolves had been driven out long before I left. Benjamin was from Indiana, still less populated, where the wolf yet roamed over the prairies. He understood the nature of the animal, and the capacity of a few to make believe there was an unlimited number of them. He kept on toward the noise unmoved. . . . When he did speak it was to ask: 'Grant, how many wolves do you think there are in that pack?'

Knowing where he was from, and suspecting that he thought I would overestimate the number, I determined to show my acquaintance with the animal by putting the estimate below what possibly could be correct, and answered, 'Oh, about twenty,' very indifferently. He smiled and rode on. In a minute we were close upon them, and before they saw us. There were just *two* of them. Seated upon their haunches, with their mouths close together, they had made all the noise we had been hearing for the past ten minutes."

That is the way it is with the National Reformers who are pushing the Blair Bills. It seemed as though there were millions of them; but when we got hold of the cold facts about the petitions, in the *Congressional Record*, we found that only a few persons comparatively had been making all the noise. Still this doesn't warrant the friends of truth and justice in relaxing their efforts. Noise counts for a great deal in this world.

### Are National Reformers Christians?

THEY claim to be. They desire to make Christ king of this nation. They aim to establish by civil law what they call the Christian Sabbath. They are determined to have what they call Christian instruction in our public schools. Verily, on the face of it, it would look as though they were Christians. Further, they are determined to compel all to submit to their regulations, willingly if they may, forcibly if they must. If a man who does not believe in Sunday sacredness, concludes that he ought, in duty to his family and for the interests of his business, to work upon that day, he must be compelled to do differently.

Now a Christian is a follower of Christ, one who observes his sayings. And to one of the most blessed of his sayings, known all over the world as the "golden rule," National Reformers are diametrically opposed: "All things whatsoever ye would that men should do unto you, do ye even so to them." Matt. 7:12. The term *men* includes more than the National Reformers, or Christians. It means Jew and Gentile, Barbarian and Scythian, Mohammedan and Pagan, believer and atheist. If it is right, therefore, to compel all these classes to observe any of the forms or institutions of Christianity, simply because professed Christians are in the majority, or have the power to enforce obedience, it follows, if National Reformers are Christians indeed, that they believe it would be the duty of the Jew or the Pagan to enforce his forms of worship and religious institutions upon Christians, if he were in the majority or had the power.

This is the inevitable conclusion. They say to the grossest idolator, We are Christians, and believe the golden rule of Christ. Now we desire you to be a Christian. We wish you to observe the institutions of Christianity. If you do not desire to do so, we will compel you so to do. By that they say to him, This would be just what you ought to do by us—compel observance of your gross idolatry—if our situation were reversed, and the power were in your hands. And if the National Reform theory be correct and Christian, the golden rule justifies religious prosecution and persecution, in all lands, of all religions. Either Christ taught that it was right to compel religious observance, or else National Reformers are not followers of Christ. Do National Reformers ever read the instruction of Christ? Will they follow it? Then they will no longer be National Reformers, seeking through civil laws

and penalties to propagate the religion of Christ; for National Reformers and the Christianity of Christ are diametrically opposed the one to the other.

Christ gave the golden rule to keep his followers from the exercise of all oppression and tyranny. And those who believe more in His sayings than they do in their own selfish greed for place and power, will never seek to enforce any religion or religious institution on their followers. But perhaps National Reformers have never learned the golden rule. For their sakes we repeat it again: "All things whatsoever ye would that men should do unto you, do ye even so to them." M. C. W.

### Proposed Persecution in Tennessee.

WE learn that the following is being circulated in the western part of Tennessee:—

#### NOTICE,

*"To whom it may concern:—*

*"That we, the undersigned citizens of the Texas neighborhood and vicinity, being desirous of the welfare of our community, and that peace may prevail, and that the morals of our children may not be insulted and trampled upon by willful violation of the Sunday laws of our land, do this day pledge our honor that we will individually and collectively prosecute each and every violation of our State law that may come under our observation."*

That our readers may know just what will be the result of carrying out that pledge, we print the Tennessee Sunday law, which they propose to enforce. Here it is:—

"If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, (acts of real necessity or charity excepted) on Sunday, he shall on due conviction thereof before any justice of the peace of the county, forfeit and pay three dollars, one-half to the person who will sue for the same, the other half for the use of the county."

If the enforcement of that law would not be persecution, then we don't know what would be. If any farmer shall be "guilty" of planting squashes behind his barn, or of hoeing corn in the back lot, down by the woods, on Sunday, he may be hauled up and fined. Yet we are gravely assured that Sunday laws are simply "sanitary arrangements," and are not intended to make men religious. We do not need to be informed that they are not intended to make men religious. Such a law is calculated only to make anarchists and hypocrites.

Sanitary arrangements, forsooth! What is there about the Sunday that makes it so much more dangerous to a man's health to dig potatoes or weed onions on it than on any other day? We propose to ring the changes on this matter until the people shall see the inconsistency, or the duplicity, whichever it is, of those who argue for Sunday laws. If they want sanitary regulations, let them try their hands at framing something that would indicate it. If they want what the laws they frame seem to indicate, then let them say so plainly, and we shall have far greater respect for them.

It may be said that the Tennessee law will never be enforced according to the strict letter of it, and that we have supposed an impossible case. But the fact is that less than three years ago, under the Tennessee Sunday law, men were arrested and fined and imprisoned for quietly digging potatoes on Sunday for dinner, and for pulling up weeds out of their garden. And this was not in town, where people might see the work

while passing to or from church, but in remote country districts, where the informer had to go out of his way in order to see the Sunday work.

This fact, taken in connection with the last clause of the law, reminds us of another gross abuse that may be perpetrated. The law gives one-half the fine to the person who sues the Sunday worker. Vagabonds who have nothing to do but loaf around, may make a very fine thing for themselves by spying around the country, and peeping into shops to see who is working, and then lodging information against them. The Tennessee Sunday law is a disgrace to the State and to civilization, yet the reader will look in vain to see any denunciation of it by any National Reformer or advocate of a Sunday law "for sanitary purposes only." W.

### Why Unite Sunday and Prohibition?

A NOTICEABLE feature of the present Sunday-Law agitation is the disposition manifested by all its advocates to unite the Sunday and the Temperance questions, or rather to make it appear that they are one and the same question. The following, from a religious paper published in San Francisco, shows how the matter is generally presented:—

"The demand for the destruction of the Christian sabbath, the poor man's sabbath, his rest day, his lease of life, his hope, is the demand of the saloon and the vile horde born of the saloon. We have put the city and the State in the hands of the worst set that ever cursed the earth; to wit, the conspirators against truth, virtue, and our homes—the remorseless wretches of the saloon business. They are ruining workingmen and destroying their homes. They want no sabbath. Gentlemen, we have a big job on our hands to rescue the people from the thralldom of the saloon! But let us have courage and faith. Pour in petitions for a legal sabbath. Send them to the members of the Legislature whom you may know. We do not wish to interfere with any man's rights, and would not do so under any circumstances; but to protect one day in seven from the accursed greed of corporations and the consuming vices of the saloon, is a patriotic and Christian duty."

The closing words of this quotation are significant, and show plainly that the central thought is not the advancement of temperance reform. It is true that "to protect one day in seven from the accursed greed of corporations and the consuming vices of the saloon, is a patriotic and Christian duty." But why protect only "one day in seven from the consuming vices of the saloon"? Is it not "a Christian and patriotic duty to protect" every day from these consuming vices? Why single out Sunday and protect it, while "the remorseless wretches of the saloon business" are allowed to prey upon society "ruining workingmen and destroying their homes" the remaining six days of the week?

Why "pour in petitions for a legal sabbath"? Why not the rather "pour in petitions" for the prohibition of the liquor traffic on all days? And as for "the accursed greed of corporations," if it can be restrained "one day in seven," the same power can restrain it every day in the week. If the movement is simply to secure to workingmen one day in seven from labor, why not ask for a law requiring all employers to allow each employe one full twenty-four-hour holiday each week, and allow the interested parties to arrange between them which day it shall be; or, better still, let each employe choose which of the seven days he will take? This arrangement would meet all physical demands for rest from toil, and is in perfect harmony with the somewhat popular seventh-part-of-time theory.

Such a proposition will however meet with no favor among the advocates of "a legal sabbath," for what they want is not merely that "one day in seven shall be protected," etc., but that Sunday, the first day of the week, the so-called "Christian Sabbath," shall be that day. But why should everybody be required to keep this particular day? Who requires this at our hands? Some people, we suppose, feel it to be a religious duty to observe that day, but many, equally conscientious, think quite differently. Why then should they be compelled to act contrary to their convictions in this matter, any more than in other questions of faith and practice?

Let those who wish to do so keep Sunday, but it is a dangerous thing to give to any church or to any number of churches the power to enforce upon others the practice of any article of their creed.

The law of California—and so far as the writer is aware the same is true in every State—gives ample protection to all religious assemblies, not only on Sunday, but upon every day, and this is right; but what possible difference can it make to A, who chooses to go to meeting on Sunday, if B takes a spade and digs in his garden, or if C hitches up his team and plows in his field? "Oh," you say, "it outrages A's religious sensibilities." But what if it does? Are A's feelings any better than B's or C's feelings? and why protect one man's feelings any more than another's? Is not the very existence of Protestantism a standing outrage on the feelings of every Papist? and are not the feelings of the Pope outraged every day by the knowledge that Protestant worship is conducted almost within the shadow of the Vatican? Certainly; but that is no reason why Protestantism should not exist, or that a Methodist meeting-house should not be tolerated in Rome. The fact is that people have no business to have feelings that would deny to others equal rights with themselves; such feelings are a violation of the golden rule.

Sabbath keeping is purely a matter of religion, and it is no more proper to enforce it by law than it would be to compel men to make a profession of religion, ask a blessing at their tables, or have family prayers. It is a duty that every man owes to God and to his family to do these things; but no one would think of claiming that the State has a right to require him to perform such duties. And so, even were we to grant for a moment that Sunday is the Sabbath, it is clearly not within the province of the State to regulate the keeping of it farther than it does the discharge of other real or supposed religious duties; namely, to protect in the discharge of these duties, all who wish to perform them. Farther than this the Government has no right to go.

C. P. BOLLMAN.

### A Fallacy Exposed.

A SHORT time ago we heard one of the ministers of Oakland read an essay to his congregation on Sunday observance. It was one of a combination of discourses designed to stir the people up to see the necessity of a State Sunday law; but one of the illustrations used was most unfortunate. It is well known that the strongest plea for a Sunday law is on the ground that the workingman is ground down by soulless corporations. Pathetic stories are told of conscientious men who would like to keep Sunday, and who feel that they ought to, but who are not able to follow out their

conscientious convictions lest they should lose their places.

The preacher was showing how strictly Sunday ought to be observed, and how God's blessing follows its strict observance. He told of a man with whom he was acquainted in Chicago, who was forced to drive on a street-car for a living. When it came Saturday night his employers required him to work the next day, but he refused, saying that he could not work on "the Sabbath," and that he would throw up his job. The managers, however, concluded that so conscientious a man would be valuable, and did not discharge him, but gave him constant employment after that.

He also mentioned the case of the young man who was discharged by Stephen Girard, because he refused to help load a ship on Sunday. The young man wandered around for several weeks in search of employment, and finally found an excellent place in a bank, to the managers of which he was recommended by Girard himself, as a model of conscientious honesty.

If this proves anything, it proves that the talk about a Sunday law being a necessity in order that the laboring man may keep Sunday in accordance with the dictates of his own conscience, is all cant. It proves that there is no necessity whatever for any Sunday law. Everybody who wants to keep Sunday can do so without a law, and nobody can hinder him; while those who do not want to keep Sunday will not thank those who make a law compelling them to. The only necessity there is for a Sunday law is in the selfishness of those who are clamoring for it.

### Religious Legislation.

A POLITICAL convention is to be held. Somebody is to be elected to represent the people in the legislative halls of the State. The convention must decide who shall run in the interest of the party, as a candidate to be voted for at the election. Many men desire the honor and the money that the office would give them. Who shall be the favored man? Much scheming will be necessary to succeed. Opponents must be misrepresented. Several must be bought off. Delegates must be bribed. Cheating in the count, and falsehood in covering it up, must all be resorted to in order to obtain the nomination. After the nominations have been made, then all these sins must be increased ten-fold before the man is elected and legally installed in office.

This manner of procedure is so common all over the country that exceptions rarely occur. In fact, corruption is so nearly universal that honest men dread to enter the race, and for these reasons, the majority of office-holders are political tricksters. But finally the legislative body meets, and after much confusion and ado, they are prepared to begin the responsible work of making, un-making, and re-making laws.

While these men are thus engaged in their work, we will notice what is taking place elsewhere. An ecclesiastical association meet and form a creed. Their neighbors are willing for them to adopt it if they choose to, as it does not interfere with their civil rights. But the makers of the creed are not disposed to brook opposition, and therefore they begin to cast about them to hit upon some scheme by which dissenters may be compelled to conform to the will of the creed-makers. At this juncture a National Reformer proposes to them that as the Legislature is in ses-

sion, they can have the creed embodied into a bill, and enacted into a law, and thus unanimity of action all over the State will be secured. The creed-makers have the balance of power any way, and why should not their will in the matter become law, and thus confusion be avoided among the people?

Then it flashes upon their minds that these law-makers are God's ministers, ordained of the Lord for this very purpose; and they only wonder why they have been so long in finding this out. Of course these officials have never studied the Scriptures, neither have many of them been converted; but the manner in which they obtained their election has sanctified them for this purpose, and they are therefore eminently qualified to decide upon spiritual matters pertaining to the kingdom of Christ; for have not the National Reformers declared that Christ's kingdom is of this world, and that even Israel was a republic, and that the laws were enacted by the seventy who were elected by the people? And if so, do not the princes of this world understand the wisdom of God, even the hidden mystery?

But what says the Apostle Paul about it? He says that it was not God's will that the faith of the church should stand in the wisdom of men, but in the power of God: "We speak wisdom among them which are perfect, yet not the wisdom of this world, nor of the princes of this world that come to naught: but we speak the wisdom of God in a mystery . . . which none of the princes of this world knew; for had they known it they would not have crucified the Lord of Glory." See 1 Cor. 2:5-8.

The backslidden church, in the days when the Son of God was on the earth in person, appealed to the princes of this world, who were appointed by Cæsar, to have the traditions of the elders enforced upon everyone. These traditions, which made void the commandments of God, were to the elders of more consequence than the life of the Son of God; and, therefore, they caused these Cæsar-made officials to believe that unless they crucified Christ, they were not Cæsar's friends; and therefore Christ was crucified. Paul, through the Spirit of God, instructs the Church of Christ upon these very points. These Cæsar-appointed officials, who crucified the Lord of Glory in person, have often been imitated by earthly rulers in putting Christ to death in the person of his saints.

The very religious Pharisees, by the force of their influence, finally compelled Pilate to give sentence against Jesus. The church, backslidden from God, appealed to Pilate, reminding him that he was not Cæsar's friend if he did not condemn Jesus for them. John 19:12. This made Pilate know that these people who were so zealous for their creed would be his political enemies if he did not yield to their demand, and not being scripturally-minded himself he reluctantly gave sentence to the clamor of the multitude. But what faith had he in their religion?

But were not Pilate and his official colleagues to be obeyed civilly? Christ, in his Sermon on the Mount, taught the people to respect these very men. Whenever he was interrogated upon the point of civil obedience, he advised it. But in points of religion, he advised them to "render unto God the things that are God's."

Pilate should have dismissed the assembly, as his wife advised him to do, but the voices of the people and the priests prevailed, and Pilate made the chief mistake of his life by letting himself be influenced to go beyond his jurisdiction—to in-

terfere in matters purely of a religious character

Whenever the legislative bodies of our country permit themselves to be influenced by the churches to enter the arena of religious legislation, they will be in spirit and kind repeating the history of Pilate in his condemnation of Christ. They should let these things alone, and attend to the kind of matters that relate to Cæsar.

WM. COVERT.

### What's the Matter With Milk?

At the Oakland Sunday-Law meeting the usual plea of a "sanitary arrangement" was made. This Sunday law is a thing absolutely necessary for the health of the people. In his speech, Dr. Briggs took occasion to tell how to get the full benefit of this sanitary arrangement. One very essential thing was, not to allow the milkman to deliver any milk on Sunday. Now we have given some study to sanitary matters, and we cannot see how receiving into the house and eating milk on Sunday is of serious detriment to anybody's health, providing, of course, the milk is not too thin. Why is milk that is good on six days in the week so intensely deleterious on Sunday? This is a problem for scientists.

But hold! we remember that this proposed Sunday law is solely in the interest of temperance. All they want to do is to close the saloons, so that the good people can have a chance to rest and worship "according to the dictates of their own consciences." Now we have two explanations, either one of which may fit the case. They are afraid that when the saloons have been closed up, the saloon men will bribe the milkmen to mix a little whisky with their milk, or else to deliver whisky and beer to certain houses, under pretense of leaving milk. Very far-sighted, these temperance workers are, to be sure. We congratulate them on their sagacity.

But possibly they have found that milk is a very harmful beverage. You know that some milk is bad, and when milk is bad it is like the little girl that Mother Goose tells about, "it is horrid," and very dangerous to health. Now these clerical guardians of the public health have discovered this, and are determined to allow the people to be exposed no longer. So just as they will close the saloons on Sunday, in the interest of temperance, they will stop the sale of milk on Sunday, in the interest of health. "But if the milk is so bad that it is positively dangerous, why not prohibit the sale of it altogether?" asks one. Simple soul, can't you see that when the people are idle they are much more susceptible to disease than they are when they are at work? When people are at work they can throw off the evil effects; but on Sunday, when they are idle, the milk can get in its deadly work unhindered. What a wonder that the country has not been depopulated through eating milk on Sunday!

Friends, do you believe a word of the statement, that the proposed Sunday law is to be only a sanitary arrangement? We don't believe that you do. We don't believe that anybody does, not even the men who say so. No one can believe such a palpable absurdity. Well, then, stop and ask yourself if there must not be some inherent wickedness in a scheme which compels its promoters to resort to such flimsy excuses?

THERE are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right.—Thomas Clarke.

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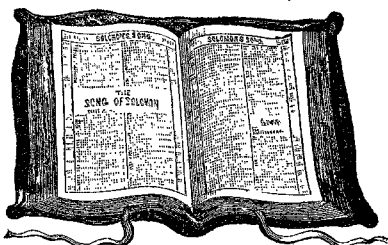
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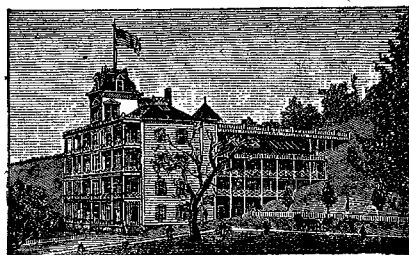
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# The American Sentinel.

OAKLAND, CALIFORNIA, FEBRUARY 27, 1889.

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

It is not toleration which is established in our system, but religious equality.—*Judge Cooley.*

“HUMAN tribunals for the consciences of men, are impious encroachments upon the prerogatives of God.”

SECULAR power has proved a Satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the State.—*Dr. Schaff, in Church and State in the U. S., p. 11.*

THE proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.—*Hon. Richard M. Johnson, 1828.*

THE Wellsboro (Penn.) *Republican Advocate*, of January 30, contains a column article which gives a very fair view of the work of the National Reform Association, and the editor says of it: “This subject is well worth discussion, and the columns of the *Republican Advocate* are open to communications for or against the Amendment.” We are glad to see this matter agitated; it is fast becoming the leading question of the day.

THE president of the Woman's Christian Temperance Union of Reading, Pa., has issued an appeal to the pastors and churches of that city, asking them all to co-operate in a Sunday crusade. She says: “Can we pray, Thy kingdom come, and not lift our arm to strike at the wrong?” which shows again that the effort to enact and enforce Sunday laws is simply the outcome of the National Reform idea that men are to act as the vicegerents of Christ in establishing his kingdom.

THE *Oakland Herald of Truth* (Baptist) has this to say on the matter of Sunday laws:—

“So far as the legal Sabbath is concerned, in California or elsewhere, for purposes of worship, we are afraid that no restriction of law will ever meet the case. If one law passes in the name of religion, another one may pass. If Protestants and Roman Catholics join hands for protection in one case religiously, a bad religious precedent may exist, from which the untrammelled conscience of the Protestant world sometime may wish it was historically free.”

Of all people in the world, the Baptists ought to be opposed to any attempt to legislate on religious subjects.

THE Rev. W. F. Crafts is nothing if not a politician. The *Baltimore Sun* of January 16, has the following, which shows his activity:—

“The Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, came to Baltimore yesterday, was the guest of Prof. Richard T. Ely, of the Johns Hopkins University, at dinner, called to see Cardinal Gibbons in the afternoon, presided at an informal meeting of Baltimore preachers at

the Y. M. C. A. hall, and was the guest of the Rev. Dr. Frank M. Ellis, pastor of the Eutaw Place Baptist Church, and vice-president of the Association for Maryland, in the evening. The Rev. Mr. Crafts is in Baltimore in the interest of the Sunday-Rest bill, now before Congress, and at the meeting of the preachers in the evening urged them to use all the means in their power to have the bill passed and made a law.”

THE English Lord Stanhope, in a speech in the House of Lords in 1827, on the Bill for the Repeal of the Test and Corporation Acts, said: “The time was, when toleration was craved by dissenters as a boon; it is now demanded as right; but a time will come when it will be spurned as an insult.”

*What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—Report of Senate Committee on Post-offices and Post-roads, 1828.*

THERE is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. It may be coupled with many restrictions and disabilities. We tolerate what we dislike, but cannot alter; we tolerate even a nuisance, if we must. Acts of toleration are wrung from a government by the force of circumstances and the power of a minority too strong to be disregarded.—*Dr. Philip Schaff.*

THE Leavenworth (Kansas) *Standard* speaks of petitions that are being circulated in that city, asking Congress not to pass any bill in regard to the observance of the Sabbath or any other religious or ecclesiastical institution or rite, etc., and says:—

“Senator Blair's Sunday-Law bill, which has passed to a third reading in the Senate, prohibits railway trains, the mails, labor, games, military parades or inspection, and pretty much everything else that people care to do on Sunday, except go to church. The object of the petition is to defeat the passage of this and other similar measures, and to prevent insane fanaticism from destroying the work of Washington, Jefferson, and the other fathers of the Republic.”

The *Standard* has taken the measure of the bill very accurately. We are glad of this, for only those who know what would be the result of its passage can successfully oppose it.

## The Blair Sunday Rest Bill.

THIS is the name of a 56-page pamphlet just issued by the Pacific Press Publishing Company. It is a clear, concise history of the attempts to secure National legislation in regard to Sunday, and especially of the causes which led to the introduction of the Blair bill. The bill is given in full, both in its original form and with the changes desired by the “National Sabbath Association.” A brief analysis is also given, and an account of the formation of the “National Sabbath Committee,” and Union.

Considerable space is devoted to showing the nature of the bill, and to a consideration of the effect it would have if it should become a law. The means by which the bill has been pushed,

and the character of the work, are dwelt on at some length. Altogether the little pamphlet will be found to give a good outline of the rise and progress of the present Sunday agitation, and will afford a good basis from which to study the whole question. Numerous quotations are made, and the exact reference given in every instance, so that every fact stated may be fully verified.

To those who are canvassing for the AMERICAN SENTINEL, or for signatures to petitions in behalf of religious liberty, or are engaged in any branch of anti-National Reform work, this pamphlet will be indispensable.

Everybody who is interested in the matter of Sunday legislation, which is getting to be the great question of the day, should get the book and study it. Friends and enemies of the Blair Sunday-Rest Bill, will alike find it useful in enabling them to understand the exact facts, so that they can argue intelligently upon it.

This pamphlet is one of a regular series of semi-monthly publications issued by the Pacific Press Publishing Co., upon the first and fifteenth of each month, commencing January 1, 1889, and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The series will be issued under the general title of “THE SENTINEL LIBRARY,” and will be regularly entered at the post-office as second-class matter; so that News Agents can re-mail them at the regular pound rates. Each number will contain a telling treatise upon some branch or phase of the work. The Library will be uniform in size (page about 5x7½ inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.

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

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# THE AMERICAN SENTINEL.

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

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## The American Sentinel.

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THE framers of the Federal Constitution, remembering the persecution of dissenters and non-conformists in the mother country and in several American colonies, cut the poisonous tree of persecution by the root, and substituted for specific religious tests a simple oath or solemn affirmation. — *Church and State in the United States.*

THE Friday edition of the New York *Mail and Express* will henceforth contain the matter that was formerly issued in the monthly magazine, the *Pearl of Days*, the official organ of the American Sabbath Union. The heading, "The Pearl of Days," is used over the department containing the Sunday matter, and we shall often use it in giving credit for quotations from it.

THE National Reform Association will celebrate its quarter centennial with a National Conference in connection with its annual meeting in Pittsburgh, April 23–25. Eight sessions will be held. All Woman's Christian Temperance Unions, Sabbath Associations and Committees, Young Men's Christian Associations, etc., are invited to send delegates.

UNDER the heading, "The Way of the World," the *Voice* says that petitions said to represent 14,000,000 persons have been presented to the Senate, praying that Congress shall forbid all needless work in the mail and military service, and in interstate commerce." This item comes very fittingly under the heading of "The Way of the World," for if there ever was a transaction that was marked by worldly policy and scheming it is that matter of the Sunday-law petitions.

THE Rev. H. Grattan Guinness is a believer in the doctrine commonly known as the "Age to Come." In a recent discourse in Boston, he said: "All prophecy of the Scriptures, in the next age, will be taught in the common schools, and will be as well understood by the children as geography and astronomy." But Senator Blair is just an age ahead of Mr. Guinness. He proposes to have these things taught in the present age, the same as arithmetic and geography. Without doubt the Age-to-Come advocates will gladly unite with Senator Blair, in hastening the time.

THE chairman of the Executive Committee on the centennial celebration of Washington's inauguration, has sent out addresses to all the clergymen of the country, asking them to hold a service of prayer and thanksgiving in their churches at 9:30 A. M., April 30, and have also sent an address to the President, asking him to make a proclamation calling upon all citizens of the United States to observe April 30 as a day of National thanksgiving. The most noticeable thing is that the addresses are "signed by a committee of clergymen representing the clergy of New York and Brooklyn," and that of the eleven representative clergymen whose names are signed, that of Martin J. Brophy, "representing Archbishop Corrigan," heads the list, and that of William Hayes Ward, editor of the *Independent*, is at the bottom. Does anybody suppose that that address could by any means have been sent out with the order of names reversed? If he does, he doesn't know the Roman Catholic Church. Protestants must give her representatives the first place if they would secure her co-operation.

### The Blair Educational Amendment Bill.

WE promised some time ago to comment on Senator Blair's remarks on this bill, but since then other matter which seemed more important has crowded it out. Now, although the bill has been twice printed in the AMERICAN SENTINEL, we propose to print it again in connection with Mr. Blair's remarks in the Senate, and to make such comments on both as will enable all to see just what is involved in the proposed amendment. The largely increased circulation of the SENTINEL, since the bill was last printed, warrants and even makes necessary this repetition.

Before proceeding to the consideration of the bill, it may be well to read what some of the most prominent men in the United States think of the Constitution as it is. The New York *Independent*, without any reference to the Blair amendment, sent out letters asking the following question: "Has there been such advance in political science, and such development of this Nation, during the past hundred years, as to demand any considerable modification in our Constitution? If so, in what lines should it be made?" To this the following answers, which appeared in the *Independent*, January 10, 1889, were received from men who certainly need no instruction in the United States Constitution. We first quote the closing paragraph of a long reply by Francis Wharton, LL.D.:—

"The Constitution itself requires no amendment; but what is required is the removal from it of the patches impairing its symmetry, its comprehensiveness, its elasticity, its durability, which have been imposed on it by the judiciary."

Hon. George Bancroft, the historian, who is as

familiar with the Constitution as ordinary people are with the alphabet, said:—

"I have your letter asking what changes had better be made in the Constitution. I know of none; if any change is needed, it is in ourselves, that we may more and more respect that body of primal law."

This is to the point, and we commend it to the careful consideration of National Reformers. It is they that need amendment; not the Constitution of the United States. The remaining answers are from judges of the United States Supreme Court, whose special business it is to be familiar with the Constitution. Justice Bradley wrote, "I would have no change," and then added:—

"I think it is a most happy arrangement that sudden whiffs and gusts of popular feeling are not always able to execute and carry out the rash purposes with which they are inspired."

To the same intent is the following from Justice Gray:—

"I am so old-fashioned as to think that the Constitution, administered according to its letter and spirit, is well enough as it is. And I am of the opinion of the late Governor Andrew, that it is not desirable to Mexicanize our Government by proposing constitutional amendments as often as there is supposed to be a disturbance in its practical working."

If the so-called Educational Amendment should be adopted, the flood-gates of religious legislation would be opened, and the Constitution of the United States would in time become little more than a church creed. This is not empty assertion, as will presently appear.

Justice Blatchford's letter to the *Independent*, which we quote in full, is as follows:—

"I am satisfied with the Constitution as it is. It cannot be bettered. Constitution tinkers are in a poor business. If there are ills, it is better to bear them than fly to others that we know not of."

There you have the opinion of men whose business it is to make a special study of the Constitution of the United States. Surely it should be entitled to some weight. Reason should teach men that there cannot be any serious defect in a Constitution under which this Government has grown to an extent and with a rapidity unprecedented in the history of Nations. But we come now to the proposed amendment, which reads as follows:—

"Resolved by the Senate and House of Representatives of the United States of America (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 instruction 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, or such peculiar doctrines, tenets, belief, ceremonial, or observances be taught or inculcated in the free public schools.

"SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve Governments republican in form, and in substance, the United States shall guarantee to every State, and to the people of every State, and of the United States, the support and maintenance of such a system of free public schools as is herein provided.

"SEC. 4. That Congress shall enforce this article by legislation when necessary."

This joint resolution was introduced into the Senate on the 25th of May, 1888, and after being read twice, was ordered to lie on the table. It remained there until December 22, 1888, when Mr. Blair, having obtained the consent of the Senate, called it up, and had it referred to the Committee on Education and Labor.

The *Charleston News and Courier* has printed quite a number of letters from Southern college presidents and professors, concerning this bill, most of them favoring it on the ground that it would be a help to the Southern States. None of them look at the religious features of the bill, but only to the material help which it promises. It is this which will lead many to overlook the very objectionable clause in it; yet even this is condemned by some who are in the South, where the greatest benefit would be received in this line. Thus, Prof. C. F. Smith, of Vanderbilt University, Nashville, Tennessee, says:—

"At first I was favorably inclined to the bill, as I feared that most of the Southern States would not be able to bear the burden of illiteracy thrust upon them by the Civil War. . . . I am now opposed to the bill on general principles. I do not believe that many of the Southern States really need this help. . . . Granted, however, that in many, or even most of the Southern States, the immediate result would be good,—that is, that more men would, in the next few years, be able to read and write with this help than without it,—in the long run I fear we should be more injured than benefited. Unless States are different from individuals, the policy of helping them to do what, even with great effort, they might do for themselves, could only end in making them dependent."

President J. F. Crowell, of Trinity College, North Carolina, is in favor of the bill because of the material help which will be afforded to the States, although he acknowledges that it is defective as a measure of financial administration, and on constitutional grounds, admitting that it will "stretch the Constitution till it cracks."

Prof. E. C. Woodward, of South Carolina College, Columbia, says: "The South needs additional educational facilities, but this bill does not offer the educational aid most needed by our people."

President W. S. Candler, of Emory College, Oxford, Georgia, says:—

"In view of the sore need for more and better educational facilities in the South, I am strongly tempted to indorse the bill, but my judgment, unbiased by such considerations, is that the bill is not to be approved. I do not believe that the general Government is authorized to make any such appropriation to the cause of education. As to its possible effect on the South I cannot speak so confidently,

but I fear it would be disappointing as a method of popular education, and, besides, would teach our people a parental view of this Government which would be vicious in its results. We need something more than money to educate the people, and there are many evils we can endure with less danger than we can invite a revolutionary departure from the constitutional functions of the National Government."

From the quotations already made, all of which have been copied from *Public Opinion*, January 26, 1889, it appears that the amendment is not to be commended even aside from its religious features, to which we shall now give attention. The second section is the one which contains the real point at issue. That requires each State to "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."

It would seem that the most superficial observer could see that this section is in direct opposition to the first, which says that "no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof;" for it does provide for the establishment of a State religion. Some apologists for the bill have sought to evade this, by saying that the amendment does not require the States to maintain an establishment of religion, but only to maintain schools adequate for the education of children in the principles of the Christian religion.

This is the thinnest kind of an evasion; for what would be the sense of maintaining schools adequate for the education of children in the principles of the Christian religion, if those principles were not taught? What is meant by "schools adequate for the education" of children in the principles of the Christian religion? Evidently, schools equipped with suitable text-books, and provided with teachers competent to give instruction in those principles. That would involve quite a change from our present school system, for our schools are not now capable of imparting such instruction. Now it is the height of folly to say that the Government would be at the expense of providing extra text-books and teachers, so as to make the schools adequate for the education of the children in the principles of religion, and yet not require any such instruction to be given. The very fact that the State is required to establish and maintain a system of schools adequate for the education of children in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion," shows that they would be expected to teach those principles, just as much as the common branches of knowledge.

E. J. W.

(To be continued.)

WE are informed that there are some people who keep the seventh day of the week, who object to the Blair Sunday Bill, on the ground that they would be oppressed if it should become a law; and that they would not object to the bill if it made an exemption in their favor. With all respect for the good people who take such a position, we must say that it is purely a selfish one, and selfishness, as they will find, never gains for its possessor any permanent good. Those who labor for exemption clauses in Sunday laws, thereby give their influence in favor of such laws, and when the laws are enacted they may be counted as having contributed to that end. But upon trial, it will be found that exemption clauses are inconsistent with the successful enforcement of

Sunday laws, and will not long be retained; and then when those people are oppressed, they will have the comfort of knowing that they themselves are in part the cause of their own suffering. No, friends, base your opposition on the broad ground of true Christian charity, which has equal regard for the rights of all men.

### The Blair Sunday Bill Unconstitutional.

THE Blair Sunday Bill proposed to "promote" the observance of the first day of the week—"as a day of religious worship." It is a religious bill wholly.

The title of the bill not only says that its object is "to promote its [the Sunday] observance as a day of religious worship," but the first section defines the Lord's day; the second section refers to it as a day of worship and rest; section three refers to it as a day of "religious worship;" section four refers to it as a day of "religious worship;" and section six declares that the provisions of the bill shall be construed so as to secure to the whole people rest "and the religious observance of the Sabbath-day." The word "civil" is not in the bill. It is religious legislation, and that only. But any sort of religious legislation by Congress is unconstitutional. Therefore the Blair Sunday Bill is unconstitutional. This we shall now prove.

All the powers of Congress are delegated powers. It has no other power; it cannot exercise any other. Article 10 of amendments to the Constitution expressly declares that,—

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

In all the powers thus delegated to Congress, there is no hint of any power to legislate upon any religious question, or in regard to the observance of any religious institution or rite. Therefore, Senator Blair's Sunday Bill, being a religious bill, is unconstitutional; and any legislation with regard to it will be unconstitutional. More than this, Sunday being a religious institution, any legislation by Congress in regard to its observance will be unconstitutional as long as the United States Constitution shall remain as it now is.

Nor is this all. This would be true if the first amendment to the Constitution were not there as it is. But the Nation has not been left in doubt as to whether the failure to delegate this power was or was not intentional. The first amendment to the Constitution, in declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," shows that the failure to delegate such power was intentional, and makes the intention emphatic by absolutely prohibiting Congress from exercising any power with regard to religion. It would be impossible to frame a law on the subject of religion that would not in some way prohibit the free exercise of religion. Therefore the first amendment to the Constitution absolutely prohibits Congress from ever making any law with regard to any religious subject, or the observance of any religious rite or institution. Senator Blair's bill, being a religious bill, is shown by this second count to be unconstitutional.

The National Reformers know, and have been contending for twenty-five years, that for Congress to make any Sunday laws would be unconstitutional. Yet the National Reform Association is one of the most prominent agencies in urging for

ward Senator Blair's National Sunday bill. And this only shows that they are willing to resort to unconstitutional means to secure their coveted power, and to accomplish their purposes. But, when they will knowingly resort to unconstitutional means to accomplish their purposes, what will they not do when they have attained their object. As for Dr. Crafts and his fellow-workers, the W. C. T. U., etc., whether or not they know it to be unconstitutional, we do not know. Whether they would care, even though they did know, we very much doubt; because, when they can make, at a single stroke, seven millions two hundred thousand and one people out of one Roman Catholic cardinal, and can make all the Roman Catholics in the United States "twenty-one years of age or more," it would not be a matter of great surprise to find that they would knowingly attempt to secure an unconstitutional enactment.

A. T. J.

### Sunday Legislation in California.

THE following bill was introduced into the California Senate January 16, and into the Assembly February 8, and has been referred in both instances to the Committee on Public Morals:—

#### AN ACT.

TO ADD THREE NEW SECTIONS TO THE PENAL CODE, TO BE KNOWN AS SECTIONS 299, 300, AND 301, RESPECTIVELY, RELATIVE TO SUNDAY AMUSEMENTS WHERE LIQUORS ARE SOLD, AND KEEPING OPEN PLACES OF BUSINESS ON SUNDAY.

*The People of the State of California, represented in Senate and Assembly, do enact as follows:*

SECTION 1. A new section is hereby added to the Penal Code, to be known and numbered as section two hundred and ninety-nine, as follows:

299. Every person who on Sunday gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining any bull, bear, cock, or prize fight, horse-race, circus, gambling-house, or saloon, or any barbarous and noisy amusement, or who keeps, conducts, or exhibits any theater, melodeon, dance-cellar, or other place of musical, theatrical, or operatic performance, spectacle, or representation, where any wines, liquors, or intoxicating drinks are bought, sold, used, drank, or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to or for the purpose of witnessing or attending any such place, amusement, spectacle, performance or representation, is guilty of a misdemeanor.

SEC. 2. A new section is hereby added to the Penal Code, to be known and numbered as section three hundred, as follows:

300. Every person who keeps open on Sunday any store, workshop, bar, saloon, banking-house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than twenty nor more than one hundred dollars.

SEC. 3. A new section is hereby added to the Penal Code, to be known and numbered as section three hundred and one, as follows:

301. The provisions of section three hundred do not apply to persons who on Sunday keep open hotels, boarding-houses, barber shops, baths, markets, restaurants, taverns, livery stables, or retail drug stores, for the legitimate business of each, or such manufacturing establishments as are usually kept in continued operation.

It does not need many words, after all that has appeared in the SENTINEL, to show up the character of such a bill as this. In prohibiting bull, bear, cock, and prize fights, gambling, and barbarous amusements, on Sunday, it virtually says to those who indulge in such things, "You are all right, so long as you don't do it on Sunday." It is strange that people cannot see this. Let us illus-

trate. A mother sees her little boy playing with his ball on Sunday, and says, "Johnnie, you ought not to play ball to-day, it is Sunday." Johnnie puts his ball away, and the next day goes to playing with it, as though nothing had been said about it. He could not imagine, from what his mother said, that she thought it wrong to play ball, but only that she thought it wrong to play ball on Sunday. No one will question this.

Now suppose Johnnie, after a few years, should take to playing cards. If his mother, seeing him playing cards with a boon companion on Sunday, should say, "John, don't you know you ought not to play cards on Sunday," would John think that his mother had any objection to his playing cards provided he didn't do it on Sunday? He could not. If she should lay upon him an express prohibition never to play cards, he would know that she looked with displeasure on that amusement; but if she specified a certain time when he should not play cards, then he would know that in her mind the time when the thing was done determined its character.

So it is with this Sunday law. It virtually says that all these fights and barbarous amusements are all right on any day except Sunday. The Sunday-law zealots may call what they please for our opposition to Sunday laws; we have got used to being classed by them with the rabble, for it is the only argument they have to use against us; but nothing shall make us give our assent to any law that classes saloon keeping, cock and prize fighting, and such things as that, on a level with banking and manufacturing. We don't know what stronger indictment than this need be brought against the bill.

### The Society of Friends and National Reform.

HAVING noticed that some of the Friends of Indiana and Iowa have indorsed the petitions for the passage of the Blair bills, our friend G. S. Honeywell has taken the pains to ascertain the exact facts as to the relation of this people to the National Reform movement, and submits the results of his investigation to us as follows, which we are sure will be read with great interest:—

This people may be considered as three distinct bodies, as follows: The Wilberites, Guernites and Hicksites. The first-named body represents the orthodox Friends, numbering about 15,000, and located east of the Alleghany Mountains. This society stands almost unanimously opposed to the Blair movement. Then there are the Guernites, numbering about 50,000, representing the so-called orthodox Friends west. This body I am sorry to say are largely, the majority perhaps, in favor of the union of Church and State, on the basis of the National Reform Association. The third branch, or Hicksite Society, located both east and west, numbering about 40,000, are solidly opposed to religious legislation, as shown by the following correspondence between their leader in this city (Richmond, Ind.), and our representative from this district in Congress, the Hon. Thomas M. Brown:—

"RICHMOND, Ind., Dec. 22, 1888.

"FRIEND THOMAS M. BROWN, Washington, D. C.: I inclose to-day a copy of the AMERICAN SENTINEL, containing the proposed Sunday law and amendment to the United States Constitution. Doubtless thou art well acquainted with the provisions of both. Let this, then, serve only as a reminder that the Society of Friends view with alarm any step in the direction of Church and State union

"Believing as we do that this is only a forerunner of persecution for opinion's sake, that it means, when stripped of its sophistry, *religious opinions proscribed by Statute*; believing further that all interference by the power, in matters of religious thought or the expression of it, is the beginning of despotism, we enter our solemn protest against the passage of the bill and resolution. While I am not authorized to speak for the Society of Friends at large, I know their opinions are in harmony with those I have expressed. At a meeting of the Philanthropic Committee of our Society, W. C. Starr and myself were requested to write to our Senators and Representatives in Congress and learn from them the probabilities of the passage of the bill and resolution, that the society in its official capacity may take proper action relative thereto.

"With true regard I remain, thy friend,  
"W. W. FOULKE."

The following is the reply:—

"HOUSE OF REPRESENTATIVES, U. S.,  
WASHINGTON, D. C., Dec. 27, 1888."

"W. W. FOULKE, Richmond, Ind.—My Dear Friend: I have your favor calling my attention to the proposed Sunday law and amendment to the Constitution of the United States; I have had my attention called to this subject frequently of late, and have made myself acquainted with the details of the proposed legislation. I have also tried to ascertain the view taken of the matter by the representatives of the people in Congress. I think it safe to say that there is not the slightest danger of the passage of either of these measures. They have never been reported by the committee to which they are committed, and probably never will be. If they were submitted to a vote, I am sure they would be defeated by a decisive majority. But I do not apprehend that they will even reach a vote. I need not say to you that I am opposed to them for the reasons you have so well stated in your letter. Religious opinion cannot be fashioned by statute.

Legislation looking in that direction can only result in making slaves and hypocrites.

"Yours truly, THOMAS M. BROWN."

The following interesting article published in the *Friends' Intelligencer and Journal*, of Philadelphia, under date of December 22, 1888, is a true picture showing how the better class of Friends regard the recent efforts of certain religious elements to recover by civil enactments what they have lost by apostasy and union with the world.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY."

"Realizing the full force of this statement, and feeling that there is great need for the guardians of that priceless boon to mankind, 'liberty of conscience,' to be on the alert, we desire in a few words as possible to call the attention of Friends to a threatened danger.

"A bill to regulate the strict observance of the first day of the week as the Sabbath-day, has been introduced into the United States Senate, by Senator Blair, and an effort is also being made to make it compulsory to teach 'the principles of the Christian religion' in the public schools.

"This is to be accomplished by an amendment to the Constitution of the United States, the object being to make our Nation 'a Christian Nation,' by a union of the Church with the State.

"A petition signed by a million and a half of names, urging the passage of the bill, has also been presented, and we are informed that the friends of this legislation are exceedingly active in its behalf. It is warmly advocated by men and women of high position and great influence, who, undoubtedly, have the welfare of the human race at heart, but, as is so often the case, their zeal has outrun their judgment, and one might almost say, their Christianity; for where the spirit of intolerance is, there the Spirit of Christ cannot dwell, neither is it with those who arrogate to themselves infallibility.

"There are several religious sects who honestly believe, and who would uphold their belief with

their lives, that it is required of them to observe the seventh day as the Sabbath-day. Now, shall these Christians, professing the name of Christ, obey the mandates of self-righteous men who presume to say, 'This day shalt thou keep'? or shall they obey the 'voice' within their own souls?

"The advocates of this bill say, 'Obey this law which we have made,' and think by this means to build up a Christian Nation. Will any forced observance of moral law be accepted of God, or accounted unto the door for righteousness? The temple was built of free-will offerings only. Can we raise up a Nation of Christians by simply compelling an outward semblance of religion?

"We might say there is nothing to prevent anyone from keeping the seventh day if they want to do so, but we must remember that their pecuniary circumstances may not be such as to permit them to observe *both* days as days of rest.

"Again, one might suppose that the clause, 'to the disturbance of others,' so limited the operation of the law as to render it less harmful; but when we remember the bitter persecutions of Friends for acts in themselves quiet and peaceable, we cannot doubt that very many religious fanatics will be very easily disturbed by any observance of a day not strictly in accord with their views.

"In regard to the other point, it would at first seem as though we would all unite on a willingness to have the *principles* of the Christian religion taught in the public schools; but who is to decide precisely what constitutes the essentials of the Christian religion or its principles?

"The highest civil tribunal is the Supreme Court. Can that body decide the question so as to satisfy the Catholic and Protestant, or even the various sects among the latter? An attempt to unite the Church and State has always proved disastrous. Turn back the pages of history, and we shall find that the bloodiest wars that have stained our annals were waged in support of religious belief. Recall what the early Friends suffered, comparatively a short time ago, in order to maintain 'liberty of conscience.' The spirit of intolerance is only sleeping. Would we, as Friends, be satisfied to have any body of men decide what our children should be taught as 'the Christian religion'? Many of the warmest advocates of these measures utter the most severe denunciations of all religions not in harmony with their own, showing a spirit that would crucify the Christ within their brother's soul; while professing to follow his voice, speaking in their own. 'Woe unto you, hypocrites!'

"It was through the influence of a Friend that liberty of conscience was secured by our Constitution, and they have always stood foremost in the fight when it has been assailed, and we take this means of calling everyone to the duty of the hour, reminding one and all that 'eternal vigilance is the price of liberty.'

"While using every effort to prevent the taking of this step in the wrong direction, we would not be understood as denouncing, personally, the author of the measure, or the signers of the petitions, or their motives; but even great and good men make very grave mistakes, and it is the duty of each one of us to guard with exceeding care this priceless gift of God unto the children of men, both from the attack of enemies and the harmful abuse of overzealous friends.

"No one could be more desirous than we to see the day when Christ shall rule the world, but this proposed step is a retrograde movement, and when one of its supporters would say, 'The Government has the right to command the consciences of men,' it is full time to call a halt.

"This is the first step. The second would be to secure the erasure of the word 'principles;' and the next, the insertion of the name of that religion holding the balance of power.

"Ah, friends, it would be impossible to fully comprehend the danger until we are caught within its toils.

"May our Father in Heaven guide and protect us."

F. M. R.

### Pennsylvania Sunday Law.

THE following petition to the Pennsylvania Legislature has been widely circulated by the Philadelphia "Sabbath Association," and kindred organizations:—

"The undersigned, citizens of Pennsylvania, respectfully represent that great advantages have accrued to the public and private interests of the people of this State, from the operation of the laws upon our statute-books in relation to the observance of the first day of the week, commonly called Sunday, and they therefore pray your honorable body that no act be passed that will in any way impair the efficiency of the laws which now secure to the toiler his needed weekly rest."

In order that all may know the "efficiency" of the Pennsylvania Sunday law, we give it herewith. It was enacted April 22, 1794, and is as follows:—

"If any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), shall use or practice any unlawful game, hunting, shooting, sport or diversion whatsoever, on the same day, and be convicted thereof, every such person so offending shall, for every such offense, forfeit and pay four dollars, to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods or chattels cannot be found whereof to levy the same by distress; he or she shall suffer six days' imprisonment in the house of correction of the proper county:

"*Provided always*, That nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake-houses, lodging-houses, inns, and other houses of entertainment for the use of sojourners, travelers, or strangers, or to hinder watermen from landing their passengers, or ferrymen from carrying over the water travelers, or persons removing with their families on the Lord's day, commonly called Sunday, nor the delivery of milk, or the necessities of life, before nine of the clock in the forenoon, nor after five of the clock in the afternoon of the same day.

"*Provided always*, That every such prosecution shall be commenced within seventy-two hours after the offense shall be committed."

That is the law entire. The following, from "Sergeant and Rawle's Reports," vol. 3, page 47, states the bearing which the law has upon those who observe the seventh day as the Sabbath. Let the reader reconcile it, if he can, with the statement so commonly made that Sunday laws are solely in the interest of public health, that the workingman may obtain needed physical rest:—

"A conviction for doing worldly business on the Sabbath under the act of the 22d of April, 1794, is good if it follows the form prescribed in the law, though it does not state the time when or the place where the work was done, or the nature of it.

"The proper mode of proceeding for this offense is by conviction, not by *qui tam* action. Persons professing the Jewish religion, and others who keep the seventh day as their Sabbath, are liable to the penalty imposed by the law for this offense."

Accepting the statement that Sunday laws are solely for the benefit of the workingman, that he may recruit his wasted physical energies, can anybody tell us why the workingman who observes the seventh day as the Sabbath should require twice as much rest as his fellow-laborers who do not observe the seventh day?

But read the following, on the same subject, from "Pennsylvania State Reports," by Barr, pp. 312, 313:—

"The first section of the act of the 22d of April, 1794, prohibiting the performance of any worldly employment or business on the *Lord's day*, commonly called *Sunday*, works of necessity or charity only excepted, is not in conflict with the 3d section of the 9th article of the constitution of Pennsylvania, and is constitutional.

"Members of a society or sect, who conscientiously observe and keep the seventh day of the week as the Christian Sabbath, are, upon conviction for violating the first day of the week, or Sunday, by working or performing any worldly em-

ployment, amenable to the penalties inflicted by the act of the Assembly.

"The first section of the act of the 22d of April, 1794, only selects and sets apart *the first day of the week, or Sunday*, as a day of legalized rest, and enforces the observance thereof by legal sanctions, and is, essentially, but a civil regulation made for the government of a man as a member of society."

It no doubt satisfies the consciences of National Reformers and their allies, to call the law only a civil regulation made for the government of man as a member of society. By that form of words they can persuade themselves, if they care to, that it is not religious legislation, and then they can drive ahead, and indulge in all the persecution for conscience's sake that they please. It is worthy of note that the *Christian Statesman* some time ago warned the people that efforts would be made this winter to repeal or modify this law, and urged them to resist any such attempt. This it did with the full knowledge that cruel persecution had already been carried on under it. People who think, and who care to look closely, can see beneath the mask of National Reform the features of the Papacy.

### Who Is Sufficient for These Things?

It appears to be a popular thing in some quarters to demand that Christianity be taught in public schools. It seems that the Christian ministry, Sunday-schools, and home training, and theological seminaries, have all made more or less of a failure in their work,—have to a certain extent missed their calling, or something of the sort,—and some other kind of machinery must be rigged up, so that the great work of the gospel will not be a failure all around. That was a brilliant thought of Senator Blair's. It is hardly original, however, with him; somebody else, it is likely, furnished the raw material, so to speak, and the Senator spent his genius upon it, and the result was the Educational Amendment Bill.

It has occurred to the writer that the instructors in the "free public schools" sought to be "established," will have to possess certain qualifications which the average public school-master or school-mistress does not now have. If a person sets up to teach anatomy, and physiology, and geology, and other branches, he must have some knowledge of them. The more practical the knowledge, the better the instruction. Will the coming public teacher be a graduate in theology? If so, where will he earn his diploma?

"The principles of the Christian religion" are the principal doctrines of Christianity,—faith, repentance, baptism, resurrection, etc. See Heb. 6: 1, 2. The churches and theological schools differ, some of them essentially, on all these great themes of the gospel, and there would be danger of spreading theological confusion all through our schools; the poor children would hardly know what to believe, and until some understanding could be had, would probably believe nothing. This would, under the circumstances, be a wise decision. One teaching the five points of Calvinism, and another free grace and conditional salvation, and another adult baptism, and another infant sprinkling, and still another telling that no water at all is necessary—one teaching the tenets of the infallible church, and that divine honors are due to the Virgin Mary, and another teaching that such instruction is all superstition—would make bad work. The various churches would have to get together and agree to teach those things only which are common to all. This might be done,

and probably will be. Then the teachers will have doled out to them, in text-books specially prepared, what they shall teach.

It may make no difference to the theological board whether the teacher believes what he is set to teach or not, just so he teaches it, and it may make no difference to the teacher. Some of the teachers may be as indifferent as was the one in Texas, or somewhere else it may be; when asked by the school board whether he would teach that the world is round or flat, he replied it made no odds to him, he would teach round or flat, just as they wished!

This whole educational scheme is a piece of fanatical folly, to say the least. We cannot think just now of better words to express our thought about it. The truth is, no one but a Christian can teach the principles of the Christian religion. One who loves Christ and his truth, and has his Spirit, and such only, can teach the principles of his holy religion. Christ never commissioned civil government to teach his gospel, and Mr. Blair and his friends ought to know it.

N. J. BOWERS.

### The Kind of Law Wanted.

IN the *California Prohibitionist*, of December 6, 1888, there appeared an article entitled, "The Sabbath Question," by our friend Rev. N. R. Johnston, in which he discusses the necessity for a Sunday law in California, and tells what kind of a law is wanted. A brief notice of some of his points is eminently in place in the AMERICAN SENTINEL, both because the matter of a Sunday law is now being agitated in this State, and others also, and because Mr. Johnston is one of the original National Reformers, having been one of the secretaries at the first two National conventions held by that association, and so he speaks by the book when he discourses about Sunday laws.

After bewailing the fact that "California has no law in reference to the Christian Sabbath," Mr. Johnston says:—

"And now it is for the people to say whether we shall have such a law or not. The friends of religion, the friends of Christian morality, the friends of temperance, have the power. Will they exercise it? That is the question. To aid in its proper solution, I submit the following fundamental statements, in the hope that they will help to prepare the way for proper action in due time; for truth is a strong and safe foundation, on which if we build we are wise:—

"The divine law should be supreme in the State. The people should act on this hypothesis, and instruct their representatives to frame laws agreeable to the divine law, and so for the highest good of the whole.

"As the Christian Sabbath is a divine institution, and inseparably connected with the Christian religion, and as a State destitute of religion is in danger of dissolution or ruin, if California should continue to have no Sabbath law, the State and people would be exposed to the greatest peril."

We have copied enough so that we cannot be accused of misrepresentation. Now who can read the above, and then deny that what the agitators for a Sunday law desire is a law establishing religion? They wish to establish an institution that they say is "inseparably connected with the Christian religion;" and since the Christian church and Christian religion are inseparably connected, it certainly follows that to enact Sunday laws is only to unite Church and State. Even in the face of this, they will probably feebly assert that they don't want a union of Church and State, but what does such an assertion amount to? We don't care what they call it; the name doesn't

amount to anything; but the reality will be there just as soon as they get what they want.

But Mr. Johnston speaks still more plainly. He quotes with approval the declaration of the National Woman's Christian Temperance Union in favor of a Sunday law, in which they say:—

"We recommend most strenuous and prayerful efforts in all the States and Territories to secure legislation in harmony with the fourth commandment."

We will not at this time do more than mention the incongruity of asking for a Sunday law "in harmony with the fourth commandment," when that commandment declares that "the seventh day is the Sabbath." It is about as sensible as it would be for the Mormons to ask for a law legalizing polygamy, "in harmony with the seventh commandment." But, inconsistency aside, take notice that what they want is legislation in harmony with the fourth commandment—as interpreted by them. In short, they want the State to make and enforce a purely religious law.

But says Mr. Johnston:—

"Our aim is not to compel men to keep the Sabbath holy; but we do ask a law that will be in accordance with the divine law of the fourth commandment."

Did the gentleman ever read the fourth commandment? If he ever did, he ought to know that the very first clause of that commandment is this: "Remember the Sabbath-day, to keep it holy." A Sabbath that is not kept holy is not in the least in accordance with the fourth commandment, even though it be the very day that the commandment enjoins—the seventh day. "A law that will be in accordance with the fourth commandment," would be a law (taking their assumption that Sunday is the day enjoined) compelling people to keep that day holy, so far as outward action is concerned.

And that is just what they do want. They may say that they don't want to compel men to be religious. Of course they don't, for they know very well that that cannot be done. But they do want to compel men to act as though they were religious; and more than that, they want men to act in harmony with *their* religion. Mrs. Foster said, in the Convention at Washington, that they wanted a law to compel everybody to observe the first day of the week; and another speaker said that the law which they desired would make "Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship."

We warn the people against this scheme. When they tell you that all they want is a "sanitary arrangement," tell them that you will trust all sanitary arrangements with the board of health. Don't be deceived by their pretensions that they don't want to force religion upon the people. They do want just that thing, and they want to enforce a religion of their own manufacture. They want, in short, to unite Church and State.

### The "Breath of the Puritan."

THE British colonies in North America were originated by the scandalous intolerance of a Protestant Government. That oppression must have been truly insupportable, which induced a number of sober-minded men, total strangers to that enthusiasm which is imparted by the spirit of adventure, to turn their eyes from the land of their nativity, from the homes which had descended to them from their fathers, to a transatlantic settlement, in a region unknown and inhabited by savages. As our non-conformist emigrants braved

the mighty winds and waves of the western ocean, to get beyond the reach of spiritual courts and penal laws, it naturally occurs to us that religious liberty would be the animating principle of their civil institutions. How is this expectation supported by matter of fact? The following are some of the laws made in the dominion of New Haven, one of the general divisions of Connecticut, at its first settlement:—

"No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion."

"No man shall hold any office who is not sound in the faith, and faithful to this dominion; and whoever gives a vote to such a person, shall pay a fine of one pound. For a second offense he shall be disfranchised."

"Each freeman shall swear by the blessed God, to bear true allegiance to this dominion, and that Jesus is the only king."

"No Quaker, or dissenter from the established worship of this dominion, shall be allowed to give a vote for the election of magistrates, or any officer."

"No food or lodging shall be afforded to a Quaker, Adamite, or other heretic."

"If any person turns Quaker, he shall be banished, and not suffered to return, but upon pain of death."

"No priest shall abide in the dominion. He shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant."

Similar laws were made in several of the American States; and they were not made merely to be suspended *in terrorem* over the heads of the guilty; they actually came down in all their vengeance, on many hapless victims.—*History of Intolerance*, by Thomas Clarke.

### They Know Not.

NATIONAL REFORMERS and the Woman's Christian Temperance Union are determined to make this Nation a Christian Nation, with Christian rulers, who will *compel* obedience to Christian laws and ordinances.

But this is absolutely impossible for two reasons: First, a Nation can become Christian only by all the individuals composing it becoming Christians. Christianity is an affair of the heart. It is inwrought into the individual life by repentance of sin, and faith toward our Lord Jesus Christ. But the Nation is not an individual; it cannot repent or believe. Christianity, being an affair of the heart and conscience, cannot be compelled; it is wholly voluntary. Men may be forced to become hypocrites, but not Christians. But legislation is designed to restrain, enforce, compel. Therefore National Reformers cannot, in the very nature of the case, nor can any number with them, make of this Nation a Christian Nation.

Secondly, To attempt this in the way they are doing, is unchristian. We read: "But Jesus called them [his disciples] unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister." Matt. 20:25-28. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John 2:6. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

We might quote many more passages of the

same import, which teach Christianity—the way of Christ. It is the way of humility, self-denial, cross-bearing, and long-suffering. But certainly these principles are the very opposite of the principles of those who are engaged in the religious-political crusade of to-day.

Christianity can never be reached in an unchristian way; for it is the way that makes it what it is. The way of National Reformers is arrogant, ambitious, tyrannical, usurping, and is, therefore, unchristian. Whatever, then, their object may be, the end will never justify the unchristian means; nor will the end be more Christian than the means are. Such Reformers (?) are like two rash ones of old, who were desirous of using similar means,—they know not what manner of spirit they are of. Luke 9:55. M. C. W.

### "Intolerant and Illiberal."

THE *Bradford* (Penn.) *Era*, of January 24, has the following temperate and sensible words concerning the Blair Sunday-Rest bill:—

"It is claimed that 14,000,000 names have been secured to the petition asking for the passage of this law. If this be true, it is only another illustration of the ease with which Americans place their signatures to documents without giving the subject matter of them any careful thought. Such a law could not be enforced without doing injustice to a large portion of our population. Hebrews, Adventists, Seventh-day Baptists, and Sabbatarians generally, would be greatly wronged by the passage of such a law. The law itself smacks of an intolerant and illiberal spirit, which it was once hoped had long since passed away."

"While Mr. Crafts is undoubtedly correct in his observations [as to the amount of work done on Sunday], the remedy is not to be sought in legislation. A morality that is enforced by statutory limitations is never secure. You cannot make men either religious, temperate, or moral by act of the Legislature. There are two good and sufficient reasons why manhood in general should observe one day out of seven as a day of rest and surcease from toil. The first is a sacred and religious one; the second, purely physiological. Most men can be induced to the observance from one reason or the other. But all will not agree upon which day of the seven shall be set apart for this purpose. The day will be better and more faithfully observed when mankind is thus induced to do voluntarily than when compelled by act of Legislature.

"Aside from its religious aspect, the subject is purely intellectual and educational. Another point to be borne in mind is the exceeding difficulty of enforcing such an act after it has become a law. Some communities would be very lax in their observance of the law, while others would be equally strict. The very fact of making the observance compulsory would tend to create a disrespect for the day on the part of many who are now disposed to recognize its sacred character. Religious observance of all kind in a free country must continue free and voluntary. Our day of rest, call it by what name you will, should be left to the individual citizen as free as it is at present. We may educate our citizens to observe the first or the seventh day of the week as a holy day, by appeals to their religious and moral nature, but no such observance should be made compulsory. The influences that now hallow the Christian Sabbath-day would in a large degree be dissipated when the day became set

apart and its observance forced, under penalty of fine or imprisonment. There is no need of any such legislation in this country."

### "A National Religion."

THE above was the subject of a discourse by the Rev. E. H. Sawyer, pastor of the Calvary Baptist Church, Denver, Colorado, which was preached in that city on Sunday, January 13. The discourse was mainly in opposition to the Blair Educational Amendment bill, especially the clause which provides for the education of children in the public schools, "in the common branches of education, and in virtue, morality, and the principles of the Christian religion." The portion of the sermon which follows, we clip from the *Rocky Mountain News* of January 15. We think our readers will join us in commending the editorial statement in the *News*, that the sermon was thoughtful and logical:—

"This bill is now pending before Congress, and we are told that Senator Blair is supported in his advocacy of his amendment by petitions already aggregating about one-quarter of our entire population. I challenge the churchman and the statesman to beware of the danger to which he exposes the institutions bequeathed us by our fathers. I exhort you, my people, 'Take heed that no man deceive you!' To provide liberally and intelligently for the education and culture of our children is the constitutional prerogative and duty of our Government, but to 'educate our children in the principles of the Christian religion,' is the right and duty reserved by the divine Law-giver, and assigned solely to the church of Jesus Christ.

"It was while pursuing the great object of his ambition through the dark and bloody paths of war and policy, that Constantine is said to have beheld the sign of a cross in the heavens—inscribed, 'By this conquer'—and henceforth he assumed the relation of terrestrial father to Christianity, that 'daughter of the skies.' Having acquired political dominion over the States of Europe, he conceived the idea of forming an alliance between the civil and the religious organizations in the empire. From this unholy alliance, consummated in the fourth century, has issued a progeny of evil which during many centuries have afflicted both Church and State.

"A National religion often becomes to the State, in times of special awakening, burdensome and even revolutionary; be the zeal of a religionist the ambition of a Becket, a Hildebrand, or a Wolsey, or be it the flaming love for souls that burned in a Whitefield, a Wesley, or a Bunyan, or be it the heroic attachment for truth which actuated a Wycliffe, a Luther, or a Calvin. A fervid state of the church causes more or less uneasiness to the worldly ruler who must deal with it. To the church, on the other hand, such alliance becomes an influence to secularize, to pervert, and to cripple, while nominally subsidizing, assuming, and patronizing her. Persecution becomes almost an inevitable sequent.

"State-craft and priestcraft, each evil when alone, become more vicious by their mutual aid and emulation, and plague together the country which in common they drain of its resources, and in common they circumscribe and fetter in its development. Revenue and rank and wealth tempt evil men into high places of the church. Simon Maguses are more easily fostered than Simon Peters, and when, if ever, God withdraws his hand of restraint, the National church sees rising within her nominal bounds, men like Dunstan and Wolsey and Richelieu and Mazarin and Dubois, trampling on truth and right, and aiming at power won by the worst means and used for the basest purposes. Our own favored land has for many years enjoyed the distinction and blessedness of seeing the Christian churches left alike unendowed and unfettered by the State, and yet largely influential, widely enterprising, and greatly prospered.

"The 'danger clause' in the proposed amendment to our National Constitution would require for its appropriate execution the assembling by executive authority of a council similar to the Council of Nice, ordered by Constantine, of the most learned and distinguished divines and statesmen, to frame a creed embracing 'the principles of the Christian religion,' contemplated in the bill. The diversity of belief, hitherto allowed and fostered by our free Constitution, would necessarily require the adoption of the vaguest and laxest type of Christian doctrine, and the loosest and most secular type of Christian practice consistent with the retention of the Christian name. Thus would we repeat the folly and crime of the Old World. In the name of religion, and appealing to the Bible for our support, we would confiscate Christ's own golden crown of Godhead, to beat it into the thin and flexible gold-leaf bands of a perilous and unwarranted brotherhood. The pulpit in a National church would reflect the will of the cabinet, and be the mouth-piece of the court. Such has been the experience in Europe. In the wars of the league in France it trumpeted sedition and revolt; in the days of the Stuarts of England it sought to graft passive obedience in the interests of despotism on the gospel of Paul and of Paul's master. . . .

"If this scheme was practicable we should admire their wisdom; if it was possible we should applaud their zeal; if it was patriotic we should emulate their devotion; if it was Biblical we should memorialize their achievement. But, alas! they would have the State by a strange impartiality widen its establishment, varying its motley creeds and rituals to suit its complex subjects. By what talisman would the statesman select and establish the true religion for us? Great Britain, confessedly one of the most enlightened and religious Governments of earth, has subsidized Episcopacy in England, Presbyterianism in Scotland, and threatened by more than one of her statesmen to add to the staff of her ecclesiastical pensioners by endowing Romanism in Ireland. By some of her Indian placemen she has contributed to the festivals of Juggernaut, foul and bloody as they are.

"France pays salaries to the Romish priest, the Protestant pastor, and the Jewish rabbi. Now a faith thus elastic, indiscriminate, and all-devouring, cannot honor God or rightly develop conscience. Parity of reasoning would require the State to extend salaries and subsidies to the impurities and defilements of Mohammedanism and Mormonism, should votaries of either delusion in sufficient number colonize our soil. The God of the Bible would be compelled to share his throne with mammon, and the system sweeping on into the dim and misty realms of pantheism would ultimate in the prince of this world branding all truth as lies, and approving all lies as truth."

IN commenting upon the late address of the Pope before the Sacred College, *America*, a Chicago paper, remarks that "this address of Leo XIII. possesses the deepest interest for Americans. It is a notification to the 7,200,000 Roman Catholics in the United States that their supreme allegiance is due, not to the republic, but to the pontificate. If this claim were merely the garrulous utterance of an old man jealous of the authority and the prestige that has departed from his office, Americans could afford to dismiss it with a smile. But it is the expression of the pivotal dogma upon which revolves the mighty system of Roman supremacy over its children among the children of the earth. It is the doctrine subscribed to by over eight thousand priests, and preached by them to over ten thousand congregations, to over seven million American citizens. Worse than this, it is the un-American theory inculcated by alien teachers in two thousand seven hundred parochial schools, to over five hundred and thirty-seven thousand American children."

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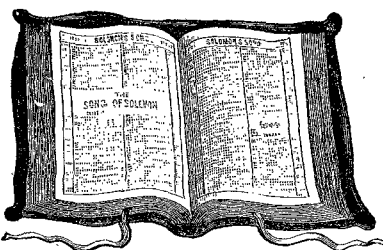
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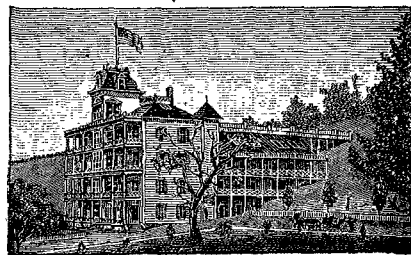
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## AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
Devoted to the defense of American institutions,  
the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of CIVIL and RELIGIOUS Rights.

The SENTINEL will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact. It is well known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a *Religious Amendment* to the Constitution of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be. The object of the AMERICAN SENTINEL will be to vindicate the Rights of American Citizens, which we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

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# The American Sentinel.

OAKLAND, CALIFORNIA, MARCH 6, 1889.

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

*Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. Keep the Church and State forever separate.—General Grant, in Des Moines Speech.*

ALTHOUGH all the churches and all the temperance societies, and all the labor organizations in the country, have been represented twice as petitioning Congress for the passage of the Sunday-Rest bill, petitions from the same parties still come in. It is strange how the members of these organizations multiply.

PUT down a long mark to the credit of Arkansas. Its Legislature has passed a memorial to Congress, asking the defeat of the Blair Sunday-Rest bill. The memorial was passed by a large majority in both Houses. We are glad that Arkansas has done this much toward redeeming herself from the disgrace of her Sunday law of a few years ago.

THE *Catholic Mirror* announces that "His Eminence Cardinal Gibbons has been invited to address the convention of the National Teachers' Association, at Nashville, Tenn." How fitting that the representatives of the public schools of America should be addressed by the representative of that power which is doing its utmost to overthrow them!

WILL our friends, when they send us clippings from local papers, always be careful to give the name of the paper, the place where it is published, and the exact date of the issue containing the item? Without these facts, an item that is really valuable often becomes of no use to us. We must be able to give our authority for every statement that we publish. The best way would be to send the entire paper, and then there can be no mistake.

In his famous Gettysburg speech, Lincoln gave in one pithy sentence the genius of American Government, describing it as a Government "of the people, by the people, and for the people." This sums up the whole matter. Government is for the protection of the people, not for the protection of days. Here is the fatal sophistry of National Reformers; they say that the Government must protect the people in their right to rest on Sunday, and then they assume that this can be done only by Sunday laws; but in that they dodge the point. Government must indeed protect the people in their right to rest on Sunday; but since the Government is for the people, and not for any special class of the people, it must equally protect the people in their right not to rest on Sunday. To say that the State must enforce Sunday observance, because a portion of the citizens observe that day, is either to assume that that portion constitutes the people, or else to deny that government is properly for the people.

ON Friday, the 8th of February, Senator Turpie presented in the Senate the petition of Norman Beckley, of Elkhart, Indiana, general manager of the Cincinnati, Wabash, and Michigan Railway Company, praying for the passage of a Sunday-Rest bill. Mr. Beckley is no doubt a conscientious Sunday keeper, and so he wants Congress to pass a law compelling him to stop his work on Sunday, "in accordance with the dictates of his conscience," as the good women of the California W. C. T. U. put it.

WE are constantly in receipt of letters from friends in different parts of the country, some of whom are personally known to us, and others not, expressing their appreciation of the work of the AMERICAN SENTINEL, and giving us words of encouragement. Often these letters contain items from local papers, in relation to the great issue now before the people. It is impossible for us to send a personal answer to all these letters, but we desire to say to our friends that their words of encouragement are highly appreciated, and that they give us strength for the work. It probably took but a few minutes of your time to write those words, but they are long remembered at this end of the line.

THE following memorial was introduced into the Colorado Assembly on the last day of January, and was referred to a committee which is said to favor it:—

*To the Honorable, The Senate and House of Representatives of the United States, in Congress assembled:*

Your memorialists, the General Assembly of the State of Colorado, would respectfully represent;

WHEREAS, We heartily indorse the total separation of Religion and State, established by our fathers and guaranteed by our National Constitution as it now is; and,

WHEREAS, In our estimation, the Blair Sunday-Rest bill and the Blair Educational Amendment are subversive of religious liberty and tend toward a union of Religion and State,

Therefore, Your memorialists respectfully pray your honorable bodies not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between Religion and the State, assured by our Constitution as it now is, may forever remain as our fathers established it.

## Protecting Society.

THE idea which Sunday-law zealots have of protecting society, may be learned from the following, which appears in the *Pearl of Days*, under the heading, "The Arm of Law:—"

"It is the habit in some places to depreciate Sunday law. But so long as the spirit of lawlessness exists society will need this shield. There is a commendable vigor in the recent action of the civil authorities in Philadelphia, which may well be adopted elsewhere. James Higgins and Charles Beig were convicted in Judge Gordon's court of selling liquor at No. 606 South Fourth Street, without a license, and selling liquor on Sunday. Higgins will have to serve two years and ninety days' imprisonment and pay \$1,500 fine, and Beig will give one year and ninety days' service to the city and pay \$1,000 fine. According to the evidence of the police, No. 606 South Fourth Street has for a long time been known as 'Higgins's Dive,' and has been a resort for thieves and people of the worst

character. During the trial the fact was disclosed that one of the prisoners had made his place the rendezvous for political bummers, and that fourteen illegal voters were registered from the three rooms that comprised his headquarters."

And this is called protection to society! We are amazed beyond measure at the blindness of men who can deliberately write such stuff, and congratulate themselves that society is being elevated by such things. Just think of it! Here is a place long known as "Higgins's Dive," which has been a resort for thieves and people of the worst sort, but no effort is made towards closing up the vile den until it is found that the disreputable owners have committed the unpardonable double offense of selling liquor without a license, and on Sunday, too! And then society must be protected.

We have no patience with such shallow pretensions of reform. These sham reformers who work so zealously for a Sunday-law can sit calmly by and see thieves and prostitutes congregate night after night in the lowest dives, but as soon as the same thing is done on Sunday their indignation is aroused. The above from the *Pearl of Days* is only another instance of the premium which Sunday laws put upon crime. The *Pearl of Days*, let it be remembered, is the official organ of the so-called "American Sabbath Union."

## January Sentinels.

THERE have been so many calls for Nos. 1 and 2, January, 1889, AMERICAN SENTINELS that we have reprinted those numbers and can now fill orders for the same. Price, \$1.50 per 100, or \$12 per 1,000 copies.

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## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, MARCH 13, 1889.

NUMBER 8.

## The American Sentinel.

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

SPECIAL CORRESPONDENTS:

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

ALL freight trains on the Pennsylvania Railroad, except those bearing stock and perishable freight, were stopped at Pittsburg, on Saturday, February 16, at 10 P. M., to give the employes a rest on Sunday. The Pennsylvania Company proposes to adopt this plan on all of its lines.

THE Field Secretary of the National Sunday Union, Rev. W. F. Crafts, is now in the South, trying to get up a boom for a National Sunday law. On Friday, February 8, he spoke on the Sunday-Rest movement to the Legislature of Florida. It is said that he has received a very cordial reception as the representative of the Union.

THE Sunday bill which was introduced into both Houses of the California Legislature, and which we printed last week, with a few comments, met an ignominious death in the Senate, where it was refused a second reading. This will leave California free from any danger of a Sunday law for two years more, as it is not at all probable that another bill would fare any better. Meanwhile the Sunday-law agitators may agitate themselves to their heart's content.

DENVER papers of February 18 give glowing accounts of a monster mass-meeting that was held in the Tabor Opera House, the day before, Sunday, in the interest of a Sunday law. The meeting was, as usual, engineered largely by ministers, who, as usual, strenuously disclaimed any thought of doing anything religious. They were all working for temperance. We make a few short comments on some things that were said, in various parts of this paper.

WHILE the ministers of Denver are united in desiring to have a Sunday law strictly enforced, they are not agreed as to the reason for such a law. Some think that the day should be kept strictly, while others think that any business except the saloon should be allowed to run. The ideas vary according to the degree of straitness of the religious creed of the individuals expressing them. If it were purely a temperance affair, or if they wanted a civil holiday, religious opinions would have nothing to do with it.

## Blair Educational Amendment Bill.

(Continued.)

THE question now to be decided is, "What are the principles of the Christian religion, which are to be taught if the amendment is adopted?" The Methodists would give one answer, if it were left with them, the Baptists another, the Presbyterians another, and other denominations still another. All would differ, yet each would present something common to all. But the question is not to be left to any one denomination; for the latter part of the second section expressly stipulates that no public money shall ever be appropriated for the instruction of children in any of the tenets or doctrines peculiar to any sect. It is this part of the amendment, so wondrously worded, which catches the multitude, and blinds them to the principle of Church and State union, which is involved. They think it will be so fine a thing to settle it forever that no public money shall be appropriated for the purpose of sectarian teaching, that they lose sight of the real gist of the thing. Protestants think that it would forever shut Catholics off from any share in the school money, whereas it would give them practical control of the schools, as we shall show later on.

We will now consider the amendment adopted, and Congress ready to enforce it by proper legislation. It finds a score of denominations, each strenuous to have its own peculiar views taught in the public schools, if any are to be taught. But this will not do; only those can be taught which are common to all—upon which all can agree. It is manifest, therefore, that the churches themselves are the only ones who could determine this. They only can tell the principles upon which they can all agree. Congress cannot decide this point, nor would they allow it to if it could, for they have already expressed themselves on the matter. In the *Christian Statesman* of February 21, 1884, Rev. J. C. K. Milligan said in regard to theological questions:—

"The churches must settle these questions among themselves, and with each other, and at least we will not allow the civil government to decide between them, and to ordain church doctrines, ordinances, and laws."

Further on in the same article he said:—

"The churches and the pulpit have much to do with shaping and forming opinions on all moral questions, and with interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical points, and it is probable that in the almost universal gathering of our citizens about these [the churches and the pulpits] the chief discussions and the final decisions of most points will be developed there."

In short, before Congress could enforce the new article, it would be obliged to call a council of the churches. Representatives of all the churches would convene and decide what they

could all agree upon, and would then inform the Government just what it should enforce. This would be an exact parallel to the Council of Nice, A. D. 325, which Constantine convened in order that the bishops might settle upon some common principles which could be enforced by imperial authority. Now as that action is universally recognized as the celebration of the union of Church and State, this would necessarily be the same. The churches in America would, by the adoption of the Blair Educational Amendment, which they desire, be forced to follow in the steps of the bishops of the church in the fourth century. The State would then be simply the agent to execute ecclesiastical decrees.

Remember that in such a council all professed Christian churches would have to be represented. That would include the Catholic Church, for it is reckoned as a branch of the Christian Church. But from many States the Catholics, according to a fair representation, would have a very large majority of the delegates; and their delegates in the council would nearly equal those of all the Protestant churches. So the Catholic Church would be able to dictate terms to the council. For of course a vote would have to be taken to decide upon the principles of the Christian religion, and the Catholics could carry more of their points than the Protestants could. Thus the Catholic Church would secure the practical control of the public schools. The Protestants might not like this very well, but having committed themselves to the theory of religious teaching by the State, they would have to abide by the decision of the majority.

As stated before, the State would be simply the agent of the church, to carry into execution its decrees. And this would be exactly in accordance with the ideas of the Papacy, as set forth by an eminent and highly educated Catholic. Speaking of natural and revealed law, Dr. Brownson says of the church:—

"She is, under God, the supreme judge of both laws, which are for her but one law; and hence she takes cognizance, in her tribunals, of the breaches of the natural law as well as of the revealed, and has the right to take cognizance by Nations as well as of its breaches by individuals, by the prince as well as by the subject, for it is the supreme law for both. The State is, therefore, only an inferior court, bound to receive the law from the Supreme Court, and liable to have its decrees reversed on appeal."—*Brownson's Essays*, p. 284, quoted in *The Papacy and the Civil Power*, p. 32.

Let the Blair Educational Amendment be adopted, and we should have a very pretty likeness of the Papacy—an American Papacy. There might not be any one man acknowledged as Pope, but that would make no difference. There was not in Constantine's time. It took time to grow into that.

Anybody can see that while such a council

would be a nominal union of all the churches, there would be no real union. All would be satisfied with the enunciation of those teachings which were really common to all, while everybody, except those belonging to the sect having the strongest representation in the council, would be dissatisfied. It was just so in the fourth century. Neander says:—

"In fact, however, the manner in which the controversies had been decided by the Council of Nice, could only contain the seeds for new disputes; for there was here no cordial union springing freely, by a natural course of development, out of inward conviction; but a forced and artificial union of men, still widely separated by their different modes of thinking, on a creed which had been imposed on them, and which was differently expounded according to the different doctrinal interests of the several parties."

And just so it would be in this case. Their union would be no real union, but only a confederacy.

But Senator Blair would contend that nothing of this kind could take place, because he does not intend to have anything but the empty shell of religion taught. Following are the remarks which bear directly upon this question of religion in schools, in the Senator's speech in the Senate, December 21, 1888, made on the occasion of his calling the bill from the table to have it referred to the Committee on Education and Labor:—

"Of course the clause to require instruction to be given those between the ages of six and sixteen years, inclusive, in the common branches of knowledge only, and in virtue, morality, and the principles of the Christian religion, brings up a question much discussed, and upon which the public mind is not settled. . . .

"It is said that this sort of instruction should be turned over to the clergy, to the churches, to other influences, to the family especially; but we all know, not perhaps mathematically, for we cannot settle it exactly, that there are not far from one-third of the children of this country who never see the inside of a church, and who in their family relations are so unfortunate as to have little, if any, training in the ordinary principles of virtue and morality. If it is indispensable that they have training in these ideas, that these ideas be implanted in the young mind with a view to safe and proper citizenship in the future, the instruction must be given by the public schools dependent on the power of the State. The preservation of the State demands it, and self-preservation is the first law of nature to the State as of individuals.

"In regard to the general principles of the Christian religion, no one but a bigot would think of having introduced into the public schools instruction in any form of sectarianism; but a knowledge of the Christian religion, even if there be no enforcement of those truths upon the conviction and belief of the child, instruction in those principles, a statement or explanation of what they are, exactly as instruction is given in the principles of arithmetic and geography, and any of the common branches of science, is exceedingly desirable and important for every citizen to possess, whether he applies the principle in his personal conduct or not, because they are the warp and woof, the very fabric of society, of the surroundings in which he lives, the basis of our customs and laws, and of the conduct of life. These general principles are exceedingly essential and important not only to apply in personal conduct, but a knowledge of them should be possessed by anyone who is to enter successfully into the ordinary competitions and relations of life. There never was a great Nation yet which was without an affirmative religious belief and practice—a religion which was the source and aspiration of perhaps the noblest deeds of the people."

The Senator well says that this is a question upon which "the public mind is not settled."

May it be long before it becomes settled upon the side which he advocates. As to his argument, we wish to say:—

1. Virtually admitting that the churches are the bodies to teach the principles of the Christian religion, which is true, since they are organized for that purpose and for no other, he would give that work to schools supported by the State. Thus he would have the schools do the work of the churches. He would have the State support the work of the church, only that work would be done in the school-houses instead of in the church buildings. But it makes no difference where the work is done, whether in the churches, the school-houses, or in the woods; when the State carries on the work of the church, you have simply a State church. That is all there is of it. The State, under the working of the Blair amendment, will be a grand church school.

2. This amendment, according to Senator Blair's explanation—and he ought to know, for he made it—puts the State not only in the place of the parent, but above the parent. Take his argument that the State must educate the children in religion, because so many of them never go to church. Now suppose the case of an infidel, or of a man who strongly dissents from the decree of the council. He refuses to send his children to a school where they will be taught what he believes to be error. And then the State must necessarily, in the discharge of its duty as laid down by Mr. Blair, take that child away from its parents, and place it where it can be educated in the religion of the State. Protestants have been justly indignant when such things have been done in countries where Catholicism was the religion of the State. Read the account given by Dowling ("History of Romanism," pp. 794–800) of the abduction of the boy Edgar Mortara, whose parents, being Jews, naturally wanted to educate him in their own religion, but who was abducted, and brought up as a Catholic. That very thing might, and almost undoubtedly would be, repeated in this country if the Blair Educational Amendment were adopted. This again marks it as a measure that would make this country a likeness of Papal governments.

E. J. W.

THE *Denver Republican* states that a bill has passed the Colorado Senate providing that no one shall be compelled to observe Sunday as a day of rest, who makes it a practice to observe some other day, and says that the bill should be killed as a matter of course. We don't have any faith in exemption clauses, but the *Republican's* position shows how utterly regardless of the rights of workingmen those are who clamor for Sunday legislation. Here is the situation: Without any Sunday law every workingman is free to work or to refuse to work, whenever he wishes. No one can force him to work on Sunday; and if it be true, as it is claimed, that the great majority of workingmen want Sunday as a day of rest, then there would be very little danger of his losing his place. If the most of the workingmen want to rest on Sunday, then they have the matter in their own hands, and need no laws. This does no injustice to anybody, and leaves those free to work on Sunday who must work on that day in order to get in the six days which are theirs by divine right.

On the other hand, as soon as the Sunday law is passed and enforced, a good many workingmen are thrown out of employment, forced to quit work to gratify nothing but religious bigotry. For no matter how much they seek to evade it,

the fact is that it is only at the instigation of the ministers and the church people that Sunday legislation is sought. If it were not for the fact that the intolerance of the thing has been shown up so much, there would be no pretense of any other basis for a Sunday law than that of religious obligation. Next week we intend to show, from the testimony of the prime movers in this Sunday business, that all other reasons that are given for Sunday legislation are simply feints, to divert the minds of different classes of people from the real spirit of the movement.

### A Practical Lesson.

IN the *Christian Statesman* of January 10, National Reform Secretary R. C. Wylie draws a practical lesson from the late election, for the benefit of the Prohibition party. He says that at the Indianapolis Convention the watch-word was, "A million votes for Fisk!" and that the Prohibition party were certain that Fisk and Brooks would receive "a million votes;" and, that even the least sanguine would not put it below half a million. But the returns show that only about 250,000 votes were cast for the Prohibition nominees. Now the lesson which Mr. Wylie wants the Prohibition party to learn is, Why this great falling off between the estimate and the reality? The reason of this, he claims, is that the Prohibition party failed to acknowledge the authority of Christ and his law in their party platform. He says that two delegations, one from the Woman's Christian Temperance Union and the other from the National Reform Association, went to Indianapolis to urge upon the Prohibition Convention this very acknowledgment; that these delegations presented their cause, both in the convention and to the platform committee; but that instead of acknowledging Christ as the Nation's ruler, they actually left out the reference to his law, which they had put into the platform of 1884. Hence their loss of the great number of votes. Therefore, he says:—

"The first lesson for the Prohibitionists to learn is that the way to the White House is not made so short and easy as they supposed by ignoring Christ and his law."

Whether the Prohibition party will consider itself instructed by such a lesson as this, we do not know. But it seems that the National Reformers are becoming quite familiar with the use of their idea of the Saviour as a "divine politician," when they can attribute the loss of 750,000 expected votes to His judgment upon a party for not being recognized in their political platform. If they would study the Saviour's word more, they would find there the statement that, "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

### Against the Sunday-Rest Bill.

THE *San Francisco Examiner* of February 22 contained the following dispatch sent from Washington the day before:—

"In the House of Representatives, Representative O'Donnell, presented to-day an enormous petition against the Sunday-Rest bill, which bears the signatures of 230,000 Seventh-day Adventists, in all parts of the country."

That humble body known as Seventh-day Adventists must wonder how it has grown in one year from 25,000 to 230,000; for the last Year Book of that denomination gave its membership

at 25,841 in the United States. The *Examiner* reporter has given them more than 200,000 members that do not belong to them.

But the *Examiner* is not entirely wrong, for a great number of petitions against the Sunday-Rest bill have been presented to Congress. Over 250,000 signatures have been secured; and the fact that there are not more than one-tenth of that number of Seventh-day Adventists in the United States, shows that the opposition to Sunday laws is not sectarian. It shows that there are many people in this country who believe in civil and religious liberty.

Another thing should be remembered in this connection, and that is, that none of the signatures to the petitions are by proxy, nor are they what are known among Sunday-law advocates as "representative signatures." Every signature on those petitions represents an individual. More than this, every signature indicates that some adult person has with his own hand signed the remonstrance.

Of the more than 250,000 signatures that have been obtained, more than 36,000 have been obtained in California. We know one man who has secured the signatures of more than 1,300 voters in a single California town of about 7,000 inhabitants. It may be added that there are not fifty Seventh-day Adventists in that town, counting women and children.

But there are more than 250,000 adults who are opposed to the Sunday-Rest bill. In many places no effort whatever has been made to secure signatures to the petition against it, and nothing whatever was done until within the last three months. The records show that nothing like this number of individual signatures has been secured for the petitions in favor of the bill.

### Only the Name, Not the Power.

A CORRESPONDENT of the *Carrier Dove* says:—

"I say it in all seriousness, there is no name under heaven, the power of which we as a progressive people have greater reason to fear, than the name of Jesus, as used by religious people. It is the rallying-cry under which they are striving to unite Church and State; the claim is that he shall be the ruler of, not only this, but all Nations; the Sabbath bill is being backed by the power of Jesus' name, and step by step we are thus being deprived of our liberties."

This is only one of the things that the National Reformers and their allies are responsible for; but this is enough to stamp their whole scheme as antichristian. While they profess that theirs is a Christian movement, there is nothing else in the world that is doing so much to bring Christianity into disrepute. Just as the false Christianity of the Roman Catholic Church, which was accepted as true Christianity, was responsible for the infidelity of Paine and Voltaire, so this professed National Reform, which will be taken by many as being just what it pretends to be,—an exhibition of real Christianity,—will disgust many with the very name of Christ and Christianity.

We can tell our neighbor that although the name of Jesus is used very often by these would-be reformers, "the power of Jesus' name" is altogether wanting. It matters not how much they may claim that he is to be king of this Nation, he himself has declared, "My kingdom is not of this world." The power of Jesus' name has never been exercised except for the benefit of the human race; but the mere name, the sound, has been used to back up crimes that would almost make

a demon blush. It was the power of his name that healed the sick and raised the dead, in the days of the apostles. When, however, the sons of one Sceva, a Jew, thought to accomplish the same wonders that the apostle did, by calling the name of Jesus over one possessed with a devil, the demon overcame them, and drove them from the house naked and wounded, proving to them that the name of Jesus without the power could accomplish nothing towards diminishing the woes of the world. National Reformers should learn a lesson from the seven sons of Sceva.

The "power of Jesus' name" has done more than to raise the dead; it has enabled men to resist the strivings of appetite and passion, has delivered them from the bondage of vice and sin, so that they have stood free men, pure and clean, changed so greatly as scarcely to be able to recognize themselves. The power of the name of Jesus can and does diminish sin; but nobody can apply that power but Jesus himself. When men attempt to diminish sin by law, using the name of Jesus, they will find that they only increase it. Jesus does not have any vicegerents in this world, and his reign is a reign of love. National Reform Christianity is of the kind described by the apostle Paul, when he says that in the last days men shall be "lovers of their own selves," etc., "having a form of godliness, but denying the power thereof." From such we are exhorted to "turn away."

E. J. W.

### The Sunday Petition Socialistic.

A GOOD deal of effort is being made, especially by certain preachers, to discredit the opposition of the SENTINEL to the Blair Bill by classing us with Socialists. There probably are some Socialists who are opposed to the bill; but though the Socialists should oppose what the SENTINEL opposes, that does not make the SENTINEL a Socialistic journal. It is not a sufficient answer to our opposition to say that certain other classes oppose the bill. We know that the principles which underlie our opposition to the Blair bill are not Socialistic. We also know that the principles upon which the bill is advocated, and by which the support of certain classes is gained, are essentially Socialistic. This we propose to prove.

Much has been made of the petition of the Knights of Labor. But the Knights of Labor never took any such step except at the solicitation of Doctor Crafts. The Blair bill had been scarcely introduced before Mr. Crafts made a trip to Chicago and other cities, soliciting the support of the Knights of Labor. Instead of their petitioning for a Sunday law, the object of it had to be explained, and objections answered before they could even be brought to support it. The object of the petition for the Blair bill was explained by Dr. Crafts to the Central Labor Union of New York, and its indorsement secured. The Central Labor Union embraces a number of labor organizations, and the *Christian Union* declares the Central Labor Union to be a "radically Socialistic" organization. This, in itself, would not be particularly significant were it not for the fact that the arguments which Dr. Crafts presents to these organizations to gain their support are entirely Socialistic. Nor are these confined to Dr. Crafts. Other leaders of the movement also advocate the same principles.

Dr. Crafts went to the General Assembly of the Knights of Labor at Indianapolis last November to get the delegates there to indorse the petition for the passage of the Blair Sunday bill. A re-

port of his speech was printed in the *Journal of United Labor*, the official journal of the Knights of Labor of America, Thursday, November 29, 1888. He said to them there:—

"Having carefully read and re-read your 'declaration of principles' and your 'constitution,' and having watched with interest the brave yet conservative shots of your *Powderly* at intemperance and other great evils, I have found myself so closely in accord with you that I have almost decided to become a Knight of Labor myself. If I do not it will be only because I believe I can advance your 'principles' better as an outside ally."

The following question was asked by one of the Knights:—

"Would it not be the best way to stop Sunday trains to have the Government own and control the railroads altogether, as the Knights advocate?"

Dr. Crafts answered: "I believe in that. Perhaps the best way to begin the discussion of Government control for seven days per week is to discuss this bill for Government control on one day. If the railroads refuse the little we now ask, the people will be the more ready to take control altogether."

The Knights of Labor advocate the doctrine that the Government shall take control of all the railroads in the country, and hire all the idle men in the country at regular railroad wages, and run the roads, as it now runs the Post-office Department, without reference to the question whether anything is made or lost by the Government. This is what gave rise to the above question. Dr. Crafts proposes to play into the hands of that kind of an element by making the bid for their support, that if they will help the Sunday workers get Government control of the railroads one day in the week, then the Sunday-law workers will help the Knights to get Government control every day in the week. Another question that was discussed both there and at the Convention of Locomotive Engineers at Richmond, Va., was the following:—

"Will not one day less work per week mean one-seventh less wages?"

The response to this was as follows:—

"As much railroad work as is done in seven days can be done in six days, and done better, because of the better condition of the men. And on this ground the engineers would be sustained in demanding, and if necessary compelling, the railroad company, to so re-adjust the pay schedule that the men will be paid as much as at present."

That is to say, that Dr. Crafts and the Sunday-law workers propose to stand in with the laboring men to compel employers to pay seven days' wages for six days' work. This is made certain by the following petition to the State Legislatures, which is being circulated everywhere with the petition for the Blair bill:—

"To the State Senate (or House):—The undersigned earnestly petition your honorable body to pass a bill forbidding anyone to hire another, or to be hired for more than six days in any week; except in domestic service, and the care of the sick; in order that those whom law or custom permits to work on Sunday may be protected in their right to some other weekly rest-day, and in their right to a week's wages for six days' work."

Now a week consists of seven days. A week's wages for six days' work is seven days' wages for six days' work. This petition asks the Legislatures of all the States to pass a law protecting employes in their right to seven days' wages for six days' work. No man in this world has any right to seven days' wages for six days' work. If he

has a right to seven days' wages for six days' work, then he has an equal right to six days' wages for five days' work; and to five days' wages for four days' work; and to four days' wages for three days' work; to three days' wages for two days' work; to two days' wages for one day's work; and to one day's wages for no work at all. This is precisely what the proposition amounts to. For in proposing to pay seven days' wages for six days' work, it does propose to pay one day's wages for no work. But if a man is entitled to one day's wages for doing nothing, why stop with one day? Why not go on and pay him full wages every day for doing nothing?

But it may be argued that we have misinterpreted the meaning of the petition; that, as it asks that nobody be allowed to hire another for more than six days of any week, it may mean only that six days are to compose a week; and that it is a week's wages of six days only that is to be paid for six days' work. That is *not* the meaning of the petition. It is not the intention of those who are gaining the support of the Knights of Labor by inventing and circulating the petition. At the hearing on the Sunday bill before the United States Senate Committee on Education and Labor, December 13, 1888, Dr. George Elliott, pastor of the Foundry Methodist Church, Washington City, was speaking in favor of the bill. Senator Call asked him this question:—

"Do you propose that Congress shall make provision to pay the people in the employ of the Government who are exempted on Sunday, for Sunday work?"

Mr. Elliott—"I expect you to give them adequate compensation."

Senator Call—"Do you propose that the same amount shall be paid for six days' work as for seven?"

Mr. Elliott—"I do; for the reason that we believe these employes can do all the work that is to be done in six days. And if they do all the work, they ought to have all the pay."

There it is in plain, unmistakable words, that they deliberately propose to have laws, State and National, which shall compel employers to pay seven days' wages for six days' work. This is sheer Socialism; it is the very essence of Socialism. No wonder they gained the unanimous indorsement of the Convention of the Knights of Labor, and of the Locomotive Engineers, and the Socialist Labor Union of New York City, by proposing to pay them good wages for doing nothing.

But this is not all. The Knights of Labor not only accept the proposition, but they carry it farther, and logically too. This principle has been advocated for some time by the Knights of Labor in demanding ten hours' pay for eight hours' work, virtually two hours' pay for doing nothing. The *Christian Union* and the *Catholic Review* propose to help the workingmen secure their demanded eight-hour law, and then have the workingmen help to get the six-day law by forbidding all work on Sunday. Dr. Crafts and Dr. Elliott go a step farther, and propose to secure the support of the workingmen by having laws enacted compelling employers to pay them full wages on Sunday for doing nothing. But the Knights of Labor do not propose to stop with this. The same copy of the *Journal of United Labor* which contained Dr. Crafts's speech, contained the following in an editorial upon this point:—

"Why should not such a law be enacted? All the work now performed each week could easily be accomplished in five days of eight hours each if employment were given to the host of willing

idle men who are now walking the streets. It is a crime to force one portion of a community to kill themselves by overwork, while another portion of the same people are suffering from privation and hunger, with no opportunity to labor. The speech of the Rev. Mr. Crafts, published elsewhere, furnishes an abundance of argument as to why such a law should be put in force."

So when the Sunday-law advocates propose to pay a week's wages for six days' work of eight hours each, because all the work can be done in six days that is now done in seven, then the Knights of Labor propose to have a week's wages for five days' work, because, by employing all the idle men, all the work that is now done in seven days can be done in five. And as Dr. Elliott has said, "If they do all the work, they ought to have all the pay." But if a week's wages are to be paid for five days' work of eight hours each, that is to say, if two days' wages can rightly be paid for no work at all, why should the thing be stopped there? If the Government is to take control of the railroads all the time in order to pay two days' wages for doing nothing, and if the States are to enact laws compelling employers to pay employes two days' wages for doing nothing, then why shall not the Government, both State and National, take possession of everything, and pay the laboring men full wages all the time for doing nothing? For if men have the right to one day's wages for no work, where is the limit to the exercise of that right? The fact of the matter is that there is no limit. If a man is entitled to wages for doing nothing part of the time, he is entitled to wages for doing nothing all the time. And the principle upon which Dr. Crafts and his other Sunday-law *confrères* gain the support of the workingmen to the Blair Sunday bill is nothing at all but the principle of downright Socialism.

NOTE.—The statement of the *Christian Union* referred to above is as follows:—

"It is very clear that if our Sabbath is to be preserved at all—and we are sanguine of its preservation—the *non-religious sentiment of the country must be brought in to re-enforce the religious demand* for Sabbath rest, and it is increasingly evident that this is entirely practicable. And, curiously, what renders this practicable is that horrid 'Socialism' which keeps some good people lying awake o' nights in fear and trembling. One of the Sabbath Committee in Philadelphia is, indeed, represented as relying 'upon the law of the Sabbath as promulgated by the Creator.' But the majority of Americans, including large proportions of those who are most desirous of preserving the Sabbath, will never consent to see a purely religious obligation enforced by civil penalties. On the other hand, pure individualism affords an entirely adequate legal basis for anything like adequate Sabbath legislation. . . . Modern, and, if our readers please so to regard it, Socialistic political economy . . . holds that the community has a right to act as a unit; . . . it has a right to fix upon a legal holiday or an eight-hour standard for the normal labor day—if it judge this best. In short, no eight-hour man can consistently deny the right of society to maintain a Sabbath by legal provisions; and . . . no advocate of Sabbath laws, unless he maintains the right of the State to establish a purely religious observance, can consistently deny the right of the community to fix a normal labor day; . . . and *Christian Socialism finds a place for both.*"

The statement of the *Catholic Review*, also referred to, is as follows:—

"The time is near at hand when those who have so warmly advocated eight hours as a workman's day will find it necessary to agitate for six days as a workman's week. If the labor organizations

are really anxious for an issue on which they can have the help of the vast majority of the American people, let them take up this of Sunday labor. They will find enormous obstacles to contend with in the widespread avarice of the non-Catholic workingmen as well as of the capitalists. If the limit of a day's labor to eight hours is calculated to restrain the overproduction to which they object, the cessation of Sunday labor, which is now carried on to an extent enormously in excess of what the general public is disposed to believe, would exercise a still further restraint in this direction."

A. T. J.

### What Does It Mean?

WHAT means the introduction of a Sunday bill and a resolution for a change of the Constitution by Senator Blair, so as to secure certain religious observances, and the first and second reading of that bill in the Senate without a dissenting vote?

What means the petition favoring the passage of the bill, circulated in our streets and the presentation of the names of 5,000,000 petitioners by the National Reform Association, the Evangelical Alliance, and the W. C. T. U., for the enactment of those laws?

What means the invitation to the Catholic Church, by the National Reform League, to cooperate in these measures?

What means the command of Pope Leo XIII., that all Catholics should do all in their power to cause the constitutions of States and legislation to be modeled on the principle of the true church?

What means Cardinal Gibbons, a prominent Catholic, being taken as an exponent of 7,200,000 Catholics in favor of the proposed measures?

Does it not mean a gigantic conspiracy to revolutionize our Government, and in its stead to establish a theocracy, or ecclesiastical Government?—*Alexandria (Minn.), Post.*

### False Religion Not Incompatible with Good Citizenship.

It is possible that a religion may be at variance with common sense and with the word of God, and yet so far as civil society is concerned, be perfectly harmless. For instance, some may believe that the body and blood of Christ are, in contradiction to their senses, *verily and indeed* taken by the faithful in the Lord's Supper, and yet be as temperate, upright and beneficent as their neighbors who believe that the bread and wine in that ordinance are merely symbols of the body and blood of Christ. Again, some may be pleased to have other gods besides Jehovah, the living and true God, in opposition to the first precept of the decalogue; and some may go a step further, and have pictures and images of God, in defiance of the second, and yet be as good citizens as the most rigid Unitarians, or the most orthodox Calvinists. Probably some of my readers begin to think that this is carrying toleration too far, and that the writer is criminally indifferent to the honor of God; and yet, perhaps, there is not one of all these who is not in the daily habit of breaking the third commandment, by taking the sacred name in vain!

"Religion is the cause of God, and it is at our peril that we neglect to support it." And does it follow, that we are to support it, by whatever means the devil, or his emissaries, may suggest? If we make a distinction between what is divine and what is human, we ought much more to distinguish between what is divine, and what is infernal. Do we serve God, that God who is good

to all, and whose tender mercy is over all his works—who, when he was importuned to reveal his glory, declared himself the Lord, the Lord God, merciful and gracious, slow to anger, and abundant in goodness and truth; that God, all whose perfections are but different forms of love—by making him guilty of a religion, dark and lowering as a thunder-storm, which blasts and desolates the earth as it advances? Can this be that religion which was ushered into the world with “glory to God in the highest; peace on earth; and good-will towards men”? Granted, “genuine religion is the cause of God;” and this great truth furnishes many arguments against every species of persecution.

“Is, then, every ridiculous vagary on which the human mind may light, to be tolerated in religion?” Why not? Considered in a political point of view, there is not a worse, in a religious point of view, not a more absurd, vagary than intolerance; and the tendency of intolerance, to give consistence and perpetuity to the fleeting shades of mental weakness, may be received as a good *argumentum ad hominem*, by those who think it may be employed to promote truth and uniformity.—*Clarke's History of Intolerance.*

#### Upon What It Is Founded.

“THE Sabbath,” says the *Lutheran Observer*, “is founded upon the constitution of man. It was ordained at the creation to supply his physical and moral wants, not only during his state of innocence in Eden, but also after the fall and when scattered over the face of the earth. Demanded by the well-being of the family, its institution immediately succeeded that of marriage; and promotive of the best interests of Nations, it was enacted as a civil statute, and enforced by moral and legal sanctions, as well as by disciplinary chastisements.”

So far as physical rest is concerned, one day is just as good as another, and very many people manage to get along very well without any stated day of rest at all. But the matter of physical rest is dwelt upon so much for the reason that to say aught of the memorial character of the Sabbath is to call attention at once to the fact that the day generally observed as the Sabbath has no claims whatever to be regarded as such. The Sabbath was ordained primarily as the memorial of creation, and in this respect no other day can possibly take its place.

But the evident intent of the *Observer's* remarks is to show that Sunday keeping ought to be enforced by law; and on the surface there is a degree of plausibility in the theory, for under the Jewish theocracy Sabbath keeping was enforced by legal sanctions, but so was the worship of God. Concerning the day of atonement we read: “For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.” Lev. 23:29. But does the *Observer* think that people should now be put to death for failing to worship God according to his appointment? If not, why not? Certainly no reason can be urged against the one which could not be with equal force against the other.

If, however, such penalties were inflicted in these days, who would decide when they should be inflicted, and upon whom they should be inflicted? Manifestly the strongest party. In Catholic countries Protestants would be punished for alleged violation of the divine law, while in Protestant countries Romanists would suffer like

penalties for not doing the same things. And not only so, but the various sects of Protestants would war among themselves, each invoking the powers of the law against the other, all fully believing they were doing God's service. Does not the *Observer* know that invoking the legal enforcement of any religious duty upon which men differ; as, for instance, the binding obligation of the seventh or the first days of the week, and making this or any other religious question a matter of law, is to empower men to decide what is the true faith? Can we afford to do it in this country?

#### Sunday Legislation in Illinois.

A BILL was introduced in the House of the Illinois Legislature January 25, which is another evidence of the drift toward enforcing religious beliefs by civil law. Notwithstanding the fact that the constitution of Illinois provides for the “free exercise and enjoyment of religious professions and worship, without discrimination,” these apostles of church and State want to compel, contrary to the supreme law of the State, the observance of a religious institution. Following are the first two sections of the bill:—

“SECTION 1. *Be it enacted by the people of the State of Illinois, represented in the General Assembly,* That whoever shall keep open on Sunday any shop, store, factory, or other public place, for the manufacture, or preparation, or packing, or sale, or other disposition of any goods, wares, or merchandise, except as in this act expressly provided, shall be deemed guilty of a high misdemeanor, and upon conviction thereof shall be fined in a sum not less than fifty, nor more than five hundred dollars, for each offense, and shall be committed to the common jail, till the fines and costs are paid.

“SECTION 2. Whoever shall procure, or permit to be employed in any secular business on Sunday in any of the places mentioned in section 1 of this act, any clerk, workman, or other person, except as in this act expressly permitted, shall be deemed guilty of a like misdemeanor, and shall suffer the like penalty as is prescribed in the foregoing section.”

These sections prohibit only a certain class of labor. However, the mover of the bill says privately that it does not cover all they want. But if they make the bill too sweeping on the start, they fear it will be defeated; and he thinks that half a loaf is better than no bread. This will prove a stepping-stone toward getting stronger legislation in the future in favor of Sunday. True to the watchword of Sunday-law advocates, the standard of the ideal Puritan Sunday is erected in the background, and they try to lead us on cautiously, step by step, till we shall be hemmed in on all sides, and the only thing allowable on Sunday will be to go to church to listen to the lengthy disquisition of some prosy divine. But even as an initiatory measure, on the class the bill touches, it imposes a fine that would soon use up a small fortune. The author of the bill frankly stated to me that it was intended to protect the religious interests of Sunday. It seems strange to hear men talk of imposing such fines if we refuse to observe in sacred style a dogma of disputed origin in the Christian church. Think of it! from fifty to five hundred dollars! Would it not be well before making such laws in favor of what he thinks to be the Christian religion, to examine the records to see if the Author of the Christian religion would be in harmony with such action?

According to these sections of the bill, the offender “shall be deemed guilty of *high misdemeanor*.” The criminal code of the Illinois statutes divides offenses into “felonies,” “misdemeanors,”

and “infamous crimes,” but I do not find anything referring “to *high misdemeanor*.” In view of the fact that this is only a “stepping-stone” to the legislation they want in favor of Sunday, I suppose it was deemed unwise to call a violation of this act either “felony” or “infamous crimes.” And yet the simple term of “misdemeanor” in the statutes is not strong enough, so the term “high misdemeanor” must be used. The “Library of Universal Knowledge” defines “*high misdemeanor*” as “an offense short of, but closely bordering on, treason.” And in the Articles of Confederation between the original thirteen States (Art. 4) we have the expression, “If any person guilty of or charged with treason, felony, or other high misdemeanor,” etc., thus associating “high misdemeanor” with treason and felony. Fellow-citizens, are we ready to be classed with those guilty of the infamous crime of *treason* just because we choose to dissent from the idea of observing a religious institution, no matter whether we are conscientious about it or not? God does not in the Christian dispensation delegate to anyone the authority to inflict temporal punishment on the violators of his law. Would it not be well for these would-be defenders of the Christian religion to be more moderate in their proposed enactments? The third section is as follows:—

“SECTION 3. This act shall not apply to the printing or circulation of newspapers, nor to the sale of medicine, nor to the delivery of milk, nor to the running of railroad or street-cars, or other means for the necessary transportation of the people for all lawful purposes, nor to the circulation of proper books, tracts, or papers, nor to any other work of necessity or charity. In case of any question whether any particular work be a work of necessity or charity, any person may apply to any court having equity jurisdiction, to enjoin the same, and upon such application the question aforesaid shall be determined.”

This section very graciously exempts newspaper men, druggists, milkmen, and railroad and street-cars, because, as the father of the bill says, they do not care to have the opposition of these industries at present. After they get the bill passed, they will be able to use it as a lever to get stricter legislation, and stop everything on Sunday. But the worst feature of this section is the loose way in which it leaves works of “necessity or charity.” The bill says that “in case of any question whether any particular work be a work of necessity or charity, any person may apply to any court having equity jurisdiction, to enjoin the same, and upon such application the question aforesaid shall be determined.” We are here informed that there really are works of necessity and charity. But the only way to find out “in case of any question whether any particular work be a work of necessity or charity” is to go ahead, do the work, and be subject to the caprice of *any person* who wishes to “apply to any court having equity jurisdiction, to enjoin the same,” and by a suit at law have the matter determined. Our statutes should be so framed that we may know what is lawful and what is not, without first having to do some deed and be “enjoined,” and have a lawsuit in order to ascertain what the law is. Such a law would be expected from a tyrant, but is not becoming to a free people. An article in the special edition of the October SENTINEL, entitled, “The Savor of Tyranny,” is to the point here, and we request all our readers who have not a copy of the paper to send and get it. The article is well worth reading and re-reading. The bill continues:—

"SECTION 4. In addition to the penalties in this act provided, the several remedies hereinafter specified may be had, for any offense described in this act. A fine not exceeding \$200 may be recovered in a common suit, before a justice of the peace or police magistrate commenced by summons in the name of the people of this State, on the relation of any person who may make complaint. Each and every of the offenses described in this act is hereby declared to be a nuisance, and it shall be the duty of all courts of equity in this State upon the proper application, to enjoin and prohibit the same, and no bond shall be required of the complainant in such a case. A bill, or petition for injunction, may be filed, by any person aggrieved, either in his own name, or in the name of the people on his relation."

This section endeavors to provide "remedies." But instead of remedies it furnishes the most unobstructed liberty to those who may desire to show their religious zeal by harassing those who may not desire to observe Sunday so strictly as their Puritan neighbors. Chapter 69, paragraph 9, of the Illinois statutes, under the caption of "Injunctions," reads: "In all other cases [except injunctions to enjoin a judgment], before an injunction shall issue, the complainant shall give bond in such penalty, and upon such condition and with such security as may be required by the court, judge, or master granting or ordering the injunction, *provided* bond need not be required when, for good cause shown, the court, judge, or master is of opinion that the injunction ought to be granted without bond."

This provides that in case a person has an injunction served on him or is enjoined to cease doing anything, the person so enjoining shall be required to give bonds to cover the damage done the defendant, in case the injunction proves to be unjust. For instance: A man is building a house, and his neighbor concludes that when the structure is up it will prove a damage to him. So he has an injunction issued to have the building stopped. This will necessitate the stoppage of all the hands on the building, and everything in connection with its erection must cease. Anyone can see that this would involve a big expense to the builder. To cover the damage thus accrued, in case the injunction proves to be unjust, the law requires that the complainant shall give bonds.

If such bonds were not required, we should be exposed to the caprice and malice of any unprincipled person who might, to annoy us, keep asking a continuous round of injunctions on the pretext of various "grievances." This would not only be very annoying, but would involve much expense on the part of the person enjoined. But the statute, to prevent such annoyance and injustice, provides that bonds must be given, except in cases where "the court, judge, or master is of opinion that the injunction ought to be granted without bond." The framer of this Sunday bill would claim, perhaps, that it should come under this provision of the statute, thinking that Sunday desecration is so clear an offense as to require no bonds. But he was not so clear on the subject when he was framing section 3, for there we are left in doubt as to what are works of "necessity or charity." And the only way to find out what such works are is to get "enjoined" and go before the court for a decision. Could anything be worse? Leave a law so loose that we can't tell just what it means, and then have the effrontery to presume that an injunction provided by such law was so obvious and palpably clear that the complainant, no matter who, if he be only "aggrieved," may pray for an injunction without giving bonds!

There are diversities of opinion in regard to works of "necessity or charity," as well as works

of *privilege* among many who observe Sunday; and there is also a respectable class of Christians who do not believe in keeping Sunday at all, but observe the original Sabbath or Saturday. And still outside of these there is a large number who claim the privilege of skepticism in regard to all religious beliefs, and consequently have no conscience upon any sabbath. All of these classes have a right to protection in a civil government, and none should be allowed to set up his conscience as a standard, and compel the rest to come to it. But this bill, if passed, would allow the narrowest-minded zealot in the land to harass with impunity his less enthusiastic neighbor. For, mark you, "any person aggrieved" may file a petition for injunction without giving bond for the same. It will surprise us to learn how easy some persons are "aggrieved" on this subject. When prominent clergymen within the last year of this enlightened nineteenth century will say, "*Nothing outside of the home and the sanctuary is proper recreation for the Sabbath-day*," and, "*Oh, for a breath of the Puritan!*" anyone can see that they are only waiting for such laws as the foregoing to furnish them the unobstructed opportunity of making their ideas and desires felt. The above is only a sample of the kind of legislation that is being asked in so many places in favor of Sunday. Again, fellow-citizens, let me ask, Are you ready to accept such laws and be subject to the intolerance of religious bigots who are even in our enlightened day clamoring for law that they may compel, under pains and penalties, the observance of religious dogmas? The bill closes thus:—

"SECTION 5. Subject to the provisions of this act, and of other laws of this State, all persons may spend Sunday in any orderly and peaceable manner, as they deem proper, and no person shall be prosecuted, harassed, or annoyed under color of this act for anything done on Sunday, which is not prohibited by some law or ordinance, or which is not in its nature offensive and contrary to the peace and good order of society."

This section would seem to give some privileges after all in advance of the "Puritan Sabbath." But take the bill as a whole, and how much is not prohibited by some law or ordinance? Section three makes everything unlawful on Sunday except circulating books, tracts, and papers, the sale of medicine, the delivery of milk, and the running of railroad and street-cars and "works of necessity or charity;" and we are assured that this law is only an initiatory step toward the stricter legislation that is to follow later on. And while this last section might seem at first to soften the whole bill, yet in reality it is only a blind to lead us into the narrow confines of the ideal of the Puritans.

Even if all were settled in regard to Sunday being the right day to observe as the Sabbath, the words of Him who said, "My kingdom is not of this world," would forever forbid us to enforce by civil enactment any religious institution. And with all the history of religious intolerance coming to our minds, are we ready to be drawn into the same thing again? The great clamor at the present time for civil law to enforce religious beliefs and observances, should arouse every American citizen from his feeling of security, and cause him to consider whether he is ready to submit to all the intolerance resultant upon a union of Church and State. A. O. TAIT.

CONGRESS shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.—U. S. Constitution.

THE *Denver Republican* says: "The State names Sunday as a day of rest by the same power that it names the Fourth of July as a legal holiday." Then why does the State treat Sunday so much differently from the Fourth of July? It compels people to rest on Sunday, whether they want to or not, but it leaves them free to do just as they please on the Fourth of July. Anybody can see that it is not the exercise of the same power in each case. There is all the difference in the world. No one complains that Sunday is made a legal holiday, although it commemorates nothing in connection with the State; but the Sunday-law people are not satisfied with that. They do not want it made such a holiday as the Fourth of July. Just let somebody introduce a bill into Congress, providing that everybody should celebrate the Fourth of July in a certain way, and that nobody should do any work upon it, and there would be a protest against such unjust interference with people's rights. Much as we honor the Declaration of Independence, such an act as that would show that the principles of the Declaration of Independence had been forgotten, and so will a Sunday law. There is not one point in common between Sunday and the Fourth of July; and when the advocates of a Sunday law mention the National holiday as a precedent for Sunday legislation, they but make emphatic the fact that there is a feature in their work from which they would fain attract attention.

THE Rev. S. M. Johnson, a Presbyterian pastor in Denver, spoke on Sunday, February 17, on the Sunday-closing movement, and in his discourse said:—

"If we were to distinguish, we would say that it is unskilled laborers with whom the Sunday saloon has much to do. Many of them are employed as shovelers and diggers on the streets. They take a ten-cent lodging. It is good enough during the week, when the day is spent in hard work, and the men go to their rooms to sleep. But a ten-cent lodging is quite dreary when Sunday comes. How will they spend the day? Go to Trinity to hear the great organ? But how many churches in Denver would be inviting to those men? Go to the Y. M. C. A. rooms? But they are too finely furnished to be home-like to such men. Where then? What other doors are open? The saloon doors."

That is all true; but whose fault is it? One of the proofs which Christ gave that he was the Christ was that he preached the gospel to the poor. But here we find a professed follower of Christ pleading for a civil law to keep the poor back from that to which the unchristlike position of professed Christian workers has driven them. They want the State to do for these people that which they ought to do, but are not willing to do. We commend to them the words quoted in another part of this paper from the *Catholic American*.

In his essay on "Southey's Colloquies," Lord Macaulay said:—

"The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its own benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it brings to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law."

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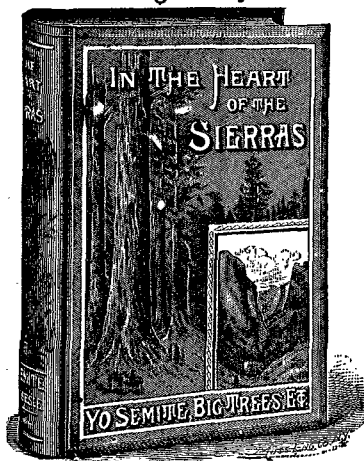
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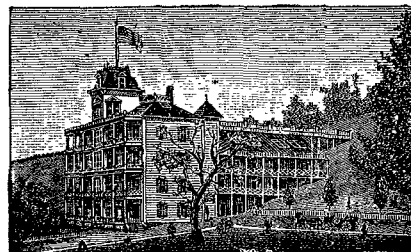
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# The American Sentinel.

OAKLAND, CALIFORNIA, MARCH 13, 1889.

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THE *Censor*, a professedly Prohibition journal, published in Los Angeles, Cal., thus shows itself to be a strictly National Reform organ:—

"The ten commandments are the basis of a perfect National Constitution, and the sermon on the mount and the Lord's prayer the model of a perfect city charter."

We have no fault to find with the ten commandments, the sermon on the mount, or the Lord's prayer; they are perfect; but we should hate to live in a city governed by mortals, in which the sermon on the mount was taken as the charter. We should say, with King David: "Let me fall now into the hands of the Lord; for very great are his mercies; but let me not fall into the hands of man."

THE *Advance* of February 21 thinks that "there is promise of good things in the announcement that John Wanamaker is to be Postmaster-General." It thinks that, as an active Sunday-school worker, he will use his influence to stop Sunday work in the Post-office Department of the Government, and says: "There is so much room for improvement of this kind in the department that Mr. Wanamaker may look upon it as a wide field of religious usefulness." That caps the climax of cabinet speculations. If the ideas of some people could be carried out, the entire Government would be simply a religious machine. The reader should not fail to note these unpremeditated admissions that legislation to stop the mails on Sunday is religious legislation.

At the Sunday mass-meeting in Denver, the Rev. Father Carr said:—

"We know that there is less crime, lawlessness, and drunkenness in Denver than in any other city of its size in the Union. We know it, but how can we explain it to our Eastern friends, with the condition of affairs as they now exist? Let me tell an Eastern friend that our saloons and gambling-places are open on Sunday, and he cannot understand how it is that the good order which I may at the same time claim, prevails."

That is the latest excuse yet devised for a Sunday law, and it is about the thinnest. They have the best of order in Denver, with practically no Sunday law, but they want the Sunday law so that they can attribute the good order to it. The great plea for a Sunday law is on the ground that it will tend to peace and prosperity; but unfortunately for the argument, they have that condition of things already, and they are anxious to hurry up the Sunday law, or the enforcement of what they have, so that they can point to the good order that already exists, and say, "See the result of strict Sunday laws." This is sufficient to show that it is not in the interest of temperance that they are working, but it is just as certain that they are not working in the interest of religion, that is, if telling the truth is a part of religion. It is indeed a form of religion that they are working for, but a form of religion that has no connection with Christianity.

THE New York preachers' meeting of the Methodist Episcopal Church, embracing ministers in that denomination in New York and adjacent cities, at a recent session heartily indorsed the principles of the American Sunday Union, declaring that "its methods and plans, so far as they have been developed, are singularly wise and efficient." No one can question but that its methods are "efficient," and they no doubt exhibit the wisdom of the serpent, in that they are crafty; but we are sure that a method by which one name is multiplied by 7,200,000, and a single church or other organization is represented three or four times over upon the strength of a vote by a few of them, is a manifestation of almost anything but the wisdom that comes from above. But then, such methods are "efficient," and that proves their wisdom.

THE *Pearl of Days* says that the practice of holding mass-meetings on Sunday, in the interest of labor, has resulted in a vigorous protest on the part of many workingmen in Cincinnati, and quotes from the *Chicago Inter-Ocean* to the effect that the Central Labor Union having called a meeting for Sunday, February 24, instead of February 22, as at first intended, a mass-meeting of trade unionists to protest against Sunday meetings in general, and this one in particular, was appointed. The *Inter-Ocean* says that "the workingmen are nearly equally divided on this question." The *Pearl of Days* says: "We can but rejoice in this hopeful sign." Yes, but how does this tally with Mr. Crafts's statements that the Sunday-Rest bill was framed to satisfy the clamor of the workingman? This doesn't look as if the clamor had been very great. The most of the clamor has been stirred up by Mr Crafts himself.

At the anniversary dinner of the Catholic Club, in Philadelphia, Cardinal Gibbons, Archbishop Corrigan, and Archbishop Ryan were present and made speeches. Among other things, Archbishop Ryan told of the meeting between a Protestant and the Pope, and how well pleased the two men were with each other, and said: "So many Protestants who have met the Pope, while not religiously Catholic, are personally Papists. He then continued:—

"On the great dogmas we are all united. We have a common love for religion. In an age when society is threatened with grave dangers it is well that men who love Christianity and Christian civilization should unite. I was glad to find when I came to Philadelphia that most of the public men were Christians, and I see no reason why on the great questions we may not agree."

This speech was greeted with "great applause," therefore the National Reformers may take courage. There is a growing prospect that their overtures to the Roman Catholic Church will not much longer be repulsed.

PROTESTANT preachers inveigh against the Sunday newspapers, for the reason that the newspapers keep people from church. The Sunday newspaper has become a popular necessity in this country; it has come to stay. That is a fact to be faced, whether you like it or not. Whatever the Sunday newspaper may be or may become, they must be poor preachers, poor churches, and poor creeds indeed which confess themselves beaten by a Sunday newspaper. There must be something radically wrong with them, as in truth there is. No Catholic priest would complain of the Sunday newspaper on the ground that it drew people away from mass and the sacraments of the

Lord's day. Catholics, a comparatively small minority happily, do stay away from mass and the sacraments; but this grave sin of theirs is not owing to Sunday newspaper reading. It is because they have fallen into the habit of neglecting what they know to be their duty; Catholics read the newspapers on Sunday just as Protestants do; but the Catholic Churches, crowded at all the masses, as any inquirer may convince himself by visiting the churches, testify to the fact that newspaper reading affects in no wise Catholic faith and worship. The trouble of which the Protestant preachers complain does not lie with the newspapers, but with themselves, rather, their vague doctrinal teachings, and their soulless worship on empty altars.—*Catholic American*.

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VOLUME 4.

OAKLAND, CALIFORNIA, MARCH 20, 1889.

NUMBER 9.

## The American Sentinel.

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ALONZO T. JONES, } EDITORS.

SPECIAL CORRESPONDENTS:

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

PUT down a long mark to the credit of Arkansas. Its Legislature has passed a memorial to Congress, asking the defeat of the Blair Sunday-Rest bill. The memorial was passed by a large majority in both Houses. We are glad that Arkansas has done this much toward redeeming herself from the disgrace of her Sunday-law work of a few years ago.

A GENTLEMAN who sympathizes quite strongly with the work of National Reform, writes us that aside from the argumentative part of the SENTINEL, it contains nothing but sawdust. Inasmuch as the AMERICAN SENTINEL is packed full of argument from beginning to end,—argument which no National Reformer has yet attempted to refute,—we take the statement as proof that it is considered pretty solid.

IN the line of the policy of compelling children by law to go to school is the theory of making voting by qualified citizens compulsory. A new idea of this theory in a modified form comes from Kansas City. It is a municipal arrangement, levying a poll-tax, which will be discharged by the act of voting, but collected upon a failure to vote, and the money turned into the school fund. Reformers are getting in their work rapidly of late, and the simplicity of our forms of government are being packed away in the closets with the other relics.—*Cincinnati Commercial Gazette.*

THE empire of Japan will undoubtedly soon be Christian. In proof thereof read the following from the *Voice*:—

"The imitation of Western civilization by the Japanese has led them to regard Sunday, which in Japan has hitherto been decidedly continental in its character, as a day of rest. This began with the closing of the Government establishments on Sunday. The Tokio citizens followed this example, and the closing spread from city to village, and now on a fine Sunday business is nearly suspended, and the places of popular resort are crowded."

Western civilization and commerce have much to do with influencing Eastern nations; doubtless those nations can easily be induced to adopt Sunday laws as a matter of business policy, and then they will all be Christian nations. How easily the world may be converted in these days.

THE *Christian Statesman* of January 24, 1889, says that Free Masonry always boasts of its "historical descent from the Eleusinian mysteries and the sun-worship of ancient times." Will the *Statesman* kindly inform the public where Sunday laws, which it so much favors, came from, except from the sun-worship of ancient times? Does not the *Statesman* know that the first Sunday law that ever was, was to enforce the observance of "the venerable day of the sun," and that it was issued by a downright sun-worshiper? If it does not know this, or does not believe it, will it please tell us what other historical descent Sunday laws have than from the sun-worship of ancient times?

IN the *California Prohibitionist* of February 14 a correspondent writes thus: "I quite agree with you that all issues should be dropped from our party, save one, prohibition. . . . By all means let us steer clear of the Sunday law. It is not popular."

This is sensible advice, but it will not be followed. The first thing that man knows he will be charged with being in league with the brewers and saloon keepers, because he believes in prohibition every day in the week, and not merely on Sunday. Sunday-law advocates say that they want a Sunday law so that saloons may be closed on Sunday; if they were real prohibitionists, and would work for prohibition, they would have no need of a Sunday law for such a purpose.

### The Christian Statesman Speaks Again.

THE *Christian Statesman* of January 10 criticises the course of the SENTINEL under the heading, "An Unfair Critic." The SENTINEL does its very best to be fair all the time; we can afford to be fair; and so far as we know, we have never yet taken an unfair advantage in any argument, or in any way.

The *Statesman* says it admires the consistency with which the SENTINEL "follows out its own premises to their uttermost conclusions;" but that it does not admire the SENTINEL'S "disposition to impute wrong motives to its opponents." We do not impute motives; nor do we judge men's motives. We not only follow our own premises to their utmost conclusions, but we follow the premises of the *Statesman* and the Sunday-law workers, and the workers of religious legislation generally, to their uttermost conclusions also. And when, by logical deduction, following these premises to their inevitable conclusions, we find iniquity involved in it all, and expose it, that is neither imputing motives nor judging motives. It is simply reasoning from premises to conclusions. If their premises are sound, they ought not to flinch from the conclusions. As for ourselves, we are perfectly satisfied to be measured by every

conclusion from every premise which we lay down. If the *Statesman's* premises are correct, its conclusions cannot be wrong. And, therefore, it ought not to flinch, nor complain, nor charge us with imputing wrong motives, when we take its own premises and carry them to their inevitable conclusion, and then, finding the conclusion to embody the very principles of the Papacy, condemn the system as wicked.

Further: The *Statesman* says of the SENTINEL:—

"It has charged the National Reform Association with duplicity, with the cherishing of evil purposes which it dares not avow, and with the use of dishonorable means to accomplish the ends it seeks. A case in point is its charge that the Association is in league with the Roman Catholic power in the United States, and favors the designs of the Papacy. One ground of this accusation is the remark made by the corresponding secretary in the Saratoga Conference of 1887, in answer to a question, to the effect that an effort might well be made to find a common ground between the Protestants and the Romanists in relation to the work of education."

We do not remember ever to have charged the National Reform Association with the cherishing of evil purposes which it dares not avow. We have found ample employment in exposing and publishing as widely as possible the evil purposes which it *does* avow. There is no need of inventing charges of evil purposes which it dares not avow. The evil purposes which it does avow, and upon which it seems to pride itself, are enough, it seems to us, to satisfy any reasonable person for a life-time. It avows its purpose of enforcing upon all in this country "the laws of Christian morality," which is only an attempt to force men to be Christians; it avows that the civil power "has the right to command the consciences of men;" it avows its purpose to tolerate only as "lunatics" and "conspirators" all who oppose its aims. These things, with scores of others in the same line, are avowals of the evil purposes which it does cherish. To discuss these things, and to show the evil that is in them, is what the SENTINEL has done; and it has been so fully employed in this that it has not had time, even if it had the disposition, to invent evil purposes which it might imagine that the association dares not avow. As to the charge of duplicity, we shall here present two extracts from the *Christian Statesman* itself; and we leave it for the *Statesman* or anybody else to judge what it reveals. In the Saratoga Convention, to which the *Statesman* refers, the editor of the *Statesman*, in arguing against the secular program of education, said:—

"It does not satisfy the Roman Catholics, or conciliate them to our school system. Their special outcry is against the atheistic tendencies of public education, and the exclusion of religious

worship and instruction from the schools gives color to the charge."

Then the question was asked,—

"If we put the Protestant Bible in the schools where the Protestants are in the majority, how could we object to the Douay Version in schools where the Roman Catholics are in the majority?"

And the editor of the *Statesman* said: "We would not object."

Then again the record says:—

"Rev. Dr. Price, of Tennessee—I wish to ask the secretary, Has any attempt ever been made by the National Reform Association to ascertain whether a consensus or agreement could be reached with our Roman Catholic fellow-citizens, whereby we may unite in support of the schools, as they do in Massachusetts?"

"The Secretary—'I regret to say there has not. . . . But I recognize it as a wise and dutiful course on the part of all who are engaged in or who discuss the work of education, to make the effort to secure such an agreement.'"

"Dr. Price—I wish to move that the National Reform Association be requested by this Conference, to bring this matter to the attention of American educators and of Roman Catholic authorities, with a view to securing such a basis of agreement, if possible."

"The motion was seconded and adopted."

There the editor of the *Statesman* argued in favor of securing the cooperation of the Catholic Church in forcing religious instruction into the public schools. He agreed that the Catholic Bible and Catholic instruction might be given in the public schools where the Catholics are in the majority. He, in behalf of the National Reform Association, accepted a commission to bring this matter to the attention of Roman Catholic authorities with a view to securing such a basis of agreement, if possible. That was August 15 to 17, 1887. Within less than two months after that, a School Board in Pittsburg elected a Catholic priest principal of a public school in a ward in which the people were almost wholly Catholics. The editor of the *Statesman* in his issue of October 20, 1887, said:—

"Of course the priest will now feel it his duty to introduce religion into the school; and the country will watch with interest to see what kind of religion it will be."

Well, what kind of religion could it be expected to be, but the Catholic religion? And this is precisely the thing that the editor of the *Statesman* accepted a commission to secure; this is the very thing to which he said he would not object. He agreed that where the Catholics were in the majority, the Catholic Bible should be used, and Catholic instruction should be given, in the public schools. The Catholics were in the overwhelming majority in that ward in Pittsburg. The priest was hired as principal of the school; and if he taught the Catholic religion, the editor of the *Statesman* said at Saratoga he would not object. And now, not two months afterward, what does he say? In the same editorial, the very next paragraph, after mentioning the appointment of the priest in Pittsburg as principal of the school, he says this:—

"The writer of these lines has recently been in a New York town where one of the two public-school buildings has been given over to the Roman Catholics, who furnish the teachers, and teach the doctrines and worship of their church, including prayers to the virgin and the supremacy of the Pope over all men and all government, the whole being supported out of the public funds. Could anything be imagined more unpatriotic or unreasonable?"

At Saratoga he said he would not object to the Catholic Bible being used and Catholic instruc-

tion being given in the public schools where the Catholics were in the majority. He accepted a commission to secure the agreement of the Catholic Church upon that basis. But yet when, in Pittsburg and in New York, the very thing was done to which he said he would not object, and which he had accepted a commission to secure, he innocently inquires, "Could anything be imagined more unpatriotic or more unreasonable?"

What has the *Christian Statesman* to say to these facts as recorded in its own editorial columns? Upon the question of duplicity we leave it to the unbiased judgment of any intelligent person. If the editor of the *Statesman* shall still insist that that is not duplicity, we sincerely desire that he will print in his editorial column his opinion of what would constitute duplicity.

Further: The *Statesman* says of the Saratoga proposition to secure the co-operation of the Roman Catholic Church in public schools:—

"We still maintain that such an effort might well be made, not that we have hope of conciliating the Roman Church to the American system of education, but because their refusal to confer, or their refusal to accept American ideas when fairly and kindly and accurately stated in such a conference, would put them still more clearly in the wrong before the American people."

Remember that the *Statesman* is defending itself against the charge of duplicity; and to escape that charge it says that the Saratoga proposition was made with the expectation that the Catholics would refuse it, and because such refusal would put them more clearly in the wrong. In other words, it defends itself against the charge of duplicity by virtually confessing that that Saratoga proposition was a piece of duplicity. We hope the *Statesman* will try again; and we sincerely wish it better success next time.

A. T. J.

### The Blair Educational Amendment Bill.

(Concluded.)

3. It is utterly useless to talk about teaching the principles of the Christian religion as one would teach the principles of arithmetic and geography. Such a thing cannot be. Those sciences are fixed. There is no chance for a difference of opinion in regard to them. They are the same in every nation and among all classes of religionists and men of no religion at all. An infidel could not possibly teach any different principles of arithmetic than a Christian would. But it is not so with religion. Even though it had been decided by vote of a council, what the principles of the Christian religion are, that, as already shown, would not change anybody's mind, and every teacher of the Bible would give his teaching the bias of his own conception of truth. It could not be otherwise.

4. To obviate this, it is evident that, the principles of the Christian religion having been settled by the council of the churches, the State would have to embody them in a text-book, which all would be required to use. Mr. Blair has already seen the necessity for this, and has planned for it, as appears from the following extract from a letter which he wrote to the secretary of the National Reform Association:—

"I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian church, both Protestant and Catholic."

But what would this result in? Just this:

First, of giving the Catholic Church the controlling voice in determining what religious instruction should be given in the public schools, so that very many, if not the majority, of the public schools would virtually be only Roman Catholic parochial schools. Second, it would necessarily result in withholding the Bible from the people. For even though the principles laid down in the text-books or catechisms were in harmony with the Bible, it would not do to let the teachers have free access to the Bible, or else they would be imbibing doctrines that would be heretical, according to the religion of the State, and would be teaching them to the children. Within four hundred years men have been burned at the stake for doing just such things as that, and punishment of some kind would certainly follow in this country.

So we see that from whatever side we approach this amendment, it provides only for a union of Church and State, and that union on the Catholic model. We have not indulged in any fanciful speculation. History repeats itself, because human nature is ever the same. The causes which led to the prohibiting of the Bible in the Middle Ages, will do the same thing now.

One other point in Senator Blair's remarks should be noticed. That is, that it is of the greatest importance that a child should possess a knowledge of the principles of the Christian religion, even if he does not apply those principles in his personal conduct. We most heartily dissent. We don't believe that the knowledge which Judas had of the principles of the Christian religion, and he must have had an intimate knowledge of them, made his traitorous act one whit better. The principles of the Christian religion are of no account whatever unless they are applied to the personal conduct. Indeed, they are worse than useless if not applied to the personal conduct, since they make the individual satisfied with a mere form of religion. And so again we charge this amendment with providing for a State religion which will be utterly destitute of the power of vital godliness, and of planning the education of children in this form, so that they will become conceited formalists, sunk in carnal security.

If anybody says that there is no danger that the amendment will ever be adopted, we warn him against indulging in any such delusion. The National Reform Association is to a man in favor of it. The *Christian Statesman*, of July 19, 1888, said:—

"Senator Blair's proposed amendment furnishes an admirable opportunity for making the ideas of the National Reform Association familiar to the mind of the people."

In the *Christian Statesman* of September 6, 1888, Mr. John Alexander, the father and first president of the National Reform Association, congratulated the association on the introduction of the Blair amendment, and said: "The National Reform Association ought to spare no pains and omit no effort which may promise to secure its adoption." And in the issue of December 27, 1888, the same paper spoke most enthusiastically of both of Mr. Blair's religious bills, and said: "Both of these measures involve the principle of National Christianity," thus showing that we are not taking a partisan view when we say that its adoption will make the union of Church and State.

The National Woman's Christian Temperance Union, at its annual convention in New York in October, 1888, formally indorsed the Educational

Amendment bill. See report of Resolution Committee, in *Daily Union Signal*, October 24, 1888.

Besides this, the American Sunday Union, which was organized to push the Sunday-Rest bill and similar measures, is in favor of it. In fact, where the Sunday-Rest bill would find one supporter, the Educational Amendment bill would probably find a dozen; because so many are carried away by the glittering promises in the last part of section two, that they cannot see the danger in the other part. While plucking the rose, they will be stung by the serpent, unless they are warned. Will not the reader of this join us in sounding the alarm?

E. J. W.

### By What Power?

DR. ADAM CLARKE lived at a time when he could see the evils of the Church controlling the State, as the people of God were still suffering from this terrible evil.

In his note on Zech. 4:6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," he says:—

"Not by might [of thy own], nor by power [authority from others], but by my Spirit—the providence, authority, power, and energy of the Most High. In this way shall my church be raised and preserved. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church.

"But the spirit of the world says, 'These are all means to which we must have recourse; otherwise the cause of God may be ruined.' Satan, thou liest!"

Dr. Clarke says it is the spirit of the world, or, which is the same thing, a worldly church, which seeks by the secular arm, and human prudence, and earthly policy, and suits at law, to preserve and extend the church.

He calls this Satan, which is equivalent to saying that the people who work thus are controlled by the spirit of the devil.

And when the Lord Jesus says, "My kingdom is not of this world," he practically shuts out all who seek to make his kingdom of this world.

JOHN R. CALKINS.

### Army Chaplains.

THE *Christian Statesman* of January 24 announces that a bill is now before Congress, providing for the increase of the corps of army chaplains to one hundred—the number now allowed by law being only thirty-four. Instead of increasing the number to one hundred it ought to be reduced to none. The thirty-four chaplains in the army now are thirty-four too many. Army chaplains are supposed to be for the spiritual benefit of the soldiers. But they are no benefit at all, either spiritually or otherwise, to the soldiers. We know whereof we speak. We were in the regular army five years, and received a "most excellent" discharge. We have been in different garrisons where chaplains were stationed, and never in the whole five years did a chaplain visit the quarters where we were, or any of the men in the company to which we belonged; unless, perhaps, in company with the officers at Sunday morning inspection. Never was there a visit made by a chaplain to the company in which we served, for any spiritual purpose, or for any purpose, in the due exercise of the duties which he is appointed to perform.

The fact of the matter is, chaplains cannot work for the spiritual interests of the soldiers in the regular army. They rank as commissioned officers, and are to be held, in the estimation of the men, with the same deference and military

respect that is due to the officers. He has an officer's uniform, an officer's insignia of rank, and whenever he appears the soldier has to strike an attitude of attention and salute as he would any other commissioned officer. Thus, the very position which he holds, ranking as an officer, places an insurmountable barrier between him and the soldier. He cannot maintain the dignity of his rank and meet the common soldier upon the level where he is, and approach him upon that common level as every minister of the gospel must do with those whom he is to help spiritually. He cannot enter into the feelings, the wants, the trials, the temptations, the besetments of the common soldier, as one must do to be able to help spiritually, and as the minister of the gospel must do in the exercise of his office anywhere, with any person in the wide world.

Jesus Christ set the example; he did not appear in the glory, the dignity, the rank, and the insignia of his office which he bore as the King of eternity. He laid this aside; he came amongst men, meeting humanity upon humanity's level. He, though divine, came in human form; made himself subject to all the temptations which humanity meets. This he did in order that he might be able to help those who are tempted. The great apostle to the Gentiles, following the way of his Master, became all things to all men, that by all means he might save some. To the weak he became as weak, that he might save them that are weak; to the tempted and tried, the same, that he might save them, and bring them to the knowledge of Him who was tempted and tried for their sakes, that he might deliver them from temptation and give them strength to overcome in time of trial. This is the divine method; it is the only method.

The appointment of chaplaincies in the United States army, with the rank, the dignity, and the insignia of superior office, is contrary to the principle illustrated by Jesus Christ in his life, and taught in his word, and frustrates the very purpose for which professedly they are appointed. The money that is spent by the United States Government in paying chaplains could scarcely be spent in a way that would do the soldiers less good. We said once before in these columns, that unless the chaplains of the United States army whom we did not see while in the army, were vastly more efficient than those whom we did see, all of them put together did not do the soldiers as much good in the five years we spent in the service, as would a single bag of white beans. In the nature of the case, as we have shown, it is impossible that they could benefit the men. They, having it devolved upon them to maintain the dignity and respect that is due to their rank, do not make any strenuous efforts to help the men. It is difficult to conceive how any man who has the Spirit of Christ, and who really has the burden to help the enlisted men of the army, could ever think of accepting such a position; because the acceptance of such a position becomes at once the greatest hindrance to his helping the men at all.

We have said nothing upon the constitutional aspect of the question; and it is certainly an open question as to whether the payment of chaplains from Government funds is constitutional. We have discussed the question wholly upon the merit of the case. The principle shows that in the circumstances of their appointment, army chaplains cannot benefit the men; and practice shows not only that they do not, but that they do not try.

A. T. J.

### The Outlook in Pennsylvania.

HAVING spent a few days at Harrisburg, Pa., the capital of the Keystone State, I am happy to report that as far as I can judge from interviews with prominent men from different parts of the State, there will be found many true American citizens who will raise their voices against any movement which, like the Blair bill, points towards a union of Church and State in our United States.

I secured over 800 signatures to the petitions to Congress, in opposition to religious legislation, the most of which were of influential citizens of Harrisburg, and representative men from different parts of the State. In three hours I secured twenty-six yearly subscriptions for the AMERICAN SENTINEL, some subscribing for themselves and their friends.

There does not seem to be any prospect of securing a repeal of the present stringent Sunday law, which was enacted away back in 1794, and still stands upon the statute books, at this session of the Legislature, although some amendments to it will doubtless be passed. Among them is one which was introduced last week in the House by Representative Shiras, of Alleghany County. It provides that: It shall be lawful for any person duly qualified, under the provisions of the act to which this is a supplement, to carry on business as a retail druggist, pharmacist, or manager of a retail drug or chemical store, to carry on his business as such on every day in the year, either in person or through the services of a registered pharmacist as a qualified assistant.

They are empowered to keep open their store, or stores, to attend to the business of compounding medicines and selling medicines, which shall be construed to mean anything contained in the dispensaries of the United States, or medicines prescribed by physicians, proprietary goods, surgical instruments and appliances, and such other articles as are legitimately connected with the transaction of such business.

About 20,000 names have been received at our office from different parts of the State, sent in by those who have been and are still circulating the petitions to Congress. Among these are Congressmen (elect), State Senators, members of the House, judges, mayors, lawyers, and professional men of all classes. The local papers are noticing the subject in many places. I quote the following from the *Jamestown Sun* of January 7:—

"Petitions are being signed (and none too soon) in this vicinity to be presented to both Houses of Congress for the purpose of checkmating the efforts of a fanatical crank named Blair, in the United States Senate, to so amend the Constitution as to fetter religious liberty. The majority of the people of the United States do not, as yet, want to be compelled by force to receive their religion from the Government of the United States. They need no priests in politics. They want no union of Church and State. And yet, astounding as it may seem, 'tis said that 14,000,000 names have been sent to Washington in favor of the Blair bill; a bill which threatens religious liberty in our Government, and which has passed two readings in the United States Senate."

I might quote many other articles which have the true ring in them on this subject, but will not take the space.

The outlook in Pennsylvania is encouraging. Men and women, regardless of party or sect, are assisting in the good work of distributing reading matter which will place the subject intelligently before those who will give it a careful consideration.

L. C. CHADWICK.

Williamsport, Pa., Feb. 18, 1889.

## The State to Enforce Church Discipline.

THE *National Presbyterian*, January, 1889, in an editorial entitled, "The Church and the Sunday Newspaper," said:—

"The responsibility of the church for the continued existence of the Sunday newspaper, is beginning to attract the attention of thoughtful men. It is a fact which it is idle to attempt to conceal, that it is sustained by the patronage of the members of the evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers. The responsibility, then, of this great and growing evil is with the church."

Similar statements are very often made. That the churches are the greatest Sunday breakers is quite generally admitted. It is a fact that the first Sunday excursion train was run at the request of ministers and church people. In *Our Day*, January, 1889, there is an article by Prof. W. G. Ballantine, of Oberlin, Ohio, which is wholly devoted to a statement of how members of churches in the East disregard the Sunday when they are on pleasure excursions in the West. In that he makes it apparent that professed Sunday-keeping Christians are responsible for a large part of the business that is done on Sunday. He says:—

"There can never be a Sabbath in Colorado until Eastern Christians have more conscience. They give the lie, when they go there, to the teachings of the home missionaries whom they support there."

These testimonies might be duplicated many times over, but they are sufficient for the purpose of our argument. Read them again carefully before you go further. Mark well the statement of the *National Presbyterian*, that the Sunday newspaper, which is regarded as a synonym for the rankest kind of Sunday desecration, "is sustained by the patronage of the members of the evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers."

It is to stop just such things as this that Sunday laws are wanted. Everybody knows that whenever a speech is made urging the necessity for a Sunday law, the Sunday excursion and the Sunday newspaper are set forth as equal to the saloon in desecrating the day. Now take particular note of this point:—

1. Since, by the admission of the representatives of the churches, it is church members who are responsible for the greater part of the Sunday desecration, it is evident that if church members kept Sunday strictly, the amount of Sunday business and pleasure would be reduced to a minimum. 2. Since these church members do by the very act of becoming church members pledge themselves to observe Sunday as a rest day, it is evident that in violating Sunday they are violating a rule of the church, and are proper subjects for church discipline. The *National Presbyterian* makes this very emphatic. 3. Therefore it is evident, further, that when these churches call for State and National laws to enforce Sunday observance, they are simply asking the civil power to enforce the rules of the church, and to execute church discipline.

Let the reader judge if this is not a legitimate conclusion. We know that it cannot be fairly disputed. And therefore the enactment and enforcement of Sunday laws does mark the consummation of the union of Church and State. No different state of things from this ever existed in the middle ages. The church then declared who

were heretical, and the civil power executed the penalty upon them. That is what the American Sunday Union is asking to-day, that the Government shall enforce one of the laws of the church. And so by the evidence which they themselves furnish, they are working to secure an exact reproduction of the Papacy. No wonder they find Cardinal Gibbons willing to co-operate with them.

But they will say that many States have Sunday laws and have had them for a long time, and yet there have been no such terrible results as would naturally follow a union of Church and State. To this we reply: (1) That these laws have been largely inoperative. It is this very fact which makes the American Sunday Union call for a National Sunday law. They want a National law to give efficiency to the State laws. Therefore it is not to be expected that we should have seen the full effect of Sunday laws. (2) But even with the manifest disadvantage which the Union claims, of having no National law to give force to the State laws, we have seen such results from Sunday laws in some States, notably in Arkansas and Tennessee, that we have no desire to see the union of Church and State made any more complete. If State Sunday laws can get in such deadly work now, what would they not do with a National law back of them to make them "efficient"? We leave the reader to solve the problem.

E. J. W.

## Pleading for a State Religion.

ON Friday, February 15, a delegation from New York, New Jersey, and Philadelphia, appeared before the Senate Committee on Education and Labor to urge the passage of the Blair Educational Amendment to the Constitution. Dr. Stevenson, of Philadelphia, spoke in behalf of the National Reformers, Dr. King, of New York, for the Evangelical Alliance.

Were it not for the serious nature of the question under discussion, it would be really amusing to note the conflicting theories advanced as reasons why the proposed amendment to the Constitution should be adopted. Dr. Stevenson thought that the change ought to take place in order to stop the growing sentiments of Liberalism and Catholicism, but his chief objection was against the doctrines of the Catholic Church. Under a system of close questioning by Senator George, of Mississippi, he admitted that there were over 7,000,000 Catholics who would be compelled to surrender their rights of conscience by such a change, and also a "vast, indefinite following" of Liberals whose freedom of thought would be invaded. "But," said he, "there is no other course open. Neutrality in matters of religion is impossible."

It was plainly evident from his speech that the Reverend Doctor is in favor of coercing the minority to yield their religious, or non-religious, principles, as they may happen to hold, to the dogmas of those who happen to be in the majority. This seems all right to him, because he stands on the popular side of the question. But he did not condescend to state how the question would be affected in his mind if, by some turn in the wheel of fortune, the other side should happen to become the majority, and have the power to change at will the religious complexion of the Nation, and oblige him, because found on the side of the minority, to yield his convictions of religious truth, and his duty to God, to the dictates of the majority. Could he but place

himself for a brief space in that position, it may be that he would then see the injustice of the result he now seeks to obtain.

Dr. King's hobby was the growing demand of the Catholics for a portion of the school fund to be applied to their parochial schools. He thought the proposed amendment would cure that evil, because if it were to become a law, every child in the United States, between the ages of six and sixteen years, would be compelled to attend a school where the religious views taught would be regulated by the Government instead of one's convictions received from the religious teachers of any one denomination. It was also a startling thought to him that Catholicism was assuming such proportions as to be able to secure the voracious demands of the church. "What we want," said he, "is a Christianity taught in our public schools, which is not founded on any particular tenets."

But the logic of the learned gentleman did not lead him to announce what effect the power of Catholicism would have in moulding the "principles of Christianity" to be taught in the public schools, in case the amendment should be ratified in due form. He of course knows that these millions of Catholics are American citizens just as much as are Protestants, and as such are entitled to as much respect in every way as any others. Should a school system be inaugurated such as is proposed in the contemplated bill, would not these same Catholics be entitled to recognition in framing the "principles of Christianity" to be taught in the schools? And if, as Dr. King affirmed, their power is now sufficient to give them what they demand, would they not wield a large influence in settling what should be taught in the schools as the "principles of Christianity"? Does it not follow, then, that instead of the proposed amendment obviating the present difficulty between Protestants and the demands of Catholics, they would be greatly enhanced? Surely he must be willingly lacking in discernment who cannot see the logical sequence of such a movement.

Some may go so far as to say that Catholics, Jews, and others should be excluded from the counsels of those who would arrange text-books for National schools under the proposed amendment. To say nothing of the injustice of such a course, would it help the situation? Would 7,000,000 or more Catholics, and over half a million Jews, all of whom have children to be influenced by the law, tamely submit to such disrespect? If such a course were to be taken, it would only create disrespect, and even hatred, on the part of the offended, toward the public teachers and the Government which sustained them, and the result would be religious strife and perhaps bloody discord. In other words, the history of the Dark Ages would be repeated.

It is worse than folly to talk of having the "principles of Christianity" taught without bringing in any particular tenets. What are the principles of the Christian religion but particular tenets of faith? The *principles* of the Christian religion surely embrace the doctrines of repentance, baptism, the Lord's Supper, and many others, which now cause endless discussion. If these are taught at all, "particular tenets" must be taught and enforced to the exclusion of others which may be considered obnoxious by those who prepare the text-books.

The two speakers mentioned were followed by Dr. Morris, of New Jersey. He seemed to dis-

cern the difficulty the others had encountered by antagonizing the Catholics, and sought to avoid it by saying that he had nothing against the Catholics, as a church, and thought they ought to have their say in all great questions. The only fault he found with them was that they were "introducing into politics religious questions which are destined to produce sad results." After deploring the situation, he said that "if this amendment pass, it will remove religious questions from politics."

Upon being questioned by one of the Senate Committee as to the nature of the political agitation caused by the Catholics, the speaker said that their religion called them to yield obedience to a foreign potentate rather than to the United States Government, and therefore their church "is a perversion," to which he was opposed. He wanted the amendment to pass in order to put a quietus on the teaching of such a system, and also that such principles might be taught in our public schools as would cultivate assimilation to American ways.

Just how the proposed amendment is fitted to cultivate assimilation to American ways is hard to define; for if American ways are to be judged by the National Constitution, the proposed amendment is most intensely un-American; for that instrument distinctly provides that Congress shall make no laws respecting the establishment of religion, or prohibiting the free exercise thereof. But if an amendment shall become law which establishes certain forms and prohibits the free exercise of the Catholic, or Jewish, or any other religion, then this country will be no longer American in its principles, but will be like the arbitrary powers that ruled Europe in the days of superstition and ignorance.

But Dr. Morris, upon cross-examination, finally concluded after all that Catholics would not be subjected to any inconvenience, because they now really accept the principles of the Christian religion. He did not seem to notice the conflict between this statement and his former one, that their principles of faith were so different from that held by himself and others that he wanted an amendment to the Constitution to cure evils growing out of religious questions that the Catholics were weaving into politics, which were causing trouble to American ideas of Christianity. Neither did he explain why the Catholics were now so afraid to have their children taught by Protestant teachers as to forbid their attendance at public schools. It seems strange that this should be so if they are so much in harmony with the principles of the Christian religion that they could quietly acquiesce in having their children taught in schools where the majority of the teachers would be Protestants, and would, as such, teach the principles of Christianity. Then, too, how strange that an amendment to the Constitution should be needed to neutralize the power of the Catholics, if they are already in harmony with the proposed change.

Then, again, how ridiculous the idea that such an amendment would forever remove religion from politics. One clause of the proposed amendment provides expressly that Congress shall have power to legislate from time to time upon the measures of the bill, as it becomes necessary. How plain, then, that as the religious complexion of the governing power changes, religious questions will continually arise for adjustment, only to be settled according to the will of the existing majority, which, in some cases, as in other ques-

tions, would be a complete subversion of previous legislation. Indeed, when the proposed amendment is effected, religion has then just been really introduced into politics, to worry and harass the Nation with the feuds engendered by political wire-pulling. Better let well enough alone, before it is meddled with. But these men will not be satisfied till they get what they demand, no matter what it entails on the Nation. If those who are so eager to promote such folly were the only ones to suffer, it would not be so bad, but when this scheme is well afloat, it will carry the entire Nation into the whirlpool of religious strife.

J. O. CORLISS.

Washington, D. C., Feb. 18, 1889.

### The Intolerance of National Reform.

THERE are certain necessities which naturally grow out of the conditions that exist among the various forms of society adopted by men. Civil government is, or should be, simply the crystallization, so to speak, of certain rules governing and regulating these necessities. These rules, naturally taking the form of common law, should bear with equal force upon all classes of society coming within their jurisdiction. Therefore, civil government, if properly administered, should be, in the highest sense, the representation of the will of each individual, as one of the component parts of the entire fabric of human society. Each individual should have a voice in the forming of those laws which govern the body politic, in order to have a successful and a harmonious form of government. This is the right which is guaranteed to all, under our present National Constitution.

But, right at this juncture, the National Reformers rise up and insist that the real elements of success and harmony are still lacking, and that, in order to supply this lack, it is necessary to incorporate certain religious features into the Constitution and the civil law. "Let all Christian laws, institutions, and usages," say they, "be placed on an undeniable legal basis in the fundamental law of the land." This, and this only, they claim, is what will save this Nation, and assure to it true harmony in all its workings.

It will take but a moment's thought to see that the only way in which harmony could possibly exist under such conditions as these, would be for each individual to recognize the moral obligation of these Christian laws, institutions, and usages, and be willing to conform to them. "Exactly so," say National Reformers, "and this is precisely the reason why we want these matters placed on a legal basis, in order that every individual may recognize them as part of the fundamental law." But, hold! will the fact that these institutions are a part of the fundamental law be sufficient to convince the minds of all who are subject to it that this law is therefore right? and will moral obligation be thus enforced? In other words, will might make right in the minds of the people? As before shown, individuals can agree on certain rules regulating their civil relations toward each other, because these rules are simply for the regulation of certain necessary conditions, and it is this unanimous consent which constitutes, in a large measure, the strength of all republican forms of government.

But will there be such a unanimous agreement when the questions involved are those of religious faith and practice? It is very evident that there will not be. So we see that the very moment

the question of the individual's relation to a divine power arises, a dilemma at once appears. If each individual recognizes the obligation of these moral requirements, he will certainly obey them, inasmuch as they emanate from a source which is, to him, higher than any human authority whatever; and in that case there would be no necessity of enforcing these higher requirements by the power of civil law.

If, on the other hand, these duties toward God did not present themselves before the minds of all, and yet by the power of civil law these moral obligations were made legal obligations as well, would such enforced obedience be acceptable in the sight of God? Assuredly not; for if God had desired such obedience as this, he would undoubtedly have deprived man of the power of free moral agency at the outset of his career, a fact which even National Reformers would be slow to admit. But in their desire to enforce this moral obedience by the power of civil law, they virtually deprive mankind of this God-given right of the power of moral choice, and thereby place themselves in the unenviable position of instructors of the Almighty! Is it not a wonder how God has managed during all these years to govern his creation without the help of these self-appointed teachers?

It is this supreme, self-satisfied assurance on their own part, which leads them to be so intolerant of the opinions of others. Religious convictions, whether true or false, have always been the strongest emotions of the human heart, and when the ability to enforce these convictions upon others has been conferred by law upon any class of religionists in the past, the result has always proved disastrous. The work of the ancient Scottish Covenanters, and of the Romish Church as well, is a fair example of this. History furnishes no instance to the contrary, nor would it, though the experiment were to be a thousand times repeated. Whenever the power of civil government falls into the hands of any religious body, the result must be an abuse of that power for the furtherance of so-called religious ends. In the very nature of the case it could not be otherwise. The very knowledge of having the power to enforce a dogma or doctrine, is a temptation which it is difficult to resist.

Although it would seem that these principles are so plain to all that even National Reformers would see them, and avoid the direful results which must naturally come from them, we see the lust for power so far overcoming their conscientious scruples that already they begin to use the same intolerant expressions that characterized the followers of Ignatius Loyola, and others of his class, in the past. For instance, take the following, from a sermon delivered by Rev. T. De Witt Talmage, in Brooklyn, N. Y., October 26, 1884:—

"It is a matter of vast interest whom these great masses of humanity are going to vote for. . . . American politics will never be purified and made decent by anything less pungent and all-pervading than the Christian religion. . . . I hope to live to see in this country a party with two planks in its political platform, the ten commandments and the sermon on the mount. That would sweep the land like a tornado. . . . This is what we ought to have, and what we will have, — a National religion. . . . What we need is such multitudes of converted and evangelical people that they shall be in the majority, and that they shall control everything that is secular as well as everything religious. . . . The Christian religion will yet take possession of every

ballot-box, of every school-house, of every home . . . of this National domain."

A few words have been italicized in the foregoing extract in order that the reader may see the real underlying sentiment to be the force of law, and not the love of religion or the religion of love, which is to accomplish all this. And when this glorious (!) gospel of coercion is established, as Mr. Talmage says it will be, and when everything which is secular shall be controlled by the religious "majority," what will we have but the same enforcement of religious opinions against the rights of conscience as in the Dark Ages? And what may reasonably be expected but a repetition of the same religious persecution and bigotry which characterized that period? If we wish to know what kind of toleration will be extended to those who dare to maintain individual rights of conscience contrary to this established religion of the land, it is only necessary to turn back the pages of history a few years and see what has been done in the past under similar circumstances. In every instance we find the same result. First, fines and imprisonments; then confiscation of property; and finally, such gentle means of moral suasion as the rack, the dungeon, and the fagot were considered none too strong to convince the recalcitrant of the error of his ways.

The following, from *Zion's Watch Tower*, of July, 1888, gives so much of the real animus of National Reform that we would like to lay it before the readers of the SENTINEL for their thoughtful consideration. It was published under the head of "Papal Love for the Bible and for Protestants," and is as follows:—

"A large number of copies of the Bible were recently burned in Barcelona, Spain, by order of the Government—of course at the instigation of the Church of Rome. The following, translated from the *Catholic Banner*, the organ of Papacy there, shows that they approved and appreciated the action. It said:—

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see anticlericals writhing in the flames of Inquisition!"

To encourage another crusade, the same paper says:—

"We believe it right to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may *venerate their memory*:—

BY TORQUEMADA—

|                                     |        |
|-------------------------------------|--------|
| Men and women burnt alive.....      | 10,220 |
| Burnt in effigy.....                | 6,840  |
| Condemned to other punishments..... | 97,371 |

BY DIEGO DEZA—

|                                     |        |
|-------------------------------------|--------|
| Men and women burnt alive.....      | 2,592  |
| Burnt in effigy.....                | 829    |
| Condemned to other punishments..... | 32,952 |

BY CARDINAL JIMINEZ DE CISNEROS—

|                                     |        |
|-------------------------------------|--------|
| Men and woman burnt alive.....      | 3,564  |
| Burnt in effigy.....                | 2,232  |
| Condemned to other punishments..... | 48,059 |

BY ADRIAN DE FLORENCIA—

|                                     |        |
|-------------------------------------|--------|
| Men and women burnt alive.....      | 1,620  |
| Burnt in effigy.....                | 560    |
| Condemned to other punishments..... | 21,835 |

|  |         |
|--|---------|
| Total number of men and women burnt alive under the ministry of 45 holy Inquisitor-Generals..... | 35,534  |
| Total number burnt in effigy.....  | 18,637  |
| Total number condemned to other punishments.....   | 293,533 |

Total.....347,704

And, who were these "sinners" who suffered such "exemplary punishment"? Those who "propagated heretical doctrines," and who refused to be governed in their religious opinions by the secular power enforced by the religious "majority." In other words, those who dared to think for themselves in matters pertaining not to their duty toward their fellow-men, but toward their God. And it is nothing but the facts in the case and the published assertions of the "Reformers" themselves, which constrain us to say that this is the very spirit which again exists in embryo in all this National Reform movement of today. Notice a few of their utterances. In a speech delivered before the National Reform Convention in New York, 1873, the Rev. Dr. Jonathan Edwards, of Illinois, after referring to atheists, deists, Jews, Seventh-day Baptists, and others whom he classed under the general head of "objectors" to the Reform movement, said:—

"These are all, for the occasion, and so far as our amendment is concerned, one class. . . . *They must be counted together.* . . . They must be named from him [the atheist]; they must be treated as, for this question, one party."

And then, to show how very tolerant such treatment would be, he says:—

"Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon!"

Let but the National Reform régime prevail, and any individual who dares to express an opinion contrary to the new order of things will doubtless be made to realize that the "tender mercies" of this much-vaunted "reform" are about as inconsistent and cruel as such mercies usually are. It is no wonder, then, that we find the National Reform party taking so kindly to that bigoted body of religionists whose teachings and whose principles fed the fierce fires of persecution in the past; nor does it require any great stretch of the imagination to picture, at no distant day in the future, the Reform party coming into direct affiliation with Rome, and once more inaugurating, by the same methods of warfare, just such an era of persecution for conscience' sake. That such results are contemplated is sufficiently proved by the following statement of a leading National Reformer, the Rev. Sylvester F. Scovel, as published in the *Christian Statesman* of August 31, 1881. He says:—

"We may be subjected to some rebuffs in our first proffers [to co-operate with Roman Catholics], and the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation."

Following out this same line of policy, we find the editor of the *Christian Statesman* expressing himself in the columns of that journal of December 11, 1884, in this significant language:—

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

Remember that this "political atheism" is simply the refusal to indorse their views concerning the proposed religious amendment to the Constitution of the United States. No matter how honest and devoted a Christian a man may be, no matter how loyal to our present form of government, unless he falls in with the National Reform movement, he is an "atheist," and is to be no more tolerated than anything else "out of hell." Surely these National Reformers are apt scholars in learning the lessons of Popery. And "if they do

these things in a green tree, what shall be done in the dry?"

Just as surely as the American people allow these principles of National Reform to succeed in the United States, just so surely will the death-knell of liberty be tolled in this fair land of ours. And may God help the poor persecuted ones in that day!

J. W. SCOLES.

### Duplicity.

In the first monthly document of the "American Sabbath Union," issued in December, 1888, we find the following in the statement of what the Union asks of the friends of the Sunday:—

"Let the church look to its laurels, lest in the humane aspect of the Sabbath question it shall be outstripped in zeal by the labor organizations. We ask every religious paper to publish our petition, and every church and preachers' meeting and religious conference or convention to indorse the petition by resolution, and also, as far as possible, by individual signatures, which duplicate its strength. The Catholic Church has indorsed the petition through a letter of its Cardinal, and most of the Protestant churches by resolutions of their supreme councils, but these indorsements are strengthened by the confirming votes and signatures of local churches."

The word at the head of this article does not apply to the statement that the Catholic Church has indorsed the petition by means of the Cardinal's letter. That is not duplicity, it is only simple falsehood. But "duplicity" signifies double-dealing. It comes from the same word as "duplicate;" and when the American Sunday Union sends up petitions to Congress, in duplicate, professing to have a certain number when some of them are repeated, it is guilty of duplicity. And when it counsels its agents to pursue such a course, its duplicity is inexcusable.

But the duplicity of the Union is duplicated, that is, it exhibits double duplicity, for, in order to make up its 14,000,000 petitions, some of them were repeated as much as four times, to say nothing of the name of Cardinal Gibbons, which was multiplied by 7,200,000. For such wholesale work there is no name, for the records of ballot-box stuffing afford no parallel. It must stand in history as the most stupendous fraud ever perpetrated; and the Sunday-law workers must stand self-convicted of using fraud in the attempt to secure their ends. No good object could admit of such measures being employed.

MR. M. A. GAULT reports in the *Christian Statesman* of January 10, from Oskaloosa, Iowa, that he had arrived there at a very opportune time, because Gilmore's great musical combination had been announced to give a sacred concert in the largest opera hall, on Sunday evening; and the pastors had held several meetings in order to frame a protest, because "some of them feared the concert would greatly diminish their congregations." That was the trouble in the fourth century; the church teachers were forced to complain that in the competition with the circus and the theater, these places would get the largest congregations. The church teachers could not stand the competition; they wanted a monopoly, so they sent up a petition to the emperor, asking that the circuses and theaters might be shut on Sunday. But those exhibitions did not even pretend to be sacred. The church teachers of our day cannot stand the competition even of a sacred concert; they want a monopoly of everything on Sunday.

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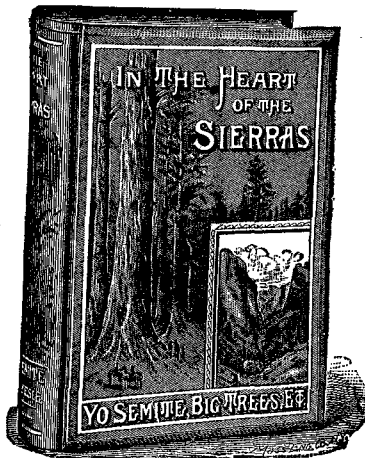
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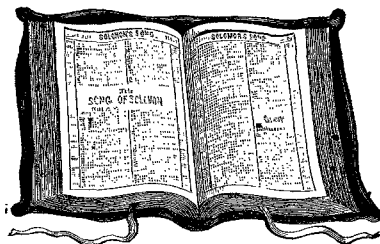
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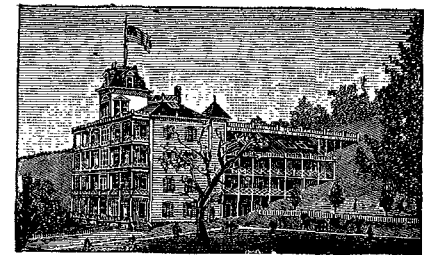
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# The American Sentinel.

OAKLAND, CALIFORNIA, MARCH 20, 1889.

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

Every Evening, published at Wilmington, Delaware, says: "If most people were as well informed, and had such strong convictions upon the danger of any form of religious legislation, as the AMERICAN SENTINEL, there would be still less danger that such fanatics as Elliott F. Shepard and Senator Blair would succeed in gaining any serious consideration in their well-meant but worse than mischievous schemes for inducing the National Government to force men to be religious."

THE Patriot, published at Concord, New Hampshire, Senator Blair's State, is true to its name in opposing the Senator's schemes. It says:—

"Congress is being flooded by petitions, circulated by cranks of the Blair school, favoring the passage of the bill which Senator Blair introduced, last spring, to regulate Sunday observance by National enactment. The Seventh-day Baptists and Adventists are opposing the measure. They should be re-inforced in their opposition by the people generally. The subject does not come within the scope of congressional action under the Constitution."

Such will be the language of all true patriots.

SENATOR BLAIR doesn't want Government employes to be required to work on Sunday, and he is a very active worker for the passage of a law which will make it a misdemeanor for anybody to work on that day. But he evidently knows that where no law is there is no transgression, and so until his bill becomes a law he is free to use Sunday for business. This is shown by the fact that he was in his place in the Senate during its session March 3, and in a lull in the business proceedings presented another petition in favor of his Religious Amendment bill. Sunday must be observed by everybody, if its advocates have to work all day Sunday to accomplish their object.

THE Christian Statesman refers to the AMERICAN SENTINEL as "the paper published in opposition to the Christian idea of civil government."

In this, as in most things, the Statesman is mistaken; the SENTINEL is not published in opposition to the Christian idea of civil government, but in support of it. The SENTINEL is published in opposition to the Papal idea of civil government. The Christian idea of civil government is announced by Christ, namely, that to Caesar are to be rendered only the things that are Caesar's, while to God are to be rendered the things only that are God's. This idea is embodied in the United States Constitution, which declares that the National Legislature shall have nothing to do in the matter of religion. It demands that to Caesar shall be rendered the things that are Caesar's, and leaves every man free to render to God the things that are God's. The words of Jesus Christ and the principles of the American Constitution are the platform upon which the AMERICAN SENTINEL stands.

THE Field Secretary of the American Sunday Union, Mr. W. F. Crafts, is out with a circular calling on everybody to sign his petition, which he says represents 14,000,000 people. Of course, everybody who has read the SENTINEL knows that this is not true, but we suppose he will keep on saying so, nevertheless. Aside from absolute dishonesty, we can account for such reckless statements only on the ground that he has become so infatuated with the Papal theory of representation that he sees nothing incongruous in one man embodying in his own personality millions of people. If our Congressmen shall recognize that petition for what is claimed for it, it will show that Republicanism is dead in this country. The name will continue just as it continued in Rome after Caesar became Dictator, but it will be only a name.

A SERIES of county conventions has been held in Pennsylvania, preparatory to the approaching quarter centennial celebration of the National Reform Association. In announcing four of these conventions, the Christian Statesman of February 21 said: "These all are held under joint control of the W. C. T. U. and the N. R. A." "The addresses will be by ladies and gentlemen of both organizations." Among the subjects of the addresses, were the following: "The National Reform Movement the Work of the Holy Spirit," and "Woman's Work in Enthroning Christ in Our Government and Laws." This last was by Mrs. Mary C. Weleh, president of the Washington W. C. T. U. Another official of the W. C. T. U. had a Bible-reading on "Christ in Civil Government." These items show two things; namely, that the interests of the National Reform Association and the Woman's Christian Temperance Union are identical, and that both are working for a union of Church and State.

MR. CRAFTS complains that the counter petitions, asking Congress not to pass laws interfering with religion, are "so worded as to give the false impression that we are asking for a law to promote the religious observance of the Sabbath, whereas our petition seeks only protection for Sunday rest and worship." Well, is there no religion in Sunday rest and worship? If Mr. Crafts takes that ground, he differs very much from Presbyterians of the olden time. But if there is nothing of religion in their proposed Sunday law, why did Mr. Crafts, in answer to the question, "Could not this weekly day of rest be secured without reference to religion?" say to the Knights of Labor: "A weekly day of rest has never been permanently secured in any land, except on the basis of religious legislation. Take the religion out, and you take the rest out." Does Mr. Crafts tell the same story to everyone he meets? or does he, like "Mr. Orator Puff," have two voices?

THE editor of the Burlington Hawkeye, which, by the way, publishes no Sunday edition, says: "It is absurd to claim that the work upon a Monday morning paper can be done on Saturday and after twelve o'clock Sunday night; for the news cannot be gathered until it happens, and it cannot be put in type until it is prepared." This is so evident that anybody can see it, and yet the clamorers for a Sunday law have no objection to the Monday paper, the work of which is mostly done Sunday night, while they execrate the Sunday morning paper, the work upon which is

mostly done the day before. Why is this? Simply because the Sunday paper is a rival to the church service. If it can be suppressed, then no doubt some who now stay at home to read it will go to church in order to pass away the time, just as the Christians (?) of the fourth century attended church when the theaters were closed to them. That is all that the Sunday-law advocates want. If the many who now stay at home to read the Sunday newspaper can be driven to church, they will not trouble themselves about the smaller number who have to work on Sunday to get out Monday morning's paper.

SAYS the Christian Nation:—

"Not a day too soon has been begun the aggressive work of Dr. W. F. Crafts and his Sabbath Association for securing a National Sabbath law. In New York City the saloon has made the bold demand for a law permitting the continuance of its businesses on the Sabbath as on other days; and so portentous of evil is their move that the secular press—itsself a sinner in the same direction, but not willing to give Sunday completely into the devil's hands—has sounded a warning in vigorous language."

Does anybody notice in the above any hint of special antipathy to the liquor traffic? No; it is only the Sunday that is in danger. Very "portentous of evil is this move." In what respect? In that the liquor traffic is increasing? Oh, no; only in that it spreads its business over a little more time, and does some of it on Sunday. Even "the secular press" is being made to feel that it is wicked to sell liquor—on Sunday.

THE Lutheran Observer, whose editor is an active member of the Executive Committee of the American Sunday Union, notes the fact that petitions are being presented to the Senate every day, asking for the passage of the Sunday-Rest bill, and calls for the hearty co-operation of the Germanic churches in the movement. It says:—

"Our godly pastors and their people, by helping to swell the number and weight of the petitions in favor of better Sabbath observance, will become a very important factor. When not practicable to secure individual names, whole congregations, through vestries or pastors, can forward their petition."

That's the way it is done. If individual signatures cannot be obtained, just sign for the whole congregation, and in that way you will get many more petitioners, for you will be able to count in many who would not sign under any condition. When people can reconcile such a course with honesty, we don't see what is to hinder their fabricating a congregation, and sending in a large list of names from some obscure place where there is no church. Nobody could detect the fraud, since the petitions are usually presented as from States and not from certain towns.

## THE AMERICAN SENTINEL.

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DEVOTED TO

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

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# THE AMERICAN SENTINEL.

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

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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:—

"It seems to be a fact that a movement is on foot to legislate on the Sabbath question. Some men, seeing the evil of this, thought it would blind the opposition by saying it was only a 'civil rest-day' we wanted, and not in the interests of any day for the Sabbath. This mask, however, is thrown off by the prime movers, and it is frankly stated that religious worship and Sabbath observance is what they seek to promote by civil enactment. If this movement proves successful, then it is plain that those in the minority will be sufferers, being robbed of one-sixth their time which they conscientiously believe God commands them to use in secular labor. The injustice of this is apparent to every lover of humanity."

RELIGION produced by force, and a religion resorting to force, is simply no religion at all. Notwithstanding this, there are some religionists who cannot forbear to resort to coercion. They covet the strong arm of the State to lean on, and to be employed for the purpose of church-extension. To accomplish this desire, and to give the whole the appearance of order and right, their specific creed is made a part of the common law of the land. Then whoever derides the creed derides the law; and whoever derides the law must suffer the penalty.—*State, Church, and School.*

A GREAT meeting for the discussion of Sunday observance and how to secure it, was held in Central Music Hall, Chicago, Sunday afternoon, March 3. The meeting was presided over by the Rev. Dr. Withrow, of the Third Presbyterian Church. Among the speakers were the following gentlemen: Professor Scott, of the First Congregational Church; the Rev. Dr. Barrows, of the First Presbyterian; Rev. Dr. Hansen, of the First Baptist; Rev. Dr. Bolton, of the First Methodist; Rev. J. Coleman Adams, of the Universalist; Father Higgins, President of the Jesuit

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 the same claim. Yet they one and all declared that their movement was not in any sense political. The Rev. Dr. Lorimer said that he did not want to be a party to any political movement. So says the *Chicago News*, which also adds: "The Rev. Dr. Withrow, pastor of the Third Presbyterian Church, and chairman of the meeting, said there was no politics in it, and other speakers agreed with him." Well, then, what is in it? Between their efforts to make people believe that they are not in politics, and their still more strenuous efforts to make it appear that they are not working in behalf of religion, many ministers nowadays have a pretty busy time of it.

### Civil Sunday and Civil Lent.

A FEW weeks ago we received from a friend a long communication received by him from a friend who is a prominent and active member of the Prohibition party in Ohio. The letter was a defense of the Prohibition party against the charge of desiring religious legislation, but as it would fill about four pages of the AMERICAN SENTINEL, we were forced to decline it. One paragraph, however, we preserved, and present it herewith:—

"Nowhere has or does the Prohibition party ask that the Sabbath be preserved as a religious institution, but, on the contrary, asks it on purely civil grounds, and for purely civil reasons."

We are not disposed to deny that statement, and we are not aware that we have ever said anything to the contrary. It is admitted that the Prohibition party has asked for legislation in behalf of "the Sabbath," and that is enough. We care not on what grounds such legislation is asked for; we have no more objection to Sunday legislation upon avowedly religious grounds than we have for Sunday legislation upon professedly civil grounds. Sunday legislation is Sunday legisla-

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 Sunday observance is enjoined for purely civil reasons, then we shall have religious legislation for civil reasons. Now it is not the reasons for the legislation that we object to, but the fact of the legislation.

The people who are active in the support of Sunday laws "for purely civil reasons," have a great deal to say about the kind of men who are elected to official positions in the State. They say that an immoral, licentious man should not be elected to public office. But the friends of these immoral men might say, "We do not want to put them in office on the basis of their private moral characters, but solely on intellectual grounds; he may be an immoral man, but we are electing him only in his civil and not in his moral aspect. Would the National Reformers accept any such reasoning? Not by any means. They would say that an immoral man would still be an immoral man, no matter on what grounds he was placed in office. Why is it that they cannot or will not see that the name that may be given to Sunday legislation does not change its character.

The State might as well command the observance of Lent as to command the observance of Sunday. Both are institutions of the church, and both might be enforced from "purely civil grounds." Certainly considerations of health demand that six weeks of the year should be spent in a mild mortification of the flesh. Thousands of people would have no intermission in their round of gaiety if it were not for the halt which Lent calls; yet there are other thousands who pay no attention to Lent, and who keep all sorts of amusements going, much to the discomfort of those who see them, and yet are deprived by the customs of their church from joining in them.

But when it comes to the interest of the workingman, then Lent is a long ways ahead of Sunday. Our National Reformers who have the good

of the workingman so much at heart, have been neglectful of their opportunities, or they would have known that Lent was perpetuated solely in the interest of working people. Read the following from "The Puritans and Queen Elizabeth," by Dr. Samuel Hopkins (Gould and Lincoln, 1860), Vol. 2, pp. 73-75:—

"A remarkable *English* reason for observing fast-days, and particularly the Lent Fast, is forced upon our notice by an order of the Council to the Archbishop on the thirteenth day of December.

"It was a matter of State policy—and wise, being insular policy—that 'the numbers of cattle should be increased, and that the abundance of fish which the sea yieldeth should be generally received. Besides, there should be great consideration had for the preservation of a navy and maintenance of convenient numbers of sea-faring men, both which would otherwise decay, if some means were not found whereby they might be increased.' King Edward VI. and his Council were of this mind. By proclamation January 16, 1547-48, 'the king allowed that men should on fast-days abstain from food of flesh to subdue the body unto the soul and spirit. And also for worldly and civil policy, to spare flesh and use fish for the benefits of the commonwealth where many be fishers, . . . and that the nourishment of the land might be increased by saving flesh, and especially at the spring-time when Lent doth commonly fall, and when the most common and plenteous breeding of flesh is, . . . and that divers of the king's subjects have good livings and riches in uttering and selling such meat as the sea and waters do minister unto us.' These reasons were so highly appreciated that the Parliament, which met in the next November, enacted a law for observing fasting-days, which contains the very reasons given in this proclamation.

"But the Puritan aversion to everything which savored of superstition and of slavery to Rome, had turned against ceremonial, periodical fastings; and thus the fish-days of the church had fallen into general disrepute and desuetude. The fishermen found their occupation on the wane, and prayed to the Council for help.

"The Council, therefore, interfered; and, in terms unusually clear, set forth their reasons. Addressing a letter to the Archbishop, they wrote: 'The laws for the observation of Embring and Fifty Days are not so duly observed as they ought to be, and as is requisite in policy for the maintenance of mariners, fishermen, and the navy of the realm. Her Highness hath therefore given strait charge unto her own household for the observance of those days; and also, to the Lord Mayor of the City of London and other of her Majesty's officers and loving subjects abroad, to the intent . . . the State might take such benefit by the laws as was at the time of making intended. Which, we can assure your Lordship, is the *only cause* why at this time the observation of the days is so much urged. . . . We have thought good to require your Lordship to give order within your province, that the ministers and preachers be commanded in their sermons to the people to instruct them to conform themselves and their families to the said laws; and further to declare unto them, that the same is not required for any liking of Popish ceremonies heretofore used (which are utterly detested), *but only to maintain the mariners and navy in this land, by setting men a-fishing.*'

If our Catholic and Episcopal friends wish to

enforce the observance of Lent, there is an abundance of ground on which they can do so, aside from its ecclesiastical character. What does it matter if it did originate with the church? People generally eat too much anyway, and it would be for the benefit of their health if they would fast a little. So let our Sunday-law friends be consistent, and while they legislate in behalf of the workingman, let them not forget Lent.

E. J. W.

### Who Is to Be Judge?

IN his speech before the National Sunday Convention, in Washington, in accepting the presidency of the American Sunday Union, Col. Elliott F. Shepard said:—

"Every man, woman, and child in our country is going to be judged by the fourth commandment."

We do not in the least question the truthfulness of this statement; we believe it. But a question which is of very great importance is, By whom are they to be judged? In the Bible we read of "God the judge of all;" and that "he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31. And we also read that "we must all appear before the judgment-seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. But these texts do not seem to have any connection with a National Sunday law.

Remember that this remark by Colonel Shepard was a part of his speech in favor of a Sunday law. Now if in his reference to the judgment, he meant the general Judgment at the last day, there could be no argument in it for a Sunday law, for the Lord already has a law by which to judge the world, and human enactments, even though they were perfectly in harmony with it, could not add anything to its power. It must be that he intends for this Government to judge every man, woman, and child on the basis of the fourth commandment. If this is not putting whoever shall be at the head of the judiciary in this Government in the place of God, we do not know how the thing could be done.

Whichever way you look at it, Mr. Shepard's speech shows that religious legislation is what they are after. If they say that the Government is to do the judging of violations of the fourth commandment, then they show that they are usurping God's place as Judge of all. If the United States should proceed to judge a man for violating a law of Germany, it would soon find itself in trouble; and can we think that God will be any less tolerant of infringements upon his prerogatives? Let the United States Government proceed to enforce the fourth commandment, and to judge men for violation thereof, and it will find that although the trouble may be delayed, it will be terrible when it does come.

If, however, they disclaim any idea of having United States judges passing judgment in place of God, and say that God himself is to be the Judge, but that this country is merely to pass laws so that the people will be prepared for a favorable verdict in that great day, then they admit that their Sunday legislation is religious legislation. By that very act they deny that religion is a man's personal relation of faith and obedience to God. They make the law of the

land do more than the work of a preacher; they make it compel men to prepare for the judgment of God, whether they wish to or not.

We believe that all men ought to keep all the commandments of God; but we protest against the plan of turning the Government into a religious machine, for the manufacture of machine Christians. When they pass their Sunday law, the United States will be a vast religious machine, but it will make, not Christians, but only the semblance of Christians, and that means hypocrites. Before that time the Christianity will have disappeared entirely from the religion of the land. Religion and State may be united, but Christianity and State never can be.

### What They Are Doing.

A DELEGATION from the committee of one hundred of Boston, Mass., appeared before the Senate Committee on Education and Labor, February 22, and pleaded for the passage of the joint resolution now pending in the Senate, which proposes to amend the Constitution of the United States, so as to admit the teaching of the Christian religion in the public schools. The plea of the Boston delegation was wholly based on their statements that the influence of the Catholic Church has become such that they are encroaching upon the public-school system through the teaching of their religious faith.

The opposition to the proposed amendment argued that if such were the case then legislation of the kind contemplated in the resolution would only plunge the public-school system and the country at large into deeper trouble. The speaker maintained that in case the principles of the Christian religion were to be taught in all schools, it would be necessary to have those principles established by a council of theologians from all denominations. Of course Catholics could not well be denied a representation in such a council. And if their influence is already dangerously strong, their presence in a national council to decide the question as to what constitutes the principles of the Christian religion, would certainly influence that council in favor of Catholic doctrine. It follows, then, that, instead of the teaching of their doctrines being confined to their parochial schools, the essence of them would be taught in all the schools of the country. The schools, in that case, would be tainted with sectarian teaching, which would be not only opposed to the declaration of the resolution itself, but would also be subversive of religious liberty, because then those who do not believe the tenets of that faith would be taxed to have it taught in the public schools, and to their own children.

At this point Senator Blair, the chairman of the committee, objected, saying that it was not necessary to have the principles of the Christian religion decided by any such council, but that the courts would decide whether the points taught were proper, just the same as they could determine whether grammar or geography were being rightly set before the pupils. But it was retorted by the opposition, that, as the statutes of the country in no way define what are the principles of the Christian religion, then the judges must decide the matter in accordance with their sectarian training. In one case the judge might be a Methodist, in another a Baptist, and in still another a Presbyterian. Would not schools in all such districts become purely sectarian schools? Certainly, and by such an amendment as is pro-

posed there could be nothing else, for all those who would be called to arbitrate in such cases would base their decisions on opinions received from sectarian training.

There is only one source from which to draw the principles of the Christian religion, that is, the Bible. But, unfortunately, these people who clamor for the religious amendment, do not want to take that good Book in all its simplicity, as their rule of faith. They only want certain portions of it, which they may decide upon, and call those the principles of Christianity. Speaking on this point, Dr. Schaff says: "A competent committee of clergymen and laymen of all denominations could make a judicious selection which would satisfy every reasonable demand."

That is what is wanted. They do not want the entire Bible to be better understood, but they want certain portions of it collated and taught, to the exclusion of all other parts. Thus much of the good old Book would be suppressed; what for? Simply because it would be objectionable in a State religion. If such a condition of things is brought about, how much closer could this Nation follow the Roman hierarchy? Woe to the people of this Nation when such a time comes, for then will their peace and happiness have been destroyed, and confusion and strife will reign in their stead.

It would be far better to leave such work as the teaching of religion to the church and home. These have heavenly credentials for such a business, but the State has none. She would better not intermeddle in the affairs that belong alone to the church and the family. If these are left to do their legitimate work, and the State is satisfied to attend to purely civil matters, there would be no difficulty about the differences of religious opinion. It is only when one party becomes intolerant, and wishes to dominate over others, that it appeals to the State for power to make its bigotry felt on all who dare to differ with its religious views. It is but the old mantle of the Papacy fallen upon the shoulders of American religionists who would grasp the reins of power to enforce their religious views upon all others, at the expense of the peace and happiness of the Nation. Let such read and profit by the words of Pope:—

"Let not this weak, unknowing hand  
Presume Thy bolts to throw,  
And deal damnation round the land,  
On each I judge Thy foe."

J. O. CORLISS.

Washington, D. C., Feb. 25, 1889.

### "A Unique Device."

At a Sunday-law meeting held in Oakland two years ago, some resolutions were presented, and in order to be able to record a unanimous vote in favor of them, the chairman did not call for the negative. If he had done so, he could not have stated that there was no opposition; for there were a good many in the audience who would have voted against them. But Dr. Withrow adopted a plan at the Chicago meeting which leaves the Oakland method entirely in the shade. 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

the standpoint of Sunday-law morality it was doubtless all right; but, from the standpoint of strict morality, it was certainly dishonest. There were, no doubt, scores, and perhaps hundreds, of people in that congregation who were opposed to the resolutions, one of which called upon the Legislature to amend existing Sunday laws so that they would be more strict. Yet because those persons were respectable people, and conducted themselves in an orderly manner, they must be counted as favoring what they in heart oppose, and they are deprived of power to protest. The trick, for it was nothing else, was an effort to make it appear that all opposition to Sunday laws comes from the hoodlum element. A movement that will lead ministers of the gospel to adopt such obviously unfair methods in its support, must be inherently wrong, and should receive the hearty opposition of all honest men. Truth is never advanced by fraud; and the fact that the Sunday-law movement flourishes by just such methods, is evidence of its iniquitous character.

### Shall We Have a National Religion?

UNDER this heading a lawyer gives, in the *Decatur (Texas) Post* of February 1, 1889, the following brief but just analysis of the object of the Blair bills:—

No doubt the great majority of the people of this part of the country would be utterly opposed to anything like a union of Church and State, or the establishment of a national religion, yet some may never duly consider the fact that there are measures now pending in Congress which are believed by many to have direct tendency in that way. Reference is here made to the Blair Sunday bill and Constitutional Amendment, introduced into the United States Senate last spring by Senator Blair, of New Hampshire. The object of the bill is to compel everybody over which it would have jurisdiction to absolutely refrain from any labor or business whatsoever (works of necessity and mercy excepted) on Sunday, regardless of religious conviction or commercial conveniences, and makes the violator subject to a fine of \$10 to \$1,000, and provides that it "may be recovered by whoever shall first sue for the same." "Whoever" is a universal term, and leaves the man who is supposed to have violated the law at the mercy of any and everybody in the wide world that desires to enter suit against him; although the work done may not have been of a nature to disturb anyone, yet he must suffer if the plaintiff insists that it was.

It will not answer to say that the accused is given immunity from the penalty of the law provided he does not disturb others; for it is left to the other man to say whether he is disturbed or not. And it opens up the way for an enemy, or any other man who desires to take advantage of the law, to cause a great deal of suffering to an innocent victim by charging that he was "disturbed." He can thus easily give vent to his feelings of animosity and revenge, because the man is technically, though not really, guilty, and has 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

prosecution. In addition to the Jews there are the Seventh-day Baptists and Seventh-day Adventists, two Christian denominations who conscientiously observe the seventh day of the week, or Saturday, for the Sabbath, and believe it is their God-given right to go quietly about their work on the first day of the week. Now if the first-day man, through prejudice or any other motive, desires to use the power placed in his hands by such a law (and the history of humanity in the past shows that it is difficult for a weak man to resist the temptation to use it), what a splendid opportunity is afforded him for persecuting his neighbor. And the writer is acquainted with a case in the State of Arkansas, where, under the operations of a similar law (but which is now repealed, because of its unjustness, be it said to the State's honor), a good, quiet citizen was arrested, imprisoned, and fined for getting a mess of potatoes out of his garden Sunday morning for his dinner table; and many others suffered similarly. And it was all owing to religious prejudice. This is religious legislation, and nothing else can be made of it. And whenever the Government establishes such a precedent, it lays the foundation for untold evil.

The proposed amendment is in perfect keeping with this bill; in fact, it was necessitated by the introduction of the bill. This is evident upon a little investigation of the matter. As the Constitution now stands it forbids religious legislation. "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." But as this bill is "respecting an establishment of religion," the amendment is called for to make it constitutional. The amendment provides that the teaching of "the principles of the Christian religion" shall be made compulsory in all the free schools of the Union. That "each State shall establish and maintain such a system of free public schools." This is apparently unobjectionable at first thought, as few people object to Christianity in the common acceptance of the term, if left free to exercise as each one sees best. But if the Government thus pledges itself to enforce its teaching in the schools, it will require something definite. It would require, therefore, a congress of the churches to declare what is Christianity. And whenever the majority of the churches render a decision in the matter, and the Government has pledged itself to require its compulsory teaching, that is the Government virtually establishing a national religion.

A State religion is a religion that has the financial support of the State or Government for its maintenance and propagation, whether that be done through the schools so supported, or the church. And if that is not establishing a national religion, then it would be difficult to conceive of a national religion. And how would this affect those, either the children or their parents, who did not happen to believe the creed formulated by the church congress? What then would become of the individual right and liberty to think and believe as one chooses in matters of religion? Must they submit, because they are 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.

### The Public School Question.

UNDER the above heading, in *America* of December 13, 1888, Prof. Charles Kendall Adams, President of Cornell University, discusses the recent agitation in Boston, and, indeed, in the whole country, consequent upon the exclusion of Swinton's "Outlines of the World's History" from the public schools because of its teaching concerning the Reformation. While the article contains a few statements concerning the Reformation which we cannot accept, we can heartily agree with all that is said in the following on the matter of religious freedom. Coming from the source it does, it should command careful attention:—

"It is undoubtedly going too far to say that this country was founded on the idea of political and religious freedom. The Puritans were not tolerant of what they regarded as heresy. To use Franklin's figure, we may say that they were strenuous believers in their own 'doxy,' and that they were equally strenuous disbelievers in the 'doxy' of anybody else. No one of them had the courage and wit to say, with Sydney Smith, that he should never be perfectly happy till he had dined off a roasted Quaker; but that seems to have been about the way very many of them felt. Nor was this feeling confined to New England. There was a kindred intolerance in the South. The settlers of this country were undoubtedly advancing toward religious freedom; but they had yet a long road to travel before they could reach the goal. But, nevertheless, there was but one ending to the road on which they had entered.

"As the country came to be filled up with differing peoples and sects, there was absolutely no other way than either to live in interminable discord, or to agree to live in absolute toleration and peace. Our forefathers wisely chose the latter alternative. And so, when the State Constitutions and the National Constitution came to be adopted, the only logical course was to exclude entirely from the domain of political and governmental consideration all questions of religious profession and belief. In the Constitution of the United States, and in the Constitutions of the individual States, laws discriminating against any particular form of belief or disbelief are, as a rule, prohibited. In general, it may be said that ever since the formation of the Government, persons of any form of religious belief, and persons of any form of disbelief, have been equally eligible to any of the political offices in the gift of the Government or the people. This is tantamount to a constitutional declaration, or at least admission, that no one form of belief or disbelief is essential to the successful performance of the duties of any political office. If not essential to an officer, still less would any particular form of belief seem to be necessary to a private citizen.

"This line of reasoning brings us to the obvious necessity of erecting a barrier against any obligatory religious instruction whatever. Indeed, such instruction can logically be required only in a State which officially recognizes some particular form of religious belief. Our constitutional limitations on this subject, therefore, are but the natural expression of positive necessity.

"We are brought still more obviously to the same conclusion in another way. Even if we were

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 there are a hundred forms of belief; in other words, that there would be a hundred tickets in the field at the same election, and on the same question. Either the question would have to be stripped of all those details which constitute the characteristics of the different religious denominations, and thus be reduced to a question of simple morality, or it would be absolutely necessary that a hundred questions should be submitted at once, and, consequently, that the right to decide between them should be conferred on a mere plurality. But a plurality is often a minority. If a mere plurality were given the privilege of deciding such a question, the inevitable result would ensue that, occasionally, at least, a minority would have the privilege of enforcing obnoxious doctrines upon the majority. Would such a result be tolerated? In a community where a plurality, let us say, are Unitarians, would Trinitarians consent to have their children taught doctrines that are sharply opposed to the Trinity? Would Protestants submit to have their children taught the doctrines of Catholics merely because Catholics happened in a given district or city to be more numerous than any other religious body? The answer is too obvious to require hesitation.

"But even if we were to allow the matter to be determined by a clear majority, we should not be released from logical difficulties. However it may have been during the colonial period, it is certainly true that ever since we became a united Government under the Constitution we have persistently and systematically denied to a majority the right to impose any particular form of religious belief upon a minority. To demand that this fundamental principle, which has, in fact, become a part of the bone and fiber of our people, should be set aside, is simply to ask our civilization to face about and march in the opposite direction; for if there is anything which the civilization of the last 300 years has been saying in louder tones than anything else, it is that a majority has no right to enforce its religious beliefs on a minority. This carries with it also the postulate that no one man has a right to enforce his beliefs on any one of his fellow-men. Just as truly it follows that no one man, or body of men, has a right to enforce certain beliefs upon the children of other men. And unless we hold that when we elect a School Board we give them religious as well as educational supervision over our children, it follows that neither School Board nor teacher has any right to impose, as an obligation, any particular form of religious belief upon any pupil."

### An Inconsistency.

No one will deny that the denominations of our land are seeking for closer unity with each other. We may take the Methodist, Presbyterian, Congregationalist, Lutheran, Baptist, and Protestant Episcopal Churches as the great representative bodies of Protestantism. These churches all claim to be Christian churches. Each one recognizes all the others as branches of the Christian church. Many leading men in these denominations recognize the Roman and Greek Catholic Churches also as branches of the Christian church. They say that the Christian church is made up, not of one of these sects, but

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 do they reply? "We are utterly opposed to a union of Church and State; we are in favor of liberty of conscience." But why the desire for these laws? And if passed, will they not be in effect a union of Church and State? "No; not by any means. These laws are not in favor of any sect or denomination; the majority agree with them. All denominations of note are united in these measures."

Mark the inconsistency. When the churches wish to get nearer together, they are all parts of *the one Christian church*. But when this combination has its religious notions common to the majority crystallized into law, it ceases to be *the one Christian church*, because to admit this would be to admit the union of Church and State. They are one church religiously considered, but not politically considered. But logic and truth demand that if they together compose a church now, they together will compose a church when their tenets are made a part of statute law. And legislation on what all these branches of this one church hold in common will be nothing else than a union of Church and State; and that means persecution to those who may dissent from this so-called creed of the so-called Christian church.

M. C. W.

### American Protestantism.

A PROTESTANT in fact is one who would make all forms of religious faith equal in the eyes of the law. That form of Protestant which recognizes the right of free thought and free speech, for all men, provided they speak and act as he does, is the European type. That which recognizes the right of free thought and free speech, in those who think and speak differently from what we do, is the American type. This is quite plainly implied in the words of the Declaration of Independence. All men are created free and equal. In the Constitution we have the plainest recognition of the new development of Protestantism, in the words, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The fact so often referred to by the opponents of secular government, that a class of divines have, ever since the adoption of the Constitution, been giving expression to dissatisfaction, is an exemplification of their lack of capacity to grasp the American idea of civil government, rather than a proof of any error in the system. The same sagacity that perceived that men could govern themselves in civil affairs without a king, was not slow to discern that the interests of religion were served by having it depend on its own intrinsic merits, without being recognized by the State.

The experience of the framers of the Constitution could only serve to demonstrate the folly of intrusting the best of men with civil power to execute the will of God. The Salem witchcraft affair, the proscription of the Baptists, and the

flogging and hanging of the Quakers, served to engraft in their minds the scion of American Protestantism. We believe that a candid investigation of the cause that led to these acts will incline every unprejudiced individual to decide as they did, that it is unsafe to trust fallible men with civil power to enforce any religious observances. Were the men who made their memory odious by participating in these persecutions, men of corrupt minds? Did they belong to a venal age? Were they mere hypocrites? Would not their religious faith, if judged by the Bible standard, compare favorably with any of the sects of these days? We believe no charge of this kind could be sustained. Does not the whole secret lie in the fact that the idea of a union of Church and State had not been eradicated from their minds?—"A. M." in *Kansas Worker*.

### Those Petitions Again.

THE Rev. A. J. Nelson, secretary of the San Francisco District of the American Sabbath Union, feels considerably stirred up because a petition against the Sunday-Rest bill has been introduced into Congress, signed by 31,575 Californians. He says that it "may be true" that there are 30,000 people in California who would sign such a petition, but comforts himself with the belief that there are 100,000 who would sign a petition in favor of the bill. Well, it not only "may be true," but it is true, that a good many more than 30,000 adults in California have protested against the bill; and there are thousands more who will sign it. We don't know how big a list can be rolled up in favor of the bill; but if its friends on this coast proceed according to the rules of the American Sunday Union, and get the autographs of a few prominent men, they will doubtless go before Congress with something like a million petitioners from California, as there are about that many people,—men, women, children, and babies,—in this State.

He says that the canvassers for signatures to these petitions "set forth that the Blair bill was a Roman Catholic movement in the interest of the union of Church and State. Most of these signatures were procured by this false statement. No doubt the saloonists all signed it." There seems to be some strange fatality about this Sunday business, that soon deprives those who work for it of the power to correctly represent a matter. How does Mr. Nelson know how "most of these signatures" were obtained? Was he around with the canvassers? No; he knows nothing whatever about it. His statement is a sample of the reckless assertions that are made by the Sunday-law workers, to cast contempt on an opposition which they cannot meet by argument.

As a matter of fact, we know that the canvassers for the anti-Sunday petition did not "set forth that the Blair bill was a Roman Catholic movement." On the contrary, the AMERICAN SENTINEL has repeatedly pointed out that the Roman Catholics have had little or nothing to do with it, notwithstanding Cardinal Gibbons's letter, by which Mr. Crafts and his fellow-craftsmen have sought to make the country believe that all the Catholics signed their petition. Mr. Nelson has not been in the business long enough to learn the ropes. He does not know that it is the policy of his chief to make the people believe that all the Roman Catholics, and everybody else, are in favor of the Sunday bill. Mr. Crafts will not thank him for disclaiming the Catholics as his fellow-

workers in the movement. It is the Sunday folks themselves who have set forth that the Blair bill met the hearty approbation of 7,200,000 Catholics in this country, including the little children, all of whom they set forth as being twenty-one years of age or more. It is not probable that a single Roman Catholic has signed the petition in favor of the bill, although a few may have done so; but we know that scores of Catholics, priests as well as lay members, have signed the protest to the bill. Would they have signed the protest if the canvassers had been setting forth that the bill is a Roman Catholic measure?

To say that the signatures were obtained by false pretense is to charge the judges, lawyers, doctors, teachers, and other professional men who signed the remonstrance, with being easily duped. Such a charge will not hold, any more than will the implied charge that most of the signers were saloon keepers. We have before mentioned that in one California town of about 7,000 inhabitants, over 1,300 signatures were obtained. We don't believe that any Californian will admit that there is any small town in the State that contained that number of saloon keepers or adult ignoramuses.

When Theodore Tilton was editor of the New York *Independent*, he remarked concerning a snarling contemporary that its bad blood was owing to its poor circulation. We opine that it is something like that with our Sunday-law friends. If they could point to one-fourth of 230,000 actual individual signatures already obtained, they would not feel so bad. If they could only purge themselves of the dishonesty of the act of going before Congress claiming to have 14,174,744 petitioners on the strength of only 407 actual signatures, and could make it appear to be a legitimate transaction, they would regard 230,000 opposers as the merest trifle.

A moment's calculation will show anyone that if for each signature that we have obtained, we should claim as many petitioners as they do, we should have the handsome number of 98,749,680 petitioners in the United States, against the Blair bill, or one and one-half times as many people as there are in the United States! This would give a surplus to use in case of an emergency. When the Sunday Union people, with their knowledge of multiplication, consider the possibilities in 230,000 signatures, no wonder they are troubled. But they need not fear that we shall follow their example.

### A Despotism Law.

EDITOR AMERICAN SENTINEL—*Dear Sir:* The *Mercury* (Manhattan, Kan.), Vol. 5, No. 244, in an editorial, speaks as follows: "In the last quarter of the nineteenth century in this alleged free country, the governor of Vermont has approved the law in regard to the enforcement of prohibition in that State, which reads as follows: 'It shall be the duty of any sheriff or his deputy or any constable to search without warrant any wagon, carriage, cart, sleigh, sled, . . . trunk, box, hand-bag, satchel, bundle, or clothing conveyed or worn along any road or street in the State for intoxicating liquor, if he thinks there is a chance of finding any by so doing.' It is also stipulated that the officer is entitled to one-fourth of the fine imposed. Under this law an officer can walk up to a man, seize his hand-bag, if he has one, or go through his pockets by simply giving as a reason that he wants to ascertain if he has any liquor about him. He can also subject a woman to the same process. You may search the Russian

statutes for edicts, but you will find nothing where the personal liberty of the citizen is so restricted, or where the despotic spirit of tyranny is more completely shown."

We can only expect in the near future, after the passage of the Blair bill or anything similar to it, just as unjust laws in regard to religious matters. People's dwellings and places of business will be ordered searched or watched to ascertain if any labor or play of any sort whatever is done or participated in. Don't understand me to say that some religious legislation is right. Not so! far from it, for such legislation destroys religious freedom, and only begets tyranny and despotism.

S. H. CARNAHAN.

### A Religious Monopoly.

At the present time, a powerful effort is making in this country to again place a religious restriction upon citizenship. The National Reform Association, supported by the Prohibition party in many States, the W. C. T. U., and the most influential religious denominations, propose to secure such an amendment to the United States Constitution as will "place all Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." Their motto is, "Christ the King of Nations, and the Bible the supreme law." They do not expect Christ is coming to rule personally as he ruled the Israelites, but they intend to rule in his stead, thus putting themselves in the place of God. One of their chief organs, the *Christian Nation*, in its issue of February 24, 1886, contained the following:—

"Respect for the Bible means respect for the church, for the preaching of the gospel, and for all the means of grace."

Now this is but a statement of the simple fact; and if this be true, then it follows that if the Bible is ever made the supreme law in this country, then will everybody be forced to show "respect for the church, for the preaching of the gospel, and for all the means of grace." It would not be showing respect for the gospel not to listen to it, therefore people must be compelled to attend church, and be baptized to show "respect for the preaching of the gospel and for all the means of grace." The *Christian Nation* continues:—

"Of course, a Government organized on a basis embracing Christianity, could not, with propriety, intrust those with office who are hostile to its characteristic faith. And none of this class have any right to claim that they shall be equally eligible to office with those who are *bona fide* citizens."

Rev. W. J. Coleman, one of the principal National Reform exponents, in the *Christian Statesman* of November 1, 1883, said: "To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel." That is to say, that the infidel who tells the truth about himself will be disfranchised, while the hypocrite, who pretends to be a Christian, but is not, can be a good citizen. When the leaders in a political monopoly are religious people, members of the church, then, judging from all history, as well as from the inevitable logic of the case, we may look out for a religious monopoly. This is the worst of all monopolies. While other monopolies take away man's civil rights, a religious monopoly takes away the right of conscience, and destroys free moral agency. God holds every person responsible for the exercise of his choice, as a free moral agent. But how can a man choose according to the light of his own reason and conscience, when the civil government has chosen for him and

compelled him to accept its choice? Again, how can God give a person credit for making a good choice, when the fact is he was compelled to do it? A few months ago, some greedy monopolists got a "corner" on wheat, by means of which they took away the civil rights and the property of a good many citizens. We regard this as a great wrong; but what shall we say when Christians begin to combine and petition to Legislatures for a "corner" on religion? Yet this is exactly what they are doing. Within a few weeks nearly seven millions of people have placed their names on a petition asking Congress to pass a stringent National Sunday law, thus compelling every man to observe a religious institution whether he has any religion in his heart or not, and compelling him to accept that particular kind of religion which the National Legislature prescribes, without consulting his own reason or conscience in the matter.

[It is probable that the writer had not had an opportunity to learn the facts about that petition when he wrote this. Seven millions of people have not placed their names to a petition asking Congress to pass a Sunday law, and no such number of individual signatures will ever be secured to any such petition. The number of actual signers to the Sunday-law petition number even now only a few thousands at most. The vast number which was reported was secured by what they call "representative indorsement," and that kind of representation is simply misrepresentation. —ED. SENTINEL.]

The Presbyterian Sunday-school Quarterly, in lesson for November 25, says, "We are free to accept or reject God's service." This is true now, but will not be if Senator Blair's Sunday bill is passed. The same lesson says also that "the power of choice is given each of us, and we alone are responsible for its use."

When church members petition to Congress for a Sunday law, or any other law to compel people to show respect for religion, it is a pitiable acknowledgment that they have a kind of religion which cannot stand competition; or else that they have wandered so far from God that they no longer have his power to aid them in their work, and so they are obliged to petition for civil power to take the place of that they have lost. They are "having a form of godliness, but denying the power thereof," and they want to compel others to do the same.—A. Delos Wescott, in *Weekly Patrol*.

### Un-Christian Methods of Professed Christians.

THE Rev. Dr. Withrow, who is the leading spirit in the Chicago movement to secure Sunday observance by law, was interviewed by a *Tribune* reporter the day before the great meeting in Music Hall, when he said: "I do not believe that the foreigners—so-called—are opposed to a Christian observance of the Sabbath." In that one sentence he showed the animus of the whole thing—it is the "Christian observance of the Sabbath" that they want, and the interests of the church are the great ends kept in view.

He says that he does not believe that foreigners are opposed to a Christian observance of the Sabbath. Neither do we. In fact, we don't know of anybody who is opposed to a Christian observance of the Sabbath. We are not, by any means. But we are decidedly opposed to have unchristian observance of the Sabbath, such as would be secured by a civil Sunday law. A

"Christian observance of the Sabbath" would be, waiving all discussion as to which day is the Sabbath, the observance of the Sabbath by Christians, on purely Christian grounds, namely, the commandment of the Lord. Nobody is opposed to this. Christians may keep Sabbath as strictly as they please, and they may take whichever day they please as the Sabbath, and nobody will object. Nobody could hinder them from so doing, even if they did object.

But when professed Christians attempt to have the State compel all men to observe the Sabbath, no matter what religion they profess, or whether they profess at all, then whatever Christianity there may be in the observance of the day vanishes. There is no Christianity in enforced compliance with any religious custom, no matter how proper that custom may be. We remember reading the remark of an inhabitant of Rhode Island, who, in Puritan days, chanced to stray over the line into Connecticut, and saw a man being whipped for non-attendance at church. It was a new experience to the man who was acquainted only with the true Christian theory of civil government as set forth by Roger Williams, and, settling himself in his saddle, so as to be able to save himself by instant flight, he said to the persecutors: "You serve the Lord as though the devil was in you."

We have often thought of the aptness of that remark, and we cannot help thinking of it when men talk about enforcing the Christian observance of the Sabbath, and of treating as traitors all who do not subscribe to their creed in that respect.

### A Good Protest.

It is most encouraging to see how the people generally are becoming aroused over the subject of religious legislation. It shows that the spirit of the Reformation is not wholly dead yet. There are many who utter manly protests to the spirit which would turn this Government into an adjunct of the Pope of Rome. This matter has become one of the leading questions of the day, as is shown by the prominence given it by the secular press, both editorially and by communications. The following is the latter half of an article in the Fresno (Cal.) *Expositor* of January 17, upon the subject of "The Blair Bills:"—

"Another ground of protest we have to present is that both these bills are unchristian. That is, they are contrary to the teachings of Christ, in whose name and for whose glory they are presented. Jesus never authorized his church to legislate in his name. He never left any credentials behind empowering his followers in any churchly capacity to force his institutions and his doctrines upon the people. We have the commission to his ministers given quite plainly in Matt. 28:19, 20, and elsewhere. They were to teach the nations and baptize. But no one was to be baptized unless he believed, and no one to believe and be baptized unless he saw fit, and no one was to be taught unless he chose; but the Blair scheme proposes to teach people whether they choose or not; they want the power of Government behind them so they can corral the people and teach them whether they will or will not. This is the gospel with a vengeance, indeed. Whether or not they propose to baptize those whom they teach, and make them join the church, the bill does not inform us. Certain it is, however, if they have the right to do the one they have the right to do the rest. "Whosoever will," says Jesus. Rev. 22:17. This is the divine key-note. The apostles caught the spirit of their Master and said, "Knowing therefore the terror of the Lord we persuade men." 2 Cor. 5:11.

Yes, persuade men. And again, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

"Senator Blair's weapon is coercion (tolerably carnal), and is mighty, through the legal arm, to the pulling down of civil and religious liberty."

"We take the stand that Congress has no right to pass a Sunday law. This is legislating in favor of establishing religion and religious institutions. This Congress has no right to do. We do not believe in the divine right of kings and Congresses. Those who are so forward to help the Lord in his own business, would better attend to their own affairs and take a course of lessons in common modesty. Civil government has no more right to pass laws in the interest of Sunday than it has to pass laws in the interest of baptism or psalm singing. Congress has the same right to decree that everybody shall keep Sunday, or Saturday, or Monday, or any other day, as it has to decree that everybody shall be baptized and make a public profession of religion [and no more]. To civil government we say, Hands off religion. Look to the happiness, material prosperity, and moral and social rights of the citizen, and you will fulfill the ends of your existence. As to religion, the United States Senate long ago said: 'Our Constitution recognizes no other power but persuasion for enforcing religious observances.'"

"Roger Williams, banished for his Baptist principles, said: 'The public or the magistrates may decide what is due from men to men, but when they attempt to prescribe a man's duty to God they are out of place, and there can be no safety.' All of this we respectfully commend to Senator Blair and his friends. Would that our words could be transformed into trumpet tones, that the people of this Nation might be aroused to the danger germinating in these bills. This hateful, meddling spirit bears with it the same old ear-marks that attached to ecclesiastical despotism all along the way from Constantine the Great down to and through the twelve centuries of Popish domination, and from Star Chamber times and Salem witchcraft courts on to the end of the chapter. We protest, and repeat, There is danger in the Blair measures, although they are of Protestant birth, and in the tutelage of Protestant ecclesiastics!"

"Friends of civil and religious liberty everywhere, PROTEST! PROTEST!! PROTEST!!!"

"We are not alarmed over a small matter. Every despotism that ever cursed the world began in an innocent way, but the beginning was not the end."

Our correspondent from the Louisville Prohibition Conference says of Rev. Green Clay Smith: "From his address, and also from a private conversation I had with him, I learned that he and many others of the Prohibition party are opposed to the policy they are running into, of favoring civil laws to compel the observance of religious institutions. He, with many others, is heartily in favor of prohibition being carried in connection with good civil government, but does not want the party to set itself up as the advocate of civil law to compel religious observance."

In opening the recent Chicago Sunday-law meeting, Dr. J. L. Withrow said:—

"How many people in Chicago, if it was put to a vote, would vote that there should be no Sabbath? How big a vote could you get on that side of the question? A very small one. Very well, we shall only ask that unnecessary labor shall be stopped on that day, and that places productive of crime and debauchery shall at least be closed one day in the week. What man can afford to refuse us this?"

Surely this is but a little thing. Even the keepers of the places productive of crime and debauchery ought to be willing to divide the time with these men. All they ask for is a monopoly of the Sunday, and they are willing to grant the dive keepers a monopoly of the other six days of the week. Is it not a little thing?

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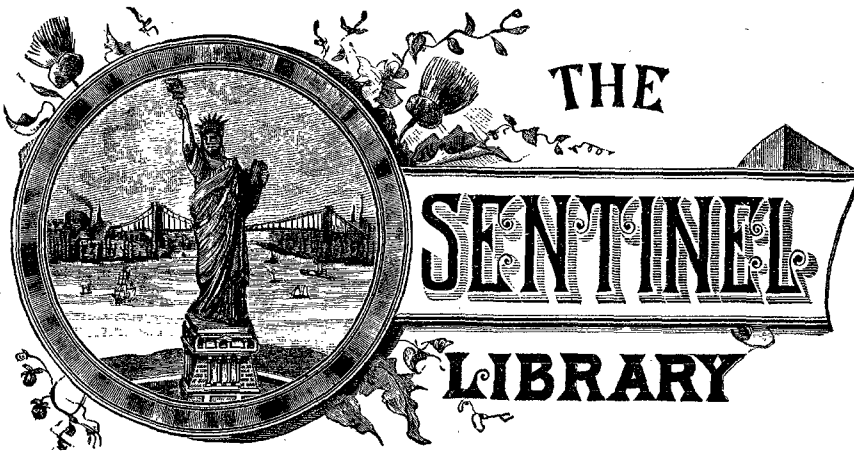
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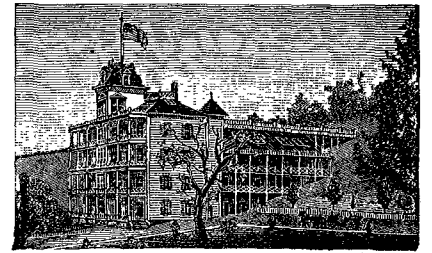
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The SENTINEL will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact. It is well known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a *Religious Amendment* to the Constitution of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be. The object of the AMERICAN SENTINEL will be to *Vindicate the Rights of American Citizens*, which we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

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# The American Sentinel.

OAKLAND, CALIFORNIA, MARCH 27, 1889.

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

At the Sunday-law meeting in Chicago, March 3, under the auspices of the "Sabbath Observance Association," there were 3,000 people present.

THE Chicago Tribune thinks that the Sunday-law agitation in that city at the present time is simply a movement to influence the coming city election, and says: "There will be more confidence in these Sunday-closing meetings when they are held in some other month than March." The people who are in the movement, however, are very sanguine, and expect large and definite results.

THE Rev. Green Clay Smith gave the address of welcome at the Prohibition Council in Louisville, Ky., February 13, and said, among other good things: "The Sabbath-day and its observance has been agitated. Many want a statute in favor of Sunday. I think Sunday observance ought to be left to the churches, and not be touched by the civil government." We think so, too, but our friends of the American Sunday Union accuse us of pandering to saloon men, etc. Will they also accuse Rev. Green Clay Smith, Prohibition candidate for President in 1876, and still a prominent leader in the Prohibition party, of being in sympathy with the saloons? It will not be long before candid people will see that Sunday legislation has no connection whatever with temperance, and that a man may be a temperance man, a Christian, and a loyal American citizen, and still be opposed to Sunday laws.

At the recent Sunday-law meeting in Chicago, the president of the Jesuit College, who was one of the speakers, said:—

"This movement has the approval of all Catholics, and for Catholics there is one other consideration—keeping the day holy—is prescribed as a matter of strict obligation. There is to be a cessation of all labor as performed on week days, and it shall be a sober day, and be made notable by the closing of tippling-houses and dram-shops. The church claims the right to make it a holy day, and no man shall say nay."—From Report in Chicago Tribune, March 4.

That shows what kind of a "civil Sunday" they want. Yet in that very meeting it was claimed that their movement was "a movement for the working classes." So it is, a movement to compel them to stop work on Sunday, whether they want to or not.

If Cardinal Gibbons was sincere when he uttered the words quoted in the following paragraph, and if they mean what they appear to on their face, the National Reformers would do well to take some lessons of him. They are from a recent speech in Philadelphia, at the anniversary dinner of the Catholic Club, which was reported in the Catholic Mirror of February 16:—

"For my part, and I say it boldly, I much prefer the system which obtains in our country, where the Church is sustained by the voluntary contributions of the faithful, as contrasted with the customs which prevail in portions of Catholic Europe, where the Church is supported at the expense of the Government. The Church has to pay often very dearly for this support that is given to her by the State. It is but a very feeble and inadequate compensation for the wholesale confiscation of her property. Moreover, the ministers of religion are deprived of the liberty and the exercise of their exalted functions, and exposed to many annoyances to which, thanks be to God, we are utter strangers in this country.

"I hope the day will never come when we will be obliged to call upon the State to build our churches; for if they build our churches they may dictate to us what doctrine we are to preach or what we are not to preach."

THE following is our correspondent's summing up of the Louisville Prohibition Council: "Taking the convention from first to last, it could be said to be little besides a heated discussion of woman suffrage. So much did it appear so that one gentleman said in convention that he had felt tempted to present a resolution in favor of prohibition, but was afraid it would not pass, or would be ignored because of the intense interest and excitement over the woman suffrage question." It seems that the Prohibitionists are not doing anything just yet in the way of temperance; they are getting a good ready, and by and by they intend to astonish the country. We have known people who expended all their strength getting ready to do a work, and so never accomplished anything. We think it will be so in this case.

## Is It Treason?

THE Rev. J. Boring Gold said in his speech at the great Chicago Sunday meeting, March 3:—

"It should be understood first and last that this is America, not Europe, and the laws say expressly that no work, save that of necessity and charity, shall be performed on the Sabbath. The man who does not subscribe to the doctrine of Sabbath observance is a traitor to his country, and should be treated as such."

Bold words! Let Americans who love liberty, and who know what true patriotism is, make a note of them. "The man who does not subscribe to Sabbath observance is a traitor, and should be treated as such." By Sabbath observance he means Sunday observance, of course. Now mark the heartless tyranny that is deliberately advocated by this Sunday partisan. A man may be a strict observer of the seventh day, and thus a subscriber to Sabbath observance as he finds it enjoined in the sacred Scriptures; he may have given years of his life, and may have shed his blood, in defense of his country; he may be a tax-payer, and a quiet, hard-working, law-abiding citizen; but if he doesn't bow the knee to the "venerable day of the sun," he must be treated as a traitor. Such a position is simply abominable, and cannot be denounced in too strong terms. It shows that when the State takes religious institutions under its protection, it will not lack for inquisitors.

We do not know the gentleman who made that speech, but we should not be at all surprised if he had never seen this country when many loyal, native-born Americans, whom he denounces as traitors, were periling their lives for the country. We think it is high time for American people to begin to wake up to what is going on.

## Annual Meeting.

NOTICE is hereby given that the annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held Wednesday, April 3, 1889, at half-past seven o'clock p. m., at the house of worship of said society, S. E. corner Twelfth and Brush Streets, in the city of Oakland, Cal. The object of the meeting is the election of a Board of five Trustees, and the transaction of such other business as may be presented. W. N. GLENN, Sec.

Oakland, March 20, 1889.

## Western Bureau of Press Clippings.

THE papers that each day pass through the hands of the Western Bureau of Press Clippings represent a subscription cost of \$5,000 per annum. For a nominal price anyone can have the benefit of this immense list and have such items as may be published that are designated as of interest. The list comprises the leading scientific, literary, professional, trade class, and newspapers of the country. Address, Frank A. Burrelle, manager, suite 13 Times Building, Chicago, stating what you are particularly interested in, and they will give a practical illustration of how they can serve you, and give full details.

## The Sentinel Library.

THE above is the title of a semi-monthly publication issued by the Pacific Press Publishing Co., and treating upon the various phases of the National Reform Movement, the Union of Church and State, and Civil and Religious Liberty. The Sentinel Library is regularly entered at the post-office as second-class matter, so that news agents can remain it at the regular pound rates. Each number will contain a telling treatise upon some branch or phase of the work. The Library will be uniform in size (page about 5x7½ inches), each number containing from 8 to 56 pages or more. Subscription price, 25 numbers, 75 cents per year, post-paid. Single numbers at the rate of one cent for each 8 pages, post-paid.

The first four numbers are now ready. No. 1, entitled "The National Reform Constitution," gives a view of our Constitution as it will appear when amended to conform to the views of National Reformers; 24 pages, price three cents, post-paid. No. 2, entitled "Religious Liberty," contains Senator Robert H. Crockett's famous speech before the Arkansas Legislature, 8 pages, price one cent, post-paid. No. 3 is entitled "The Evils of Religious Legislation," 8 pages, price one cent, post-paid. No. 4 contains "The Blair Sunday-Rest Bill," 56 pages, price seven cents, post-paid. No. 5 will contain "The Blair Educational Amendment Bill," with comments showing the tendency which the passage of this bill will have toward the establishment of a national religion. Orders for single numbers, or subscriptions for the year, should be addressed to Pacific Press Publishing Co., Twelfth and Castro Streets, Oakland, Cal., or 43 Bond Street, New York City.

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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

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THE Woman's Christian Temperance department of the *Weekly Signal*, Otsego, Mich., in giving practical directions from Mrs. Bateham in regard to the Sunday-law petitions, says: "Signatures are most valuable, but indorsements count up fastest." Yes; that is true, as the indorsement of 240 can be made to "count up" 240,000, and the indorsement of one can be made to "count up" 7,200,000, and when 407 individual signatures "count up" 14,174,744, it is certain that that kind of petitions counts up faster than individual signatures. Yes, by all means, work for indorsements rather than individual signatures, for they count up much faster.

DR. T. L. CUYLER wrote lately to the *New York Voice* these words of sound sense:—

"While I applaud the zeal and honor, the sturdy convictions of my temperance brethren in the third party, I cannot ally myself with you, for three very strong reasons: 1. Long observation has taught me that wherever and whenever Prohibition has been successfully enacted, it has not been by a separate, distinct temperance party. 2. I am conscientiously opposed to your proposal to burden woman with the trust, duties, and responsibilities of the ballot and of civil office. 3. As the president of a non-partisan society for the promotion of both total abstinence and the suppression of the liquor traffic, I do not feel at liberty to identify myself with any partisan organization."

THE *Capital Commonwealth* (Topeka, Kansas) prints the Blair Educational Amendment, and makes some very judicious comments thereon. Following are the first and last paragraphs of its comment, which we believe all our readers will say are eminently sensible:—

"Without considering the first question which a lawyer would ask about the construction of these four sections—how it would be possible to prevent the establishment of a religion and at the same time require the establishment and maintenance of a system of common schools in which a religion shall be taught—the great question of the people is, Shall we have a national religion?"

"It will not do. Religion is sacred to its professors; but let them enjoy what they desire in this matter, and employ teachers of good character in the public schools; then public morality will not suffer, and the people will take care of the principles of the Christian religion. There must not be a national religion in this country."

## The Columbus Sunday Convention.

THERE was held at Columbus, Ohio, February 21 and 22, what was called the Ohio Inter-denominational Sabbath Convention, held in the interests of Sunday legislation, and was supposed to represent all the denominations in the State. About fifty ministers were present.

The convention was addressed by Dr. Anderson, of Denison University; Sylvester F. Scovel, President of the Wooster University and Vice-President of the National Reform Association; Hon. Thomas McDougall, of Cincinnati; Dr. J. W. Hott, editor of the *Religious Telescope*, Dayton, Ohio; Dr. G. W. Lasher, editor of the *Western Christian Advocate*, Cincinnati; Dr. Wilbur F. Crafts, and Dr. Washington Gladden.

Dr. Anderson spoke on the subject of the scriptural doctrine of the Sabbath and its observance. His argument was wholly to prove Sunday a divine institution, applying to Sunday all those scriptures which speak of the Sabbath, quoting the fourth commandment, which commands the observance of the seventh day, as authority for keeping the first day of the week. He applied to Sunday the passage in the second chapter of Genesis, which says that God rested on the seventh day from his work which he had made. The purpose of his speech, of course, was to prove the Sabbath to be a divine institution; but it is difficult to see how anyone can prove Sunday observance by passages of Scripture that speak of nothing else but the seventh day. And even granting that that could be proved consistently, still the query is, What place could that have in civil statutes, unless the object be to enforce by civil power the observance of religious institutions?

It is deception for any advocate of Sunday laws to plead that they require the observance of that day only as a civil institution. If they have in view the observance of the day only as a civil institution, why do they always trace it to divine source, support it by Scripture, and advocate its observance as a duty to God? Their arguments from beginning to end show that the real object of the Sunday-law movement is to control the civil power for religious purposes. No man ever yet argued three minutes in favor of a civil Sabbath, without his argument showing it to be religious. That is all that it is, and all that it ever can be made. And any civil law for the enforcement of the Sabbath is only for the enforcement of religious observance, and opens the way for the enforcement of any other religious observances which the church may choose. It is but the first step to an endless line of religious legislation, all in the interest of the church.

Dr. Scovel's subject was our Sunday laws. He, being a National Reformer, and believing the State to be a moral person, of course put Sunday

laws at once upon a moral basis, and argued in favor of the enactment of laws by the State, to apply to the moral nature of the individual, and that such laws have a tendency to make men better, purer, and worship also purer. He declared the only thing that tends to complicate the question at all is the question that grows out of the plea of individual liberty,—liberty of conscience. But the way he met this plea and avoided any complication was by quoting from Blackstone, John Ruskin, and others in favor of Sunday laws, and asserting that such laws must be right, and the State has a right to enact such laws, and if it has a right to enact it has a right to enforce them, and such laws when enacted and enforced are simply laws protecting the majority.

Dr. Hott spoke on the Sunday newspaper. The same objections were presented by him that generally are by others in this line against the Sunday newspaper—that it keeps people away from church, and church members will read it, etc. The substance of it all was, that all business on Sunday that is not necessary is wrong. The Sunday newspaper is not necessary, therefore it is wrong.

Dr. Lasher spoke on the Sabbath and the working classes, saying that the Scripture describes the Sabbath as a day of rest, not of worship, worship being the result of rest, and that to the working classes Sunday is a very important institution, necessary to their health and prosperity, a proper observance of which places them in a better position to do efficient service, etc.

Dr. Gladden spoke on the authority of the civil Sabbath, saying that the Sabbath is literally a day or sign of rest; and the civil Sabbath is that day or sign of rest designated or recognized by the laws of the State,—the laws of the United States, and of all the States in the Union; and the laws of all Christian countries recognize the first day of the week as the day of rest, and make certain provisions with respect to it. The day thus received by law is the civil Sabbath. He then traced the Sunday legislation to Constantine, referring to his edict as the first Sunday law. But Constantine's Sunday law was only an ecclesiastical thing, or perhaps civil-ecclesiastical. It was made to please the bishops, and the day was ordered to be observed because it was a church day, just as Friday was also. So that, in fact, whatever way it be looked at, wherever it be traced, and by whatever means, there is no such thing as a civil Sunday law: it is ecclesiastical wholly; and if it be a Sabbath law it is religious.

Dr. Crafts attempted to comment on the words of Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," to show how that which pertains to God shall be rendered to Cæsar, saying that "if the ten commandments be divided into two tables,—the

duties to God and the duties to man,—it would have to be divided at the word 'holy' in the first sentence of the fourth commandment, because the next sentence says, 'Six days shalt thou labor,' and there are laws in the United States on the subject of labor. And secondly, another clause of the commandment refers to the stranger within thy gates; and the United States has laws about aliens; and this makes that part of the commandment to consist of duty toward man, and that, therefore, civil government may legislate upon it." But this makes the commandment speak to the Nation instead of the individual, and entitles the Nation to compel men to render obedience to God, and virtually demands of men that they render to the civil government what belongs to God, and makes Christ contradict himself. Next he declared that man has re-enacted six of the commandments. It is not to be wondered at that this statement should be made by Mr. Crafts in this connection, because if it be right for man in the form of civil government to exact of men what belongs to God, then the government usurps the place and the authority of God; and having so done, it becomes necessary, of course, to re-enact such commandments as the government may deem necessary to its work. This is all perfectly consonant with the whole system of things that is represented in the Sunday-law movement, and which Dr. Crafts is seeking to establish here, that is, human government in the place of the Government of God. But so long as the Lord shall remain supreme, so long it will remain unlawful for civil government to exact of men that which pertains to God; and so long it will be blasphemous usurpation for any Government or any society of men to attempt to re-enact any of the commandments of God. It shows a deplorable estimate of the institutions and Government of the Lord when men professing to be ministers of the gospel will talk about any of God's statutes being re-enacted by anybody in any way.

There was a committee appointed on organization; and one of the recommendations of the committee was that the society should be called "The Christian Sabbath Association of the State of Ohio." Another was that the object of the association should be "to promote in every legitimate way the observance by all classes of people of the Lord's day in accordance with its import as defined by Christ in Mark 2:27." When this was read, the Rev. Mr. Jefferson, of Cincinnati, objected to the name, and proposed to substitute "The Sunday Association of the State of Ohio," and asked that the reference to Mark 2:27 be stricken out of the recommendation entirely. The reason which he gave for these changes was that in the words of Christ in Mark 2:27 there was no reference whatever to Sunday or the first day of the week, but that Christ was referring to the Sabbath of Mosaic institution, which had been abolished. After a good deal of discussion Dr. Crafts suggested that the name be "The Ohio Sabbath Association;" and with reference to striking out the text Mark 2:27 he said: "As the people are not given to having their Bibles at hand, and not everybody is familiar with that term, it would be better to stop with the term Lord's day, as everybody knows what that means." For himself he supposed the text Mark 2:27 was "the Sabbath was made for man." But he was not quite sure. Dr. Crafts's suggestions were accepted, and the association was called "The Ohio Sabbath Association," and the reference to

Mark 2:27 was stricken out. A secretary was appointed for each county in the State.

Next came the report of the Committee on Resolutions. These excited considerable discussion, especially one proposing to indorse the movement in favor of a Saturday half-holiday for workingmen. Dr. Lasher said: "I do not see why they should say anything about the Saturday half-holiday. I have not as much interest for the laboring man on the six days as I have on the Sabbath-day; so I move that we strike out that part of the resolution." Another said the Saturday half-holiday had a good deal to do with the Sabbath question. Dr. Crafts said there could be no objection to it, and this resolution was only to commend. Dr. Lasher replied: "I know it is only commendatory, but it is a question with me whether it is best to commend." When the question came to a vote it was defeated by twenty-four to seventeen.

Another resolution rejoiced in the growth of the literature for the defense of the Sabbath, and urged its increased circulation, especially the new series of documents issued by the American Sunday Union. This gave an opportunity for Dr. Crafts to urge them to call for the hearing on the Sunday question before the Committee on Education and Labor, telling all to write to the representatives now instead of to the senators, because the senators had been overwhelmed with orders, so that they could not fill them. Another resolution indorsed heartily the petition to Congress for the passage of the Sunday-Rest bill, asking immediate effort for the multiplication of signatures, and resolved that the President of this convention be authorized to sign the petition for the whole of the members. This resolution, of course, was adopted.

Next came a paper by Rev. James Brand, on the subject, "To What Extent Are the Christians Responsible for Sabbath Desecration?" He cited, as in the case of the Elgin, Ill., convention, the fact that Christians buy Sunday papers, and do business on Sunday, and live carelessly in many things. And when it came to the discussion of the paper, one gentleman said he would like to find out by what means he could get the churchmembers to attend church, especially the railroad men. Another, in answering this, said he thought the reason why they had gotten into this difficulty was because the church has got away from the fourth commandment. At this the Rev. Mr. Jefferson, of Cincinnati, said he did not believe in the perpetuity of the ten commandments, but abided by the teachings of Christ, and that there was "no commandment to-day requiring the Sabbath to be kept."

Here he was interrupted by one, who said that "Christ came not to destroy, but to fulfill." Mr. Jefferson replied: "That is all right; and he did fulfill it. And, therefore, it no more remains to be fulfilled, because he fulfilled it once for all, and it is gone." He said he was in favor of the object for which the convention was called together, but he was opposed to the use of the term "the Sabbath-day" in the sense in which they were using it there. This created a great stir; about a half dozen members were on their feet at once, and several of them talking at once. Somebody cried, "Put him out!" The tumult finally subsided without any violence being done.

The convention closed with the speech by Dr. Crafts on the subject of "The Sabbath from a Patriotic Standpoint." It is the same speech, only with slight variations, that he delivered at

Washington City, Chicago, and to the Knights of Labor at Indianapolis. He referred to the counter petitions that are being circulated against the Blair Sunday bill, and said that those who were securing those petitions sometimes take tables in the streets upon which to write, and then bring up every gambler and harlot that they can find to sign the petition. We have had considerable to do with getting signatures to that counter-petition, and we know a good many others who have also, and we do not know of any such characters as these that have signed it, nor do we know of anyone who does know, unless it be Dr. Crafts. His acquaintance with that kind of characters may be sufficiently broad to justify him in making the statement. As for us, we know nothing about either the characters or the fact. In answer to the argument that is made that the Blair Sunday bill is unconstitutional, he affirmed that it is constitutional, because the Constitution itself embodies a Sunday law. He referred to that part of the United States Constitution which provides that the President shall have ten days (Sunday excepted) in which to sign a bill, or to keep it without signing it, and then exclaimed: "What is that but a Sunday law? That is the acorn."

Hon. Mr. McDougall's speech opened up a scene that was not on the bills, although it was the best speech in the whole convention. It was as follows:—

"Being in full sympathy with every well-directed and reasonable movement for a better observance of the civil Sabbath and a belief in the Christian Sabbath, I respond to your call on me to speak. In 1880 the laws of Ohio for the protection of the Sabbath imposed as the highest fine the sum of five dollars. To-day the legislation is as stringent as in any State in this Union. If the Sabbath is not observed as you desire it, it is not the fault of legislation. No additional legislation is needed to secure what you desire. What then is needed? The solution of this problem is deeper than legislation. Legislation does not change character, and its fiat will not bring the millennium. In this State we had a population in 1880 of about 3,200,000. Of that number not quite one-fourth is to be found in all of our cities having a population of 10,000 and over. So that we have an orderly civil Sabbath in at least four-fifths of the State. The evils existing and complained of are in our large cities, whose number may be counted on your ten fingers. How is existing law to be enforced in them. Their welfare is the problem of the statesman and the Christian. We have said legislation which has a limited mission for good in securing social order does not change character, and we may add, Its enforcement depends on the public sentiment behind it. Any law on this subject which depends for its enforcement on a resort to a jury, in the existing state of public sentiment in our large cities, must be of necessity a failure under any fair system of selecting a jury which represents the community from which it is drawn; from our experience in Cincinnati, we affirm you cannot convict for selling liquor on Sunday. Just as an Ashtabula jury of members of the church would refuse in the days of the fugitive slave law to convict a citizen of that place of crime for feeding and clothing, at the command of Christ, a slave, fleeing for freedom to Canada. What then is to be done? Seek the highest good attainable. The redemption of the masses in our large cities and their elevation to a better observance of law is to be sought through the gospel of Jesus Christ."

"Ministering in his name, go to their homes, seek their welfare, educate them by the power and teaching of Jesus Christ, and there will come to you that reform you seek. They are waiting for this service, this education. Not in conventions; not in resolutions; not in the fiat of legislation,

but give your time, money, prayer, and service to carrying to the homes of the toiling masses the beneficent gospel, and you will elevate and reform, as nothing else can or will, those whom you now regard as the enemies of the Sabbath. I am opposed to the social ostracism that too often accompanies movements of certain kinds of reform. Bitterness never wins any man, never secures reform. The saloon keeper is not a criminal, nor the liquor business a crime. Tens of thousands of the best people of our land, men of wealth and character, many of them belonging to our churches, use liquor, and do not regard its purchase or use a crime or a sin. The co-operation of these men is essential to the enforcement of law.

"Tens of thousands of the working people in our large cities live in homes of one and two rooms. Whole families cook, eat, wash, sleep in such rooms. They toil from early morning till late in the evening. What are you to do with them? They are citizens; they are elements of the problem. Unless you can reach, educate, reform those masses, how are you to secure in our large cities a more orderly Sunday? Are we in a position to sit in judgment on them? How do we observe the day? How many of us do the very things on Sabbath we are here condemning in others? What about the use of liquors in the houses of many church people, traveling on railroads on Sunday, etc. Let us learn that this is an intensely practical question, presenting questions for our consideration difficult to solve, and which no legislation can solve. The roots of the evils are deeper; they need the gospel of Christ as the power to give us what we desire. Abandon agitation and service for the unattainable and consecrate your time, money, prayers, and service to carrying to those for whom Christ died, his gospel of love and his ministry of service. Thus only may we successfully secure to our cities and its needy masses the blessings of a well-ordered Sabbath, the foretaste of the eternal Sabbath."

In the next meeting after this speech was made a motion was made "that this convention is not in accord with Mr. McDougall's speech, and utterly repudiates it." The motion was carried unanimously and without debate. But this was not the end of the story; a self-appointed "committee of five hundred" in Cincinnati had already made arrangements for a meeting to be held in that city, Saturday night, February 23, and had invited Mr. McDougall to speak there. But after they learned in Cincinnati what Mr. McDougall had said in Columbus, the managers of the Cincinnati meeting waited upon him and asked him if the speech that he made at Columbus embodied the sentiments he expected to express in Cincinnati. And when he answered that it did, that those were his views and the ones that he proposed to advocate, he was requested not to come to the meeting, "as discord might be created by it." Mr. McDougall replied that he was not in the habit of going where he was not wanted; and consequently, he who had been advertised as "the speaker of the evening" was conspicuous by his absence, at the request of the managers of the Sunday-law meeting, because the speech that he would have made insisted upon the power of the gospel of Jesus Christ as the only effective means of securing religious observances, and because he told the political preachers that this was the best thing that they can engage in to make their work successful. Let it be understood, therefore, in all future references, that the Ohio Sabbath Association "utterly repudiates" the use of the gospel of Jesus as a means of securing the proper observance of the Sabbath. If the convention had repudiated the *sentence* in Mr. McDougall's speech, which spoke of the liquor business not being a crime and the saloon keeper not being a criminal,

no objection could be made, although it is true in Ohio. But this they did not do. They "utterly repudiated" the whole speech.

In fact, this is the proper thing to do if they are going to keep on in the line in which they have started, because if they can make people righteous by legislation they do not need the gospel. And, on the other hand, the Saviour is not a politician, and does not intend that his work shall be done in a political way. More than this, the leading Sunday-law workers confess that there is no commandment of Christ for keeping Sunday; and, therefore, it is an appropriate thing for those Sunday-law workers of Ohio to repudiate any effort to secure Sunday keeping by setting forth the word of Christ. Yet we cannot help wondering whether it would not have been a good deal better for this convention to adopt Mr. McDougall's suggestion, and repudiate their political action and their political scheming, rather than the preaching of the gospel and the means which Christ has employed for making men religious. But whatever they should have done, the fact is that the thing they *did* do was to declare by unanimous vote that that convention "utterly repudiates" Mr. McDougall's speech; and "the committee of five hundred" of Cincinnati indorsed the action by repudiating both Mr. McDougall and his speech.

The gospel of Christ does not consort well with political scheming; and suggestions to preach the gospel and to work by gospel methods and means are not palatable to political preachers.

A. T. J.

#### Questions on the Blair Bills.

EDITOR SENTINEL: I understand that you take the position that Senator Blair's Educational bill is in reality a bill for the "establishment of a national religion."

But I understand that the claim has been made, and on good authority, that the bill was introduced for the primary purpose of preventing a condition of things threatened by the recent attempt of the Catholics to gain control of the public schools of Boston and vicinity.

Do you not think that the lack of educational facilities in some States of the South had also much to do with the proposed legislation on that question?

Do not the prohibitions relative to institutions, corporations, or persons giving instruction or training "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," prevent the possibility of the bill under consideration ever favoring the Catholic Church in teaching their peculiar doctrines in the public schools?

With such provisions incorporated into the United States Constitution, could not our general Government prevent under all circumstances the promulgation of Catholic views in communities where the Catholics were in the majority, as in California?

Do you not think that section 1 of the Educational bill will aid in carrying out the spirit of the first amendment to the United States Constitution?

Would not your objection to the bill be removed if the expression, "the principles of the Christian religion," in section 2, were omitted?

In your quotation from the Blair Sunday-Rest bill, in the article, "Provisions of the Sunday-Rest Bill," in the SENTINEL of February 20, do you not make two omissions of a very important part of the bill, viz., "to the disturbance of others"? Are not your arguments on the "absolute" requirements of the law for the Territories, based on such omissions? When you represent the bill as "obliging everybody to rest on Sunday" in the

Territories, do you not convey an incorrect idea of its requirements?

I notice the bill is given in full in the report of the hearing of the Sunday-Rest bill. A large number of the reports have been printed by order of the Senate, and the readers of the SENTINEL in the several States can be supplied by addressing their respective senators. A full account of all that was said and done on the occasion of the hearing is given. The report is official and worthy of consideration by all candid investigators.

Yours truly, L. T. NICOLA.

To these questions we reply as follows: We have taught that the Blair Educational Amendment should properly be entitled, "An amendment providing for the establishment of a national religion," and we teach so still. The correctness of this teaching has been demonstrated by plain arguments.

We should be pleased to have our friend cite the "good authority" for the claim that the amendment is for the purpose of preventing the Catholics from getting control of the schools. But that is immaterial. It is of very little importance why the amendment was proposed; all that concerns us is the effect that it would have if it should ever become a part of the Constitution, and that we can ascertain from the wording of it, regardless of any claim that may be made for it. It has been demonstrated that the practical effect of the amendment would be to give the Roman Catholics virtual control of the public schools in many States, and, in fact, in the whole country. Thus:—

The second section provides that none of the doctrines, tenets, observances, etc., peculiar to any sect shall ever be taught in the public schools. But at the same time it stipulates that the principles of the Christian religion shall be taught. Now there are some things that one denomination regards as vital principles of the Christian religion, that other sects ignore; the teaching of these the proposed amendment prohibits. It is obvious, therefore, that only those principles are contemplated which are common to all; and what these are can be determined only by a general church congress. But in such a congress the Roman Catholics, being stronger than any other sect, would hold the balance of power, and with their long experience in political wire pulling would have but little difficulty in running the convention to suit themselves. But even after such a convention each State would attend to its own educational affairs, and in those States where the Roman Catholics are in a majority, they would teach their religion.

But our friend misapprehends the position of the AMERICAN SENTINEL if he thinks that our opposition to the proposed amendment is solely on the ground that it may throw the schools into the hands of the Roman Catholics. We are utterly opposed to the Government's teaching religion of any kind whatever, or to any degree. If the Catholics were barred out entirely, and no principles were to be taught except those which are held in common by the Protestant sects, we should be as much opposed to it as we are now, or as we would be if it proposed to give the Catholics sole control. We go farther, and say that we should oppose the amendment even if it provided that each State should see that its schools taught only the religious principles we hold to be vital. Our conception of the gospel is something entirely different from what that would be. We cannot imagine that the Saviour, who would not remain in a country when its inhabitants re-

quested him to leave, would take pleasure in seeing his gospel forced upon people who reject it in their hearts. Nothing could so surely bring the gospel of Christ into disrepute as the teaching of it to all, by the State. People who might be reached by persuasion, would be repelled by force.

The lack of educational facilities in the South had nothing to do with the proposed amendment. The Blair Educational bill, which has already passed the Senate, and which provides for the distribution of \$77,000,000 among the States, doubtless had that in view; but even that, if it should pass both Houses of Congress, would never be any help to the South. If that should pass, and the amendment should be adopted, the National Reform people would simply have \$77,000,000 at their disposal with which to teach religion in the public schools.

Section 1 of the Educational Amendment is nullified by section 2. The first section says that no State shall make any law respecting an establishment of religion, and section 2 demands that each State shall set itself to teach religion. The State doesn't need to make a law respecting an establishment of religion, when it is itself an establishment of religion—a machine for teaching it. If the amendment prohibited the teaching of any form of religion in the public schools, leaving all denominations free as they are now, to teach at their own expense whatever doctrines they choose to, we certainly should have no objection to it. But if the clause relative to the teaching of "virtue, morality, and the principles of the Christian religion," were omitted from the proposed amendment, there would be nothing left. Senator Blair made his principal plea before the senate on that clause. He seemed to regard that as the main feature of the whole thing.

Now as to the Sunday-Rest bill. That bill has been printed in the SENTINEL no less than four times, so that it is not our fault if every reader of the SENTINEL does not understand it. We commented on the bill as it is, and also on the bill as the National Sunday Union wish to have it modified. There is no doubt that if the bill should pass it would be amended according to their wishes, since it is their bill. For our part, it makes no difference which form is adopted. The original form says that no work shall be done on Sunday "to the disturbance of others." But it would astonish one who has had no experience, to see how easily some people can be disturbed on Sunday. The reports of the Sunday-law cases in Arkansas show that nearly every man who was prosecuted for working on Sunday was working in so retired a place, and so quietly, that nobody could have found it out without taking special pains; yet people were greatly "disturbed" by it. We have seen people very much "disturbed" because they knew that some other people were working at a noiseless occupation in the privacy of their own rooms. A law providing for the punishment of anyone who does any work on Sunday "to the disturbance of others," would open the flood-gates of religious bigotry and persecution. As to the amended bill, which provides that no work shall be done on Sunday "in public," nothing more need be said.

We did not incorrectly represent the bill when we represented it as "obliging everybody to rest on Sunday," as the bill itself will show. The bill, as drafted by Senator Blair, says that "no person or corporation, or the agent, servant, or employee of any person or corporation, shall perform or authorize to be performed any secular work, labor,

or business" on the first day of the week. We should be pleased to have our friend, or anyone else, name some people that are not included in those terms. If the bill is not "absolute" in its requirements for rest, to the full extent of its jurisdiction, we do not know how language could be framed to make it any more so.

We sincerely hope that "all candid investigators" have the report of the hearing on the Sunday-Rest bill. If they have been hitherto in favor of the bill, the reckless determination on the part of the workers for the bill, to gain their ends, no matter at what cost to others, and the false and contradictory position taken, will suffice to convince them that the whole thing is an iniquitous scheme.

We are not infallible, and are as liable as others to make mistakes; but if we may always be as correctly represented as the Blair Sunday-Rest bill and its advocates have been in the AMERICAN SENTINEL, we shall be satisfied.

E. J. W.

### Sunday and the Catholic Church.

WHEN the announcement of the Columbus Sunday Convention was made, the following notice of it was given by the *Catholic Columbian* of that city:—

"A meeting of all denominations in Ohio is called to be held at Columbus, February 20 and 21, to consider the advisability of a thorough organization 'in the interest of a better observance of the Christian Sabbath.'"

"We Catholics are always in favor of that day being kept sacredly and strictly, though without the gloomy countenance or the ashes of woe; yet the first thing the members of this convention ought to do would seem to us to be to show any scriptural command whatsoever to observe the 'Christian Sabbath.'"

"There is authority for the change from the Sabbath to Sunday—ample authority; but it is the authority of the Catholic Church, the only one reaching back to the time of Christ. Fallible churches could make no such a change."

That shows what there is in the indorsement of the Sunday bill by Cardinal Gibbons; it is as a tribute paid by Protestants to the authority of the Catholic Church, that Cardinal Gibbons indorsed it, as it is also of all the Catholics who do indorse it. In his letter to Dr. Crafts in which he indorsed the Blair Sunday bill, Cardinal Gibbons cited the plenary council of Baltimore as authority for keeping Sunday. The Roman Church recognizes no other authority for keeping Sunday than the authority of that church. And whenever they indorse the Protestant movement to obtain a law for the enforcement of Sunday observance, they know it is a tribute paid by Protestants to the authority of the Catholic Church. And when the Protestants get a law by the help, as they themselves say, of all the Catholics in this country, that will not be the end of the matter; the Catholic Church will see that the Protestants pay the tribute which Catholics say is due to that church.

To those so-called Protestants who are so anxious to make religion a subject of legislation, it now appears a very pleasant thing to secure the alliance of the Papacy. But when they shall have accomplished the feat, and find themselves in the midst of a continuous whirl of political strife and contention with the Papacy, not alone for supremacy, but for *existence*—then they will find it not nearly so pleasant as it now appears to their vision, blinded by the lust for illegitimate power.

And when they find themselves compelled to pay more than they bargained to, they will have but themselves to blame; for when they make religion a subject of legislation, they therein confess that it is justly subject to the rule of majorities. And then, if the Romish Church secures the majority, and compels the Protestants to conform to Catholic forms and ordinances, the Protestants cannot justly complain. For our part we want no rules of majorities in religious observances, either Protestant or Catholic.

A. T. J.

### Sunday in the Army.

ABOUT this time, as the almanacs say, look out for a jubilee among National Reformers, the members of the American Sunday Union, etc. The reason for this prediction is found in the following special dispatch from Washington, to the San Francisco *Examiner* of March 16:—

"Secretary Proctor is an advocate of the Sunday-Rest law, as will soon be demonstrated by the appearance of an order from the War Department abolishing the Sunday dress parades at all army posts throughout the country.

"This subject has been agitated in the annual reports of army officials for years, but none of Mr. Proctor's predecessors have seen fit to direct the change. General Sheridan was opposed to the abolition, which probably accounts for nothing having been done in late years.

"The present Commanding General, however, believes that only absolutely necessary work should be done in the army on Sunday, and has strongly indorsed a recent report of the Inspector-General of the army recommending the abolition of the dress parade and all other unnecessary work on the Sabbath.

"Those papers are now before Secretary Proctor, and, although he has not yet acted, he has remarked his hearty approval of the proposition."

Thus the "workingman" is gradually getting his rights. The Sunday law is declared to be absolutely necessary in order that laboring men may have an opportunity to improve their minds. One clause specifies the very thing which the Secretary of War is said to be about to do, and probably in nothing else could the fallacy of Sunday-law argument be more plainly demonstrated. If there is anybody who has an opportunity to improve his mind if he chooses to, it is the soldier in time of peace. There cannot be the excuse in his case that he is overworked. Neither can a violated conscience be urged as making a Sunday law necessary; for (1) the instances are exceedingly rare in which a soldier cares anything more for Sunday than for any other day; and (2) in such instances he can easily make arrangement so that he will not have to work on Sunday. We know a man who was converted while in the regular army, and became convinced that the seventh day of the week is the Sabbath. He was conscientious, and during the sixteen months that remained of his term of service, he was able to rest on the seventh day. If this could be done, surely it could be done in the case of one who wished to keep Sunday.

The desire for a Sunday law, so far as the army is concerned, is not because of any special love for the soldier, nor to relieve his conscience, but simply to gratify the feelings of those who, because they keep Sunday, are determined that everybody else shall. The *Examiner* closes an editorial comment on the proposed order, in the following ironical vein:—

"It is well known that soldiers look forward through the week to the opportunity to enjoy the ministrations of the chaplain, and then to sit

quietly in some secluded sea-side garden, meditating upon the teachings they have received. The dress parade brings a jarring earthly element into a day that they desire to devote to other things.

"Secretary Proctor will be gratefully remembered by the defenders of their country when their sabbaths are freed from the intrusion of work, and hearts and heads are swelling with spirituous emotions."

This first application of the proposed Sunday law shows that the abettors thereof care not how much a man may, by his enforced idleness, be thrown into evil associations. All sins are in their eyes of less magnitude than working on Sunday; and rest on Sunday, even though it be as a result of compulsion, is considered as about all that a man needs to fit him for Heaven. We shall doubtless now have a Christian army.

### How They Do It.

Not long ago Mr. Crafts appeared before the Federation of Labor, in Washington, D. C., and urged that body to indorse the Sunday-Rest bill. An ex-president of the association said, in the presence of the writer, that Mr. Crafts told them that if they would by vote indorse the measure, that would give him the privilege of adding 15,000 names to the petitions already then secured in its behalf.

This Federation of Labor is composed of delegates from about thirty local trades unions in the district, which the secretary said aggregated a little over 9,000 tradesmen. Yet Mr. Crafts' conscience was elastic enough to permit him to swell that number on his petitions to 15,000 simply by the vote of about fifty delegates, not one of whom was authorized to represent the sentiment of his fellow-tradesmen on that subject. This is a sample, however, of how many of the 6,000,000 names recently presented to Congress by that party were obtained. Why not do a really wholesale job while one is about it, and just send to Congress a petition with 60,000,000 names attached, and so close up the work at one stroke? You smile. But that would be just about as consistent as the way they are now doing, and a great deal cheaper and quicker. J. O. C.

Washington, D. C.

### The Papacy in Canada.

REFERENCE has been made in these columns to the arrogance of Cardinal Tashchereau in demanding a seat by the side of the throne at the opening of the Canadian Parliament. But this is only a part of his ways. A dispatch from Quebec to the *New York Times*, dated February 2, says:—

"The influence which the Church of Rome has acquired over the Legislature of this province would astonish an outsider. The simplest measure is not sure of becoming law unless the Government can certify that it has received the sanction of Cardinal Tashchereau."

The dispatch says that on Wednesday, the 30th of January, in three cases bills were presented to the Legislature with the assurance that the bills had received the sanction of the Cardinal, and even in the case of an act providing for the registration of births, marriages, and deaths, which had repeatedly been asked for by the Board of Health of the province, when the act was proposed the Government took the pains to announce that it had been approved by the Cardinal and his bishop.

Further, the account says:—

"It was proposed to come to the assistance of the farmers whose grain had been destroyed by the wet weather of last fall, and the Premier promised that if a committee was formed, with the Cardinal for chairman, to distribute the funds, the Government would contribute liberally. The church in its turn sometimes treats the Government in a cavalier style. The Premier last year wished to compromise with the Jesuits, who have always been his staunch supporters, on their claim to be compensated for the estates of the order which had been confiscated by the imperial Government, when the order died out in 1800. He proposed to give them \$400,000, which they were ready to accept, but the Cardinal intervened, and claimed the money on behalf of the Catholic universities on the ground that the order of Jesus had been excommunicated by the Pope, and had died out, and that the Jesuits of to-day were not their legal heirs.

"Finally the Legislature paid over \$400,000 to the order of the Pope, to be distributed as he saw fit. The bill was sanctioned by the Dominion Government a few days ago, and the Premier telegraphed the fact to Cardinal Simeoni, asking him at the same time what distribution the Pope proposed to make. An answer was received to the effect that the Provincial Government would be notified through the proper channel."

Since this dispatch was published we have seen it stated that a strong demand was being made upon the Canadian Parliament to have it reverse its action in paying this \$400,000. But how is it going to do that without the Cardinal's approval? And assuredly the Cardinal would never approve such a thing as that. More than this! If it should do it without the Cardinal's approval the Pope has the money, and the Canadian Parliament may vote till doom's day that it will not pay it, and it will amount to nothing. The Pope has the money; and that is the last that the Canadian Parliament or the Canadians will ever see of it.

### Washington and Constitutional Religious Liberty.

THE following extract from the "History of the Great Republic" (pp. 528, 529), by Jesse T. Peck, D. D., is sent us by a friend:—

"The Constitution of the United States was adopted in 1787. Immediately thereafter (March, 1788) the Virginia Baptist General Committee took up the question for discussion, whether the new Federal Constitution, which had now lately made its appearance in public, made sufficient provision for the secure enjoyment of religious liberty. After full investigation, it was unanimously agreed that it did not. The committee then consulted with Mr. Madison as to what could be done in the case, who recommended them to address General Washington upon the subject. They also sought the co-operation of the Baptists in the other States of the Union, and sent out Elder John Leland as their representative, who secured their cordial co-operation. The sixth article in the new Constitution read: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.' In August, 1789, the Baptists sent a well-digested and formal address to Washington on the subject, by a delegation from their body. He pronounced their position right, and the next month he carried through Congress this amendment: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' This is a part of our present Constitution. The correspondence

on that occasion is worthy of the men whom it immortalizes on both sides. The Baptists said to Washington: 'When the Constitution first made its appearance in Virginia, we, as a society, had unusual strugglings of mind, fearing that the liberty of conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the royal Government, when mobs, fines, bonds and prisons were our frequent repast.' To which the President replied: 'If I could have entertained the slightest apprehension that the Constitution framed by the convention, when I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it, and if I could now conceive that the general Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution.'

### A Temperate Protest.

THE following protest was adopted by unanimous vote of a large congregation assembled in Aurora, Ill., February 3. It is temperate in its language, and we do not see how anybody can dissent from its statements without convicting himself of bigotry:—

To the Hon. Senate and House of Representatives of the U. S. Congress—

The rights of conscience are inherent, inalienable, above and beyond all compacts and statutes. They are not and cannot be subjects of legislation. The right of free thought, speech, and action on all subjects of belief, limited only by the same right in others, is absolute in every intelligent being. Any abridgement of that right, followed to its logical sequences, will destroy society itself. The great and only object of government is the enforcement, not the abridgement, of personal rights.

Religion has only to do with man's conscience. It is entirely beyond the jurisdiction of the State. It does not belong to the State to fix and enforce penal sanctions for the violation of laws and obligations, which it did not and cannot create, or for which no authority is conferred. The powers of the United States Government are purely secular. The Constitution prohibits expressly the right to pass any law respecting the establishment of any form of religion.

We, the citizens, assembled in mass-meeting at Aurora Turner Hall, in Chicago, therefore most earnestly enter our protest against the passage of the law entitled, "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship," and against the adoption of an amendment to the Constitution, which compels each State to provide for the education of all children of the age from 6 to 16 years, in the several branches of science, in virtue, morality, and in the principles of the "Christian religion," both of which bills have been introduced in the Senate of the United States by Senator Blair, of New Hampshire; because these bills establish a certain form of religion, by selecting and enforcing the religious observance of a particular day, and because they prescribe the "Christian religion" as the standard of virtue, morality, and popular education. This would be a clear case of the exercise of powers not conferred by the Constitution to either House of our National Legislature.

"The early settlers came from Europe to seek freedom for themselves, and then inconsistently denied it to others, for fear of losing the monopoly."—Schaff.

## Is It Not Church and State?

THE following editorial from the *Catholic Mirror* of February 16 no doubt expresses the sentiments of Catholics as well as of those Protestants who are clamoring for religious legislation:—

"The Catholics of this country are decidedly opposed to a union of Church and State. That is the reason they object to the arrogant attempt of Protestants to mould the social and educational life of the country on sectarian lines. It is all very well for the sects to divert public attention from their own plans by raising a hue and cry about the tendency of the Catholic Church to gobble up everything, but the attempt is too thin. Its transparency is becoming more apparent every day to reasonable minds outside of the church."

But what is this "union of Church and State" to which Catholics are opposed? It is revealed in the second sentence. They object to the moulding of "the social and educational life of the country on sectarian lines;" that is, they object to making any denomination the State church—unless (for history past and present proves the fact) the State church is the Roman Catholic. Of course, they know that there is no present prospect of that church becoming the State church; therefore they can pose as liberalists, and talk of freedom of conscience. But Spain and Ecuador and Mexico prove that Rome does desire a union of the Catholic Church and State. And no sect is wielding a more powerful influence in politics to-day than that of Rome. Her liberal utterances are but blinds to her eternally-sought object,—the control of all power, and the extermination of all heretics.

Many Protestants are standing just where Rome does. If Reformed Presbyterians could reasonably hope that their church could be made the State church, is it to be considered a moment that they would not labor earnestly for that object? Would it not likewise be the same with the greater part of the Lutheran and Protestant Episcopal Churches? The course pursued by these churches on the Continent and in England proves that they would zealously labor to make their church the State church.

But neither these, nor any other Protestant denomination, hope for anything of this kind. It can be safely said that no one denomination will ever become the State church of our Federal Government. Knowing this, these political Protestants say with Roman Catholics, We do not believe in a union of Church and State. But by this they always mean a union of one church, or denomination, with the State. But what do they believe? They believe (and are working for that purpose) in uniting the various so-called branches of the Christian church, by which they mean the great and popular bodies of Christendom, on doctrines which are considered essential and common to all. These essential doctrines will be, in their minds, the essentials of Christianity, or the Christian religion, and these churches which hold to, and unite upon, these essentials will be held by these bodies to constitute the Christian church.

By their united power and influence they can mould politics at their will. These essentials will become embodied in statute law, and thus will be formed the union of the so-called Christian church and State—just as much a union of Church and State as though it was one church connected with the State, and a thousand times more productive of evil, because more powerful. But such a combination would never be productive of good; for Christianity never needed the aid of State laws; they have always proved a curse to her pure and holy doctrines.

M. C. W.

# The Abiding Sabbath and the Lord's Day

## THE \$500 AND \$1,000 PRIZE ESSAYS.

### A REVIEW.

The above is the title of a pamphlet recently issued. In its pages the author reviews the two most recent and without doubt the best contributions to the defense of Sunday, popularly called the "Lord's Day." The first of these essays was written by Rev. George Elliott, and took the \$500 "Fletcher Prize," offered by the trustees of Dartmouth College for the best essay on the "Perpetual Obligation of the Lord's Day."

The other essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-school Union.

We state thus definitely the source of the essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly how several times the authors have *proved what they did not want to prove* at all—namely: The Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands.

## WORDS OF APPROBATION.

Elder R. A. Underwood, President Ohio Conference, says:—

"The 'Abiding Sabbath' should find its way to every home in the land. It certainly will have a wide circulation. May God bless it on its mission. The quotations from Mr. Elliott's essays set forth the divine origin of the Sabbath, its object, universality, and inseparable relation to the moral law of ten commandments, of which it is a part, and its binding obligation upon all mankind; also the clear distinction between the Sabbath and the ceremonial rites, or laws, in words of sublime, convincing power. Yet he, like all who feel it their duty to prop up the Sunday-sabbath with the fourth commandment, contradicts his own position. Elder Jones has made a clean-cut, sound argument."

Elder J. N. Loughborough, President California Conference, says:—

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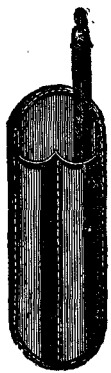
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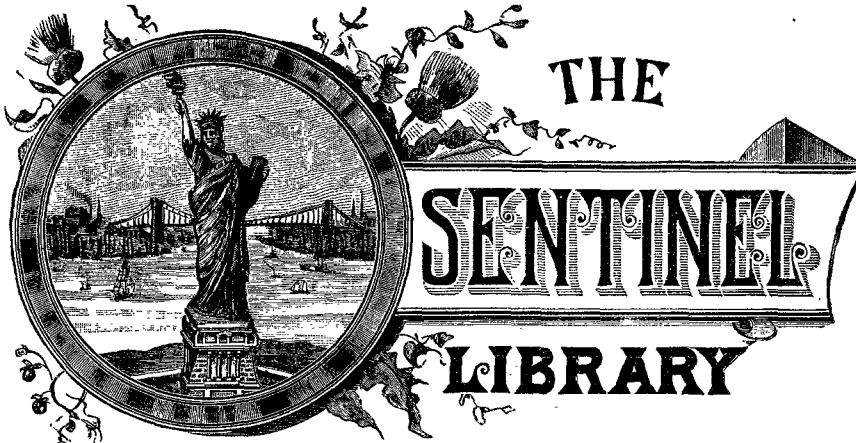
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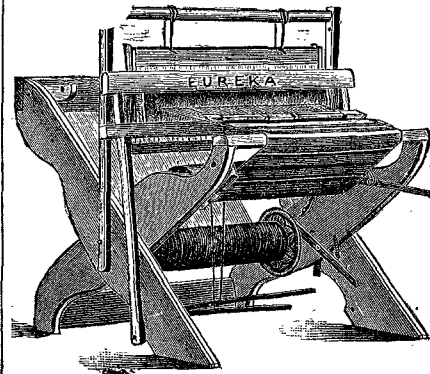
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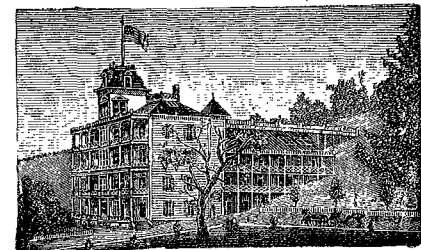
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# The American Sentinel.

OAKLAND, CALIFORNIA, APRIL 3, 1889.

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

A LETTER containing a draft for \$500 to be used in placing the AMERICAN SENTINEL before leading men of intelligence, was one of the items of our mail last week. To say that we appreciate such items would be a mild statement. In this instance the gift shows the more devotion to the cause which the SENTINEL advocates, because the man was disabled in the war, and the money is part of a back pension that he received. How many others are there who have similar devotion to the cause?

On the first page of "Sunday Laws and Sunday Liberty," a document published by the New York Sabbath Committee, occurs the following paragraph:—

"Our Sunday laws grew out of the observance of the Lord's day, which the earliest colonists brought with them to these shores, and which was deeply rooted in their religious convictions."

Exactly; and thus the very argument upon which the Sunday-law people depend most, to prove that Sunday is an American, and therefore a civil, institution, shows that it is un-American and wholly religious. Sunday laws are laws respecting an establishment of religion, and they are nothing else. Thus the Blair Sunday-Rest bill is in direct opposition to the first amendment to the Constitution.

## "Civil Government and Religion."

THAT the two have nothing to do with each other, except for each to leave the other alone to do its own work in its own way, and that any interference of the one with the other invariably leads to bad results, is what is clearly shown in a pamphlet of 176 pages, with the above title, written by Alonzo T. Jones, of the AMERICAN SENTINEL. The little book is the outgrowth of several lectures delivered in Minneapolis, in October, 1888. Much interest was awakened by the lectures at the time, and many requests were made for them to be furnished in such shape that they could be studied. Accordingly they were written out from the short-hand notes, revised and expanded, and the result is something that will well repay careful study. Following is the complete tables of contents:—

CHAPTER 1.—WHAT IS DUE TO GOD, AND WHAT TO CÆSAR?—Moral Law and Civil Law Compared—Sin and Crime Defined—God the only Moral Governor—The Principle Expressed by Christ is the Principle Embodied in the American Constitution.

CHAPTER 2.—THE POWERS THAT BE.—An Exposition of Romans 13:1 by Examples from Holy Writ—How Earthly Governments are Ordained of God—The Powers of Rulers Limited by the Will of the People.

CHAPTER 3.—THE GOSPEL OF LIBERTY.—The Roman Religion Exalted the Power of the State—The Rites of the Roman Worship—Martyrs to Roman Power.

CHAPTER 4.—THE RELIGIOUS ATTACK UPON THE UNITED STATES CONSTITUTION, AND THOSE

WHO ARE MAKING IT.—PROPOSED AMENDMENT TO THE CONSTITUTION, RESPECTING THE ESTABLISHMENT OF RELIGION AND FREE PUBLIC SCHOOLS—Its Fallacy Exposed—Quotations from National Reformers—What They Want to See in Our Government.

CHAPTER 5.—RELIGIOUS LEGISLATION.—The Proposed Religious Amendment to the Constitution—The Amendment Arraigned—What Would Be the Result of Its Becoming a Law—The Amendment Unconstitutional and Antichristian.

CHAPTER 6.—THE SUNDAY LAW MOVEMENT IN THE FOURTH CENTURY, AND ITS PARALLEL IN THE NINETEENTH.—The Development of the Papacy—The Papacy a False Theocracy—Constantine's Sunday Law—The Church Secures the Aid of the State to Enforce It—Resulted in the Inquisition—The Present Demand for a Theocracy—The Power of the State Sought for the Support of Religion—What Will be Sacrificed to Secure It.

CHAPTER 7.—THE WORKINGS OF A SUNDAY LAW.—The Arkansas Cases—The Supreme Court Decision—Repeal of the Law—Some Facts Worthy of Notice in the Arkansas Indictment.

In four appendices are given some statements of prominent citizens of Arkansas in regard to the workings of the Arkansas Sunday law; the Blair bill, with the changes desired by the American Sabbath Union; the Declaration of Independence; and the Constitution of the United States.

From the above it will be seen that the book is packed full of live matter, and that it covers a wide range of thought. Those who wish to become intelligent in regard to the working of so-called National Reform, should secure this book. It is absolutely unanswerable, and no National Reformer will ever attempt to answer it. If one should, he would find in chapter 7—"The Workings of a Sunday Law"—something that would puzzle him to explain away. We commend that chapter in particular to those who are inclined to plead or apologize for Sunday laws of any kind whatever. This chapter is no fancy sketch, but is simply a presentation of hard facts which may be verified by the court records.

Get the book and read it, and see that each one of your friends has a copy. Price, 25 cents. Address, AMERICAN SENTINEL, Oakland, Cal., or 43 Bond Street, N. Y.

## THE Pearl of Days says:—

"The first section of a freight train on the Pennsylvania Railroad, stopped at the east end of the Raritan River Bridge, in New Brunswick, N. J., Sunday morning, February 24, when the second section crashed into it. One engine, a caboose, and seven cars were wrecked. The cars were burned, with their contents, of general merchandise. The pecuniary loss is heavy. Sunday trains are not remunerative in any case. When will railroad officers awake to the fact?"

What nonsense! The American Sabbath Union must be hard pressed for argument. One not acquainted with facts, would gather from that that Sunday railroad trains are invariably wrecked, and would naturally infer that railroad trains are exempt from accident on other days than Sunday. Railroad accidents are never remunerative, but they are no more liable to occur one day in the week than another. Even granting that the Lord has a special regard for Sunday, the Sunday folks should know that he doesn't settle up his accounts once a week. Sunday railroad trains are as remunerative as those of any other day.

## Annual Meeting.

NOTICE is hereby given that the annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held Wednesday, April 3, 1889, at half-past seven o'clock P. M., at the house of worship of said society, S. E. corner Twelfth and Brush Streets, in the city of Oakland, Cal. The object of the meeting is the election of a Board of five Trustees, and the transaction of such other business as may be presented. W. N. GLENN, Sec.

Oakland, March 20, 1889.

## Notice to Subscribers.

A FEW hundred subscriptions expire with this issue of the SENTINEL. Please examine the address label on your paper this week and see if your time is out or will expire soon. Our terms are cash in advance, so please renew at once and thus avoid missing any numbers. Price, \$1.00 per year, or if you send us five subscriptions at \$1.00 each, we will send you the weekly AMERICAN SENTINEL one year free.

The time of those who subscribed for the monthly paper, and whose date on the address label reads June, 89, expires with the weekly issue of March 27; those of July, 89, with weekly issue of April 10; those of August, 89, with April 24; of September, on May 8; of October, on May 22; of November, on June 5; and of December, on June 26. This closes up all the old monthly subscriptions.

## The Atonement.

AMONG other vital doctrines of the Bible which have to do battle for their existence in the cultured and religious world of to-day, none is more important than that of the atonement. How God can be "just and the justifier of him that believeth in Jesus," is what many candid, intelligent, reasoning minds can not comprehend, especially in the light of what is represented as the atonement by many theologians of to-day. Logical minds demand consistency, and the loose theories of the present are utterly inconsistent. Some follow a theory to its conclusion and become Universalists. Other theories force men to become ultra-Calvinists or to reject the atonement entirely; and they generally reject the atonement. The true theory leads to no such conclusion. As the atonement is the great central doctrine, or rather that which comprehends all doctrines of the Bible, a proper understanding of it is necessary in order that the many winds of doctrine in these last days do not unsettle faith in the word of God.

Among the many works written on this subject, no one sets it forth more clearly than "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner. The arguments made are so clear and logical that all may comprehend them; at the same time, they stimulate thought, and lead the mind into unexplored fields not less fruitful than delightful, as the plan of man's redemption—the bringing of man into at-onement with God—is developed by the author. Some of its chapter headings are as follows: (Part I) Comparison of Nature and Morality, The Moral System, Requirements of the Moral System; (Part II) Principles of the Divine Government, Sin and Its Penalty, Justification and Obedience, What the Atonement Is, The Judgment, Redemption. Added to these sixteen chapters are two appendices, illustrating and amplifying Justification by Grace, and comparing, or contrasting, the teachings of Confucius and Mahomet with the gospel of Christ. It is a book which every minister, and which everyone who wishes to become intelligent in the Scriptures, ought to have. The positions taken in Part I on the atonement in the light of nature, have been commended by eminent jurists who have examined them. The work can be procured at this office, or at the office of Pacific Press Publishing Co., 43 Bond Street, N. Y. Price, \$1.00.

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# THE AMERICAN SENTINEL

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VOLUME 4.

OAKLAND, CALIFORNIA, APRIL 10, 1889.

NUMBER 12.

## The American Sentinel.

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PACIFIC PRESS PUBLISHING COMPANY,  
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E. J. WAGGONER, }  
ALONZO T. JONES, } EDITORS.

SPECIAL CORRESPONDENTS:

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

THE following words of Dr. T. L. Cuyler express the position of the AMERICAN SENTINEL precisely:—

"With the Woman's Temperance Union I am in the warmest sympathy, and constantly delightful co-operation. Nowhere are they more cordially welcomed than in my church. But I firmly believe that their true province is in earnest, effective Christian labor, and the less they have to do with partisan politics, the better."

THE beauties of an established religion are illustrated in the following clipping from the New York Independent of January 31, 1889:—

"A catechism prepared by the Rev. F. A. Gace, Anglican vicar of Great Barling, England, and widely circulated, contains the following:—

"In what light ought we to consider dissenters?—As heretics.

"Is their worship a laudable service?—No; their worship is idolatrous.

"Is dissent a great sin?—Yes; it is in direct opposition to our duty to God.

"Why have not dissenters been excommunicated?—Because the law of the land does not allow the wholesome law of the church to be acted on.

"Is it wicked to enter a meeting-house?—Most assuredly."

THE *Christian Cynosure*, after noting the fact that President Harrison has laid down a strict rule that there shall be no work at the White House on Sunday, and that he has secured a sitting in each of the three Presbyterian churches of Washington, says: "All this gives us hope that the present administration will not only contradict the bad auspices attending the inauguration, but give substantial aid to the effort now being made to restore the Sabbath-day to its place among the people." It is also pleased to note that nearly all the members of the Cabinet are Presbyterians. Now no one can question the right of President Harrison to abstain from labor on Sunday, and to say that no work shall be done at the White House on that day. Neither has anybody a right to find fault with Mr. Wanamaker for going to Philadelphia every week to take charge of his Sunday-school class. He has as much right to do that as another man has to go fishing on Sunday. But neither the one nor the other has any right to say how the people at

large shall observe the day. They have no power to say that the people of the United States shall conform to their private habits; and for the *Cynosure* to expect anything of the kind shows that the mania for the enforcement of Sunday observance tends to drive all idea of justice out of one's mind. Sunday observance and Sunday legislation originated under a despotism, and they cannot be so far disassociated from their origin as to make them compatible with a republican form of Government.

THE Virginia correspondent of the St. Louis *Christian Advocate*, in his letter to that paper of March 13, deplors the disregard of Sunday by the Post-office Department, and says: "State laws requiring cessation from ordinary labor on the Sabbath are supposed to have no application to persons engaged in handling or transporting mail. Uncle Sam, or the Postmaster-General, seems to be the Lord of the Sabbath for America." Well, why shouldn't he be? Who should be the lord of "the American Sabbath," except those at the head of the Government? They want "Uncle Sam" to make laws for Sunday observance, and so he must be its lord. And when professed Christians depend upon the Government, whether of this or any other country, to enforce religious practices, they thereby acknowledge that those religious customs have no higher authority than the civil power, and that the god they worship is a god of their own making.

THE *Union Signal* of February 28 says that "on February 12 the Kansas State Senate passed, by a vote of 26 to 9, a bill to lower the age of protection to girls from 18 to 12 years."

What reason any man could ever offer in support of any such a bill as that we cannot imagine, unless it be his own wish to have it so. And when such a bill as that can be passed by the Kansas Legislature it is high time that the people of Kansas were taking some steps for the protection of their daughters from the members of their Senate. The *Signal* says that the president of the State W. C. T. U. has sent out a plea to all her Unions to immediately forward a protest to the House of Representatives to prevent its passage there. In view of the vote in the Senate on the bill, this action to defeat its passage in the House is probably necessary; but when such action as that is necessary to protect the girls of Kansas from attacks by the Legislature of that State, what can the State be coming to? Kansas has justly prided herself upon her prohibition record. Is it possible that she is going to allow herself to be so shamefully disgraced before the eyes of all civilized people? It is impossible for us fitly to express our abhorrence of this act of the Kansas Senate. Language is impotent in the presence of such infamy.

## The Enforcement of Idleness.

IN the New York *Independent* of January 31, Dr. John Hall publishes an article on "The Bad Elements in New York Life." Among the first of these he names "idlers and adventurers of the city." He says:—

"They come from all parts of this continent and various portions of Europe and crowd into the city. . . . As Satan proverbially finds mischief for idle hands, the mischief these idlers do implies companions."

We have no complaint to find with Dr. Hall's article in itself. But New York is not alone in this; it is only one amongst the great cities of the land upon this question. But there is another question that hangs upon this. It is true that the chiefest of all the bad elements in our large cities are the idlers and adventurers; and idleness is the root of it all. But we well know that Dr. John Hall is enlisted in a national movement to enforce more idleness. What we mean is that Dr. John Hall is one of the men who are working for a National Sunday law to compel men to be idle the whole of Sunday every week in the year. This can end only in multiplying the evil of the bad elements of the large cities. Springing from idleness now, which is entirely voluntary idleness, and being as bad as it is, what will it not be when the Nation shall be brought to the support of it by compelling everybody to be idle one-seventh of the time? It is well known that the evil of the great cities is the basis of much of the argument in behalf of Sunday laws. But as this evil of the cities springs chiefly from idleness, how can the evil be anything else than vastly increased by enforced idleness, to whatever extent it may be? How can the evils of idleness be cured by the enforcement of more idleness? In replying, about a year ago, to the demand of some of the Sunday-law preachers for more stringent Sunday laws to check the tide of Sunday evil, the Cincinnati *Commercial Gazette* said:—

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

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

"Surely there is need to revise their basis in season before they can proceed rationally in legislation. Selling beer is no more a sin on Sunday than on other days. The reason why more crimes of violence are done on Sunday than on other days—if that is a fact—is not that the saloons are open, but that men are idle. The good of a day of rest for the toilers has to be taken with the drawback of this unavoidable evil from idleness and indulgence of the appetites. The cause is the cessation of labor."

This argument is perfectly sound. And further: When the State enforces a day of idleness it subjects men to the penalties of fine and perhaps imprisonment for following their perfectly honest and laudable occupations on that day, while if they will only remain idle, they may gamble or carouse, and run hither and thither in almost any reckless way with perfect immunity. Such an act on the part of the State at once relegates honest occupations to the realm of crime, and puts a premium upon idleness and recklessness. No such thing can ever be done with safety to civil society. The following words of the California Supreme Court of 1858 are aptly appropriate just here:—

"When we come to inquire what reason can be given for the claim of power to enact a Sunday law, we are told, looking at it in its purely civil aspects, that it is absolutely necessary for the benefit of man's health and the restoration of his powers, and in aid of this great social necessity, the Legislature may, for the general convenience, set apart a particular day of rest, and require its observance by all.

"This argument is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil upon society; and that, without compulsion, they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observation of the present. We have heard, in all ages, of declamations and reproaches against the vice of indolence; but we have yet to learn that there has ever been any general complaint of an intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that mankind seeks cessation from toil from the natural influences of self-preservation in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger."

Some may say that this argument reflects upon the wisdom of the Creator in appointing a Sabbath-day, and commanding that upon it there shall be no work. But it does not. God commands men to do no work on the Sabbath, *for a purpose*;—the purpose of setting apart the Sabbath as a day to himself in which no work shall be done is that men shall worship the Creator and honor him as such. And in the worship of God and the holy sanctions with which he has surrounded the Sabbath, there are compensations which more than counter-balance that which would otherwise be idleness. In appointing the Sabbath, and commanding men to observe it and perform acts of worship in his honor, God in no way either enforces or promotes or sanctions idleness. The benefits which the Sabbath, with its worship and its holy sanctions, brings to men makes it anything but a day of idleness, and can never tend in any degree to idleness.

And right here, those who are working for what they call Sabbath laws, to compel men to do no work on a certain day, are brought into a dilemma. For, for the State to attempt to compel men to do no work during one whole day of the week can be nothing else than to enforce idleness, because the State never can furnish those holy sanctions which belong with the Sabbath of God,

and which alone prevent it from being a day of idleness. And as "Satan always finds something for idle hands to do," as idleness is only a root of wickedness, any such effort on the part of the State is only to sanction wickedness and to multiply the elements of evil. Either this, or else the State is compelled to try to supply the compensations which God has attached to his Sabbath, and compel men to observe it religiously, and as a holy day. But any attempt to enforce religious observances only makes hypocrites, and multiplies sin, because love for God is essential to every act of religious duty. For a man to pretend to render obedience or homage to God when he has no love for God in his heart, only dishonors God, and does violence to man's own nature. For anybody to obey God or perform religious observances from interested motives is sin; and for the State to exert its power to compel men to act religiously and to honor God, does force them to act from interested motives, and, consequently, is only to compel them to commit sin.

But hypocrisy and sin increased and multiplied by the exertion of national power, can end only in ruin, and that in a little while. Therefore, it is only at its peril that the State can ever enforce the observance of a Sabbath. For to enforce it without its religious sanctions is only to enforce idleness, which can only end in more wickedness; and for the State to attempt to supply the religious sanctions is only to enforce hypocrisy, multiply sin, and so increase unto more ungodliness. Therefore the sum of the whole matter is, as we have stated often, and as we have proved from the direct statement of Scripture, that civil government can never of right have anything to do with the observance or non-observance of the Sabbath.

Dr. Hall, in naming idlers as the first of the bad elements in our large cities, makes an unanswerable argument against his own effort to secure Sunday laws and their enforcement.

A. T. J.

### What They Have to Meet.

THE *Christian Statesman* of March 14 has considerable correspondence from the Pacific Coast, to which it calls special attention. Its California correspondence is all about the Sunday law which didn't materialize. One correspondent who writes from the Senate Chamber at Sacramento, gives a very fair account of the effort made by the Woman's Christian Temperance Union, *et al.*, to secure such a law, and of the reception which the bill met in the Senate.

After speaking of the defeat of the bill, and the determination of its friends to keep up the struggle, he says:—

"The best organized and most consistent opposition of this work is that of Seventh-day Adventists. They present arguments in a way that commands them to the minds of many men. The following conversation illustrates the arguments they use:—

"*Question*.—'Why do you Adventists so strenuously oppose the passage of laws against allowing saloons, prize-fights, gambling-houses, etc., to be conducted on Sunday—take the present bill for illustration?'

"*Answer*.—'We don't oppose closing them up on Sunday. Close them up every day in the week, and then they will be closed up on Sunday.'

"*Q.*—'But isn't it a partial victory to get them closed up on one day of the week?'

"*A.*—'No, not any more than it would be to have a law against murder or stealing on Sunday. A law stopping them only on Sunday, is a law

tacitly admitting them to be right on other days. It gives these places that ruin our children appearance of respectability—and apparent sanction of the law—and it makes them worse than they were before. It is on the principle of high license—one of the devil's most delusive traps.'

"*Q.*—'But do not Christians have a right to be protected in their worship on Sunday?'

"*A.*—'Most assuredly they have. We have no Sunday law in this State now, yet Christians are protected in their worship. It was only the other day, as you know, one man in San Francisco was sentenced to an imprisonment of fifty days, and another to an imprisonment of thirty days, for disturbing a meeting on Sunday. Laws should protect all in their religious observances, but compel none.'

"*Q.*—'But why do you oppose Sunday laws when Sabbatarians are exempted?'

"*A.*—'Because a person has a right to refrain from resting just as much as he has a right to rest. We are opposed for the same reason we would be opposed to laws compelling everybody to worship Christ, except those who conscientiously worship some other deity. Laws cannot of right interfere with an individual's rights, either positively or negatively. The infidel has a right to life, liberty, and the pursuit of happiness just as much as a Christian. Says our Constitution: "All men are created equal." I wouldn't ask for an exemption clause. If the laws are right it is wrong to exempt. There should never any exemption be made to a just law.'

"These are the arguments that have to be met. The Adventists are just about as obstinate as the traditional Quaker; and their views on religious liberty are quite similar. An Adventist would go to jail and stay there indefinitely before he would pay what he considers to be an unjust fine. These facts and arguments are particularly responsible for the course just taken by the Legislature of California."

With the exception of attributing to the Constitution the language of the Declaration of Independence, we do not see what fault can be found with this statement. If it were not for that error, we should be tempted to think that the writer is not a National Reformer; but his evident unfamiliarity with the great charter of American liberty shows him to be one. However, if those are the arguments which have to be met against Sunday laws, it is certain that National Reformers have a big job on hand. Unfortunately they don't meet them. They dodge them every time. In that same issue of the *Statesman* is an instance of how such arguments are ignored. But nevertheless the *Statesman* has for once given its readers a good sample of the justice of the opposition, and of sound reason. Its failure to answer those arguments, and the fact that it is fully committed to a course which is opposed to so reasonable a position, shows at once the weakness and the iniquity of its own course.

### A Difficulty.

MR. CRAFTS and the American Sabbath Union have the thing very nicely arranged in regard to Sunday mails in cases of sickness. The original Sunday-Rest bill allowed letters to be delivered on Sunday if it was certified on the face of the envelope that the matter within concerned the health, life, or decease of any person; but this was omitted from the revised bill as unnecessary, on the ground that the telegraph would answer every purpose. But in a speech in Detroit, Mich., February 11, before a meeting of the Evangelical Alliance, Mr. H. B. Ledyard, President of the Michigan Central Railroad, made a point which might not be so easily disposed of. Said he:—

"The absolute cessation of Sunday work would

not be practicable, or, if practicable, might not, perhaps, be wise. It would in many cases entail suffering, and perhaps loss. If one of you should be called to-morrow to California on account of the severe illness of some member of your family, you certainly would not feel very kindly toward the railroad company that might land you in Ogden Saturday night, and keep you there until Monday morning."

Perhaps Mr. Crafts and his fellows would say that this is an instance where the few would have to suffer for the benefit of the many; but if he himself were one of the few, we imagine that he would at once begin to learn what that meaneth, "I will have mercy, and not sacrifice." As a National Reformer once said to us, "There are a good many perplexing things in connection with this matter." We suggest that the easiest way out is to allow the Lord to run his affairs in his own way.

### God in the Constitution.

UNDER the above heading the Hon. John L. Rupe contributes to the Richmond (Ind.) *Telegram*, February 21, 22, quite an extended and critical exposition of the National Reform movement. On the general principles it is sound, although the author has fallen into the error of thinking that Sunday laws may to a certain extent be defended on civil grounds. With this one exception, the whole paper is excellent, and we shall make two or three other articles from it besides the following:—

The principal reason for the amendment of the Constitution as demanded by the National Reform Association, and declared by those recognized by the association as speaking authoritatively upon the subject, are:—

1. That this is in fact a Christian Nation, and that our written Constitution, being the people's highest expression, should embody and declare their true sentiment. That as a large majority of the people in fact recognize God as the source of all power, the Lord Jesus Christ as the ruler of Nations, and the revealed will of God as of supreme authority in civil affairs, therefore, our organic law should contain explicitly such declaration and recognition, and the omission therein is a national sin against God, for which the Nation will be held accountable; and that to allow this condition to remain, is to subject the Nation to constant danger from the divine wrath or from the withholding of the divine blessing and favor.

2. That the omission by the authors of the Constitution of the substance of the declarations, which it is now claimed should be added by amendment, was due to the influence of infidelity and irreligion, which prevailed to a marked degree at the period of its adoption; that this condition was temporary and no longer exists, and that the mistake in the omission influenced by the condition should now be corrected by the adoption of a suitable amendment. It is but fair to say that not all the advocates of amendment approve this argument.

3. That the absence of any recognition in the Constitution of the divine sovereignty, or of the revealed will of God as of supreme authority in civil affairs, gives a basis for the claim by those of the people who are opposed to Christianity, that the Nation, viewed as a civil Government, is not a Christian Nation; and that there is no warrant in our organic law for the enactment of laws for the observance of the Sabbath; for the

use of the Bible and religious teaching in the public schools; or for any laws with a purpose to regulate moral conduct in conformity with the divine law. That such an amendment is necessary now, in order that laws of the character indicated may be placed upon an undeniable legal basis.

The first reason stated, or argument presented, in favor of amendment of the Constitution, viz., that this is a Christian Nation in fact, and that the Constitution should be made to conform to the fact, etc., etc., does not appear to rest upon any very substantial basis. The mere statement of the argument tends strongly to exclude everything contemplated by it above a religious sentiment. The argument that God will hold the people of the Nation accountable for failure to formally declare their dependence upon him, and recognize formally his supreme authority in all civil affairs, as a national sin, when, as the argument assumes, the people constitute a Christian Nation in fact, does not strongly commend itself to the reason and judgment of men. Indeed, it seems as fallacious as that the *substance* should not be regarded as of importance until the *shadow* should be drawn to it.

The argument appears at variance with recognized truth as to the divine character. Our teaching is that God in his omniscience sees whatever may be in the hearts of men, whether openly professed or declared or not. If we have not that which we profess, God knows us as hypocrites, and if we have that within us which is pleasing in his sight, the declaration of it is not essential. Every man who is a Christian in fact professes Christ before the world, not by declaration of the lips, but by living always in obedience to the divine law; and thus he fulfills the measure of his duty. So it is that a Nation which is a Christian Nation in fact will give evidence of it in the organic principles upon which it rests, by the spirit which pervades its laws, and by its public acts and observances. The acts of the individual indicate his character; the acts of the Nation indicate the national character; by their acts are their characters judged, and not by profession or declaration.

By suggesting that the character of the Nation must be sought in its organic principles and national life, and not in its declarations, I would not be understood as conceding the assumption in the argument under consideration, that a Nation is accountable to God for neglect of religious observance, as an individual might be. I think the proposition assumed must be denied. Civil government depends for the exercise of its functions upon human agencies; the officer exercising civil power does not cast the sin he may commit therein upon the State; the accountability is personal. God does not view human beings as American, Frenchmen, or Russians. National distinctions and characteristics rise no higher than human affairs. All men in the economy of God's universe are leveled to a common plane of personal accountability; hence it is a solecism to say that a Nation, a soulless thing, existing only in legal fiction, is held accountable to God for sin which is in its essence personal. This first argument considered must, I think, be regarded as evasive of the real issue and not intended to comprehend in its scope the real questions involved. I think it may be assumed that if it was sought to amend the Constitution by placing in it an explicit recognition of God and his supreme authority in civil affairs, as an expres-

sion of the religious sentiment of the people, and no other purpose was declared or foreshadowed by its advocates, the proposition would meet no serious opposition. This consideration, however, has not been the real cause which has moved the advocates of the measure. The real cause has its origin in a different motive and in a different spirit, as I shall attempt to show in another connection.

### Sunday Laws and Temperance.

By the above heading we do not mean to imply that Sunday laws and temperance have anything in common, or that they have any connection, for they do not. We have had some sharp discussions with friends that thought we ought not to pronounce wholesale condemnation on Sunday laws, but ought to work for, or at least not antagonize, laws prohibiting the selling of liquor on Sunday. But the more we see of the Sunday-law argument, the more convinced we are that no more vicious law could be passed than a so-called temperance Sunday law. All such laws are designed solely to exalt the Sunday above other days, but they do also exalt the liquor traffic to a place of respectability. We have lately come across a little tract on the subject, which shows this more plainly than anything we have ever before seen.

The tract in question is entitled, "Through the Side Door." It is published by the "New York Sabbath Committee," and purports to have been written by a working-woman. At the top of the first page of the tract, the following statement appears: "This paper received the prize of fifty dollars for the best essay on Sunday Liquor Selling, by a working man or woman." This shows that the argument is considered an extra good one.

As a matter of fact, and as might be expected, the tract contains no argument whatever. It is simply a story, whether of real or fictitious occurrences is not stated. The lady represents herself as having been employed in a library just across the street from a saloon, where she could see all that went on. Moreover, the bartender was a patron of the library, and with him she had frequent talks. In the first conversation the young man told how he was forced, by lack of employment, to engage in the saloon business. After stating that he was obliged to tend bar or starve, the following dialogue occurred:—

"*Working-woman*—Could not these same arguments be used just as well by a man who, from being out of money, had taken to house breaking or highway robbery?"

"*Bartender*—Perhaps they might, and most men would feel justified in doing either of those things rather than starve. But you must remember that those avocations are not lawful businesses, as ours is."

"*Working-woman*—Except when you sell on Sunday."

There you have it. In this tract, issued for the purpose of arousing public sentiment in favor of Sunday laws, and against the saloon, the liquor traffic is plainly declared to be lawful and right on any day but Sunday.

But this is not all. After describing the building owned by Mr. Rorkle, for whom the young man tended bar, and speaking of the side door, she says:—

"Now we knew, and all the neighbors knew, that despite the law, many customers of the bar-room came through this door every Sunday, and procured drinks just as easily as upon any other day."

Men went into the door with natural complexion and demeanor, and came out flushed and excited; they went in with sedate expression and firm step, and came out with dazed and vacant look and unsteady limbs. We and the other neighbors all were perfectly cognizant of how the laws of the land (and higher laws beside) were violated every Sunday, over at that corner, and yet none of us liked to become an informer."

There it is again. Of course it is understood that there was a law against selling liquor on Sunday, and none against selling it on other days of the week, but we challenge anybody to show that the whole tenor of that paragraph does not go to support the idea that it is the day that makes the business wrong. Doubtless she and her neighbors saw the same scenes enacted every day, if they looked for them on any other day; they must have seen men go in sober and come out intoxicated and silly; but it didn't disturb them on any day but Sunday. The tract makes mention of Mr. Rorkle, telling what a fine, law-abiding man he was, and only one fault is recorded against him, namely, that he kept open his saloon on Sunday.

We have no apology to offer for liquor selling. We believe that liquor is the cause of an untold amount of crime, and that it results in nothing but evil. But to say that it is worse to sell liquor on Sunday than on other days is the same as saying that it is worse to kill a man on Sunday than on any other day in the week. We take no stock in Sunday liquor laws, because we know that they do not help the cause of temperance a particle. On the contrary, they hinder it, by elevating the liquor traffic to a level with all other employments. Moreover, from what we have seen of the working of such laws, and from the arguments that are adduced in favor of them, we know that if strict Sunday laws were once secured, that would practically put an end to all temperance legislation. No general effort would ever be made to close saloons on other days. And so we say that the profession that Sunday liquor laws are temperance laws is the result either of ignorance or hypocrisy. E. J. W.

#### Sectarian Instruction.

THE National Reformers have an ally in the *Denver Times*. It strongly favors the teaching of religion in the public schools, and it is more bold and honest in its utterances than are those National Reformers who have been forced to learn craftiness by arguments which they long ago learned that they could not meet. It proclaims its readiness to accept sectarian teaching in the schools, because, it is logical enough to see that, having favored religious teaching, sectarian teaching must naturally follow. Thus it says:—

"The great objection raised by the Catholic clergy against the public-school system is ungodliness and unrighteousness. And is there ~~not~~ some ground for this? The cry has always been that morality should be taught in the public schools, but not religion or sectarianism. And now the old cry is receiving one of its periodical and spasmodic repetitions. The school authorities are earnestly exhorted to teach morality, and in the same breath are hysterically warned against religion or sectarianism.

"Now, is it possible to teach morality without religion? Moral conduct implies a moral law. The law suggests the lawgiver. Thus we come directly to Deity, to Divinity, to the Bible. There can scarcely be religious teaching without sectarianism. All religious teachers are more or less of sectarians. And few of them can habitually keep

their sectarianism completely and steadily subdued."

This is the truth; but few who favor the teaching of religion by the State dare admit it, for then they would not have even a shadow with which to defend themselves against the charge of desiring to unite Church and State.

#### The Purpose of the American Sabbath Union.

It is a well-known fact, acknowledged by nearly every Christian convocation in our country for several years past, that the regard for Sunday as a Sabbath-day is growing less and less from year to year, and it is becoming more and more a holiday, a day given up to idleness, pleasure, and social amusements, until the prospect in the near future reveals a picture of a country without a Sabbath, and nothing to take its place but the Sunday of continental Europe. Well may Christians be alarmed for the future, and seek some means to prevent so sad a result.

But what are the means to be used by the Christian people to prevent such a result? Great effort has been made during the past year to harmonize their views on this question, and it has resulted in the formation of the "American Sabbath Union." The third article of the Constitution of this Union says: "The object of the American Sabbath Union is to preserve the American Sabbath as a day of rest and worship." How is this American Sabbath to be preserved? If we are to judge of the sayings and doings of its members thus far, the answer is in part, To procure such legislation as will compel people to cease all work on the so-called American Sabbath. But will such a law accomplish the end desired? By no means. It can only make the day one of much more idleness, revelry, and dissipation than it now is.

But the object of the projectors of the Union is to make the day one of worship, as well as of rest. Can this be done by the means which have already been used—moral suasion? If so, why the necessity of asking for laws to compel people to rest on this day. The American Sabbath Union does not propose to rest simply with the enactment of a law to compel people to rest on Sunday, but they must not ask for too much at once. Had those who asked for a new capitol at Albany asked for eighteen or twenty millions of dollars at first, or even half of these sums, to build it with, would they have obtained the appropriation? They knew enough to ask for a small sum, if they would get what they wanted. So with our American Sabbath Union; they must ask only for such things at first as they think will be readily granted. Having obtained the first grant, the next request will be for a law to compel worship or attendance at church on this day. At present the cry would be loudly raised that such a law would be unconstitutional, and could not be obtained. But if a law will compel Jews or Christians who have rested on God's holy day to also rest on the American Sabbath, is it any greater step in advance to compel them also to worship on a designated day?

There will be much opposition, especially by those who have already observed one day of rest and worship, to the enforcement of such a law as named above, and the only way to stop the controversy will be by the enactment of another law something as follows: "Be it enacted, etc., that if any person living within the bounds of the United States, shall intimate or signify by any word or

words, act or actions, that the first day of the week, commonly called Sunday or Lord's day, Christian Sabbath or the American Sabbath, is not the day of the week commanded by God to be observed when he says, 'Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God,' etc., then such person or persons shall be punished for each and every offense by a fine of \$500 and imprisonment for not less than five years and so much longer as the said fine remains unpaid. And be it further enacted, that if any person shall be suspected of holding any opinion or thoughts antagonistic to such a law, or shall show by word or act any sympathy for any person who shall suffer fine or imprisonment according to the provisions of this act, then such person shall be delivered over to a council who shall be empowered to use any means they may choose to determine whether such suspicions be founded on sufficient evidence, and if deemed by the council to be so founded, then the person so suspected shall be delivered over to the officers of the law for such punishment as the said council may decide." The most of our readers will say that such thoughts are too silly to put into print, but it is the only way in which the American Sabbath Union can ever accomplish their purpose. It is the natural result of the first step toward an appeal for laws "to preserve the American Sabbath as a day of rest and worship." Such laws have been enforced by the power which this Union seeks as its ally, and such will be the laws again, if this allied power is given permission to use its power.—*The Outlook*.

#### Religion and the Schools.

UNDER the above heading the Grand Rapids, (Mich.) *Herald-Telegram* prints the Blair Educational Amendment and comments upon it as follows:—

This proposed amendment, as may be seen, purposes "to establish and maintain the principles of the Christian religion," or, in other words, to "establish and maintain" somebody's definition of the Christian religion. No religion can be so established and maintained except by penal law; and penal law so employed has ever resulted in more or less persecution. Such a religion would necessarily be formulated as a creed, and declared to be the religion of the State.

Section 2 of the Amendment declares that, "Each State in this Union shall establish and maintain a system of free public schools," giving instructions in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. Our public schools now teach all that this Section requires, except the principles of the Christian religion. The latter portion of this section shows that "the principles of the Christian religion" would have to be so interpreted as to meet the approval of a majority of the Christian sects.

When it shall have become necessary to so define "the principles of the Christian religion" the task will fall upon Congress; or, if they think themselves incompetent to decide theological questions, they, or the President of the United States, may, and probably will, appoint a Board of Trust, upon whom would devolve the task of deciding what "the principles of the Christian religion" are. This Board of Trust will necessarily be composed of leading men from all the Christian churches. Such a Board of Trust might be prop-

erly named the American Ecumenical Council. When this body shall have formulated "the principles of the Christian religion," Congress, to carry out section 3, will necessarily have to enforce upon the several States "the principles of the Christian religion" so formulated. Then it will be the legitimate work of each State to place this new gospel in every school. This will convert all our public teachers into preachers of this new religion in all the public schools throughout the United States, and that, too, at public expense.

What will the American people then have but a State religion, taught in the public schools and supported by public taxation? Then the people of this country will be compelled to receive their religion, not from the Bible, but from the National Congress. It is the so-called National Reform Association, with headquarters in Philadelphia, who for more than twenty years have been working up this measure which has just been introduced in the Senate of the United States. Whether a man would believe in the "principles of the Christian religion," so defined, or not, he would be compelled to acknowledge it or take the consequences of refusal. If this large and growing party do not mean, by and by, to have enforced what they may call the Christian religion, why ask to have our National Constitution so changed that laws can be formed under which the revolting cruelties of the past ages can be revived. The old proverb, "Experience is a good teacher," should be heeded.

"When the Quakers first appeared in the State of Massachusetts, there were no statutes in being against them; but, in view of the general law against heresy, they were all banished. Severe laws were soon enacted, which ordained that Quakers of the male sex should, on the first and second conviction, lose their ears; that those of the female sex should be severely whipped; and that on a third conviction, whether male or female, they should have their tongues bored through with a red-hot iron."—*Clark's History of Intolerance*.

These are such crimes as can be perpetrated where there is an established religion. If such an opportunity should present itself in our fair land there are doubtless many imbued with the old Puritanical principle, who might exhibit the same spirit of intolerance that was manifested toward the Quakers. Should these measures which are proposed in the Blair Amendment become a part of the organic law of our country, it would result in the manifestation of a power which would soon claim to be the supreme judge and director of the consciences of men; from the day laborer to the President in the White House; from the member of the household that sits in the shade of privacy to the legislator in the halls of Congress.

It has been well said that our public school system is the bulwark of American liberty. This system then should be the pride of every citizen. When we see a power arising that will enslave and eventually ruin it, every lover of this glory of lands should earnestly oppose it. Gen. U. S. Grant has said, "Leave the matters of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and the church forever separated." Under a constitutional guaranty for religious and political freedom, together with our public-school system, the United States has surpassed all other nations, intellectually, morally, spiritually, finan-

cially, and in everything that constitutes national greatness. The adoption of Mr. Blair's amendment would be the "mene, mene, tekell, upharsin," of all that is valuable in this best of all Governments.

#### Senator Houston on Religious Legislation.

IN 1853 a delegation of ministers, having knowledge that Senator Houston had joined the Sons of Temperance, called upon him in Eastern Texas, and requested him to bestow his influence and aid to secure the enactment of a Sunday and Prohibition law. The following is his reply, as taken from the biography of this great man, now in press, and to be issued in a few days by Judge Wm. Lewis:—

"I agree with you that any unnecessary amusement that is calculated to disturb and annoy persons engaged in religious worship on the Christian Sabbath is wrong and censurable, such as horse racing, gambling of all devices, and indulging in a social glass in public.

"You request me to use my influence and exertions, such as I possess, to induce the Legislature to enact a law to effect the suppression of the same. I understand by that that you desire the law-making power to declare it a penal offense for a person to perform certain acts on a particular day.

"In reply I hold and maintain that it is far better to suffer from the ills of even a great evil than to violate, in the least, a vital principle of civil and religious liberty.

"When tyrants ask you to yield one jot of your liberty, and you consent thereto, it is the first link forged in the chain that will eventually hold you in bondage.

"The Irish, that brave race so prolific of brave warriors, grand statesmen, and brilliant orators, whose deeds of glory have immortalized every battle-field over which waved the British flag, permitted the English lords to be centuries in forging their fetters, inch by inch, here a little, and there a little, until to-day they are in helpless bondage.

"The time to resist the encroachments of tyranny is at the incipient stage thereof. The Constitution of the United States says: 'Congress shall make no law respecting the establishment of religion, or prohibiting the free use thereof.' Our State constitution says: 'Ministers of the gospel, being by their profession dedicated to God and the care of souls, ought not to be diverted from the great duties of their functions; therefore no minister of the gospel or priest of any denomination whatever, shall be eligible to the Legislature.

"The clause in our State constitution disfranchising clergymen, I think, is an abridgment of religious liberty. Had I been a member of the constitutional convention, I would not have given it my support. It violates the very principles intended to protect, inasmuch as it recognizes the right to control, the free enjoyment of religious belief by law. The men, many of them, that framed and voted for it, were smarting from the effects of the tyrannical acts of the Mexican priesthood, which was the cause, I have no doubt, that inspired the enactment.

"I wish to be understood in my remarks that I have no prejudice against the persons embracing the Catholic faith that would debar me from according to them the same rights due to any other denomination of Christians or any other religious creed.

"History teaches us that men composing all denominations of religious faith, when clothed with ecclesiastical and temporal power combined, have been tyrants.

"Now, any law made by the law-making power of the State, intended to regulate a person's religious or civil conduct on Sunday, is in violation of the spirit of the Constitution of the United States, if not the letter. That clause was placed there by wise men, by men who had been careful students of history. They determined that their beloved country should not be the bloody battle-ground of religious enthusiasts. They were not ignorant of early colonial history—a history that disclosed the fact that the New England colonists enacted and enforced laws compelling persons to observe and subscribe to a particular religious faith. Laws were enacted regulating persons' conduct on Sunday, which were so severe that people dared not prepare food for nourishment. They were compelled to prepare the traditional Indian pudding and baked beans on Saturday to be served cold on Sunday. It is asserted that laws declaring Sunday, the first day of the week, a day of rest, and to be unlawful for any person to do certain acts on that day, that are lawful on week-days, are not in violation of the spirit or letter of the Constitution, because it is necessary for the moral and physical good of man to rest one day out of seven.

"Let us suppose that the Quakers, the Jews, the Seventh-day Baptists, and others that believe that Saturday, the seventh day, is the day that God set apart as the day of rest and holy observance, should combine and get control of the legislative branch of Government, and should enact that all persons should abstain from labor, sale, or barter of goods, wares, or merchandise on that day under pains and penalties affixed thereto. What do you suppose the religious people, who believe that the first day of the week is the day that Christ ordained as a day of sacred rest, would say? Would they not all say that such a law was a violation of the Constitution, because it in effect abolishes the Christian Sabbath, a day of rest and divine worship? They would rebel against the enforcement of such a law, and claim their rights guaranteed by the sacred enactments of the law of the land, which declares that the free use of religious worship shall not be prohibited. We must remember that this is a land of equal rights to the Jews as well as to the Gentiles.

"The laws of Mexico intended to prescribe and regulate a person's religious belief, were the first moving cause that inspired the Texan patriots to draw swords in defense of enlightened freedom and religious toleration.

"The men that fought for her and won her independence dedicated her soil to be the dwelling-place of freemen of every kindred and tongue, coming from all nations to enjoy, unmolested, as they may think proper, the religious views and customs taught them in their native land."—*Dallas Herald*.

THE Fayette (Missouri) *Herald* quotes Mr. Gault's statement that Hon. T. C. Richmond, leader of the Prohibition party in Wisconsin, is laboring constantly to convince the people that the Prohibition party should drop every other issue but prohibition, and very justly says:—

"Mr. Richmond's idea is correct. If prohibition is what the Prohibitionists want, why are they not willing to work for that alone? If prohibition is what they want, why are they not willing to

secure the help of every element that can be enlisted in favor of prohibition? The very fact that the so-called Prohibition party will not work for prohibition alone, is proof that the religio-political managers of that party are only using the prohibition issue as a stepping-stone to the establishment of their power, and the subordination of the civil to the ecclesiastical power."

### Plain Truth.

THE following from *Plain Truth*, a religious and educational paper published in San Marcos, Cal. has the right ring to it:—

"We do not object to a law forbidding, on Sunday, whatever is a public nuisance or crime on other days of the week; but whatever is morally right on other days cannot properly be outlawed on Sunday, simply because it is Sunday. If it is morally right to play base-ball, race horses or fight for prizes on Monday, it should not be unlawful on Sunday. On the other hand, whatever may make these things objectionable on Monday, should be the same on Sunday. It is not the day but the deed that is subject to legislation.

"We are not speaking now of what Christians should do on that day, or of what they should allow done on their private premises. But our own conscience, not civil law, should govern us in such cases; and if only the consciences of men are disturbed by any action of one's self or another, the civil law has nothing to do with the case. We have laws already which will not allow a man to "disturb the peace" unnecessarily. Such laws are necessary. But when a law says you shall not carry on your private business or pleasure, in a quiet, peaceable manner, on your own or public premises, and without interfering with the rights of others in the least, but because another man's conscience forbids, then that law has usurped the place of conscience, and is, and should be, unconstitutional."

This is the same kind of plain truth that the AMERICAN SENTINEL teaches.

THEY tell us that they want the Sunday law because one day of rest in seven is a physical necessity. Grant it; then what? From five to seven hours of sleep in twenty-four is a physical necessity. Any physician will say that a man who gets regular rest every night, but works seven days in the week, will last longer than the man who rests every seventh day, but gets only half as much sleep as he ought to each night. Now if a Sunday law is necessary, why is not a night law equally necessary? If we are going to legislate for the man who doesn't know enough to rest when he is tired, why not take in the man who doesn't sleep at the time designed by nature for sleep, as well as the man who doesn't rest on Sunday, possibly because he has already rested?

SAYS a correspondent of the St. Louis *Christian Advocate*: "If the Postmaster-General will issue an order prohibiting the handling and the transportation of the mails on Sunday, and Congress will prohibit by law the carrying by common carriers of passengers and freight from one State to another on Sunday, State laws and religious teaching can be trusted to do the rest toward restoring the sanctity of the Sabbath."

Just so. If Caesar will lend his help, the Lord may be able to look out for and preserve his own. Is that it? That's what they say; but if they

believed that the Sunday really were the Lord's day, they would be willing to trust it entirely to the Lord. As a matter of fact, however, they leave the Lord out of the question entirely. The heads of the departments, Congress, the various State Legislatures, and the churches, are to combine to do the work.

But one thing is shown most clearly by the foregoing extract, and that is that what they want of the State and Nation is help in making Sunday a Sabbath—not simply a "civil Sabbath," but a sacred Sabbath. They aspire to impart sanctity—a thing which only divine power can do. In short, they want the State to take the place of God.

### Is It Destruction?

THE *Church News*, published at Duluth, Minn., says of Sunday: "We defend the day as a friend to the working masses, and he who would destroy it is an enemy of men and society and the Nation." This is said with reference to those who have been circulating petitions asking Congress not to enact Sunday laws. The *Church News*, like a great many of its class, is considerably off its base. There has no effort been made to destroy the Sunday as a rest day, and least of all by the AMERICAN SENTINEL or those who are working with it. We respect every man's religious convictions. We recognize everybody's right to rest on whatever day he pleases, without hindrance; and we should most vigorously protest against a law, if it were possible to think of such an one being proposed, which would even tend to hinder men from resting on Sunday if they wished to.

Is it trying to destroy the Sunday institution to say that it should not be enforced upon those whose conscience and reason cry out against it. Is it destroying the Sunday institution to say that everybody should be left as free as air to rest upon it or not, just as they choose. If so, then the day is not worth saving. If so few people have any regard for the day that it would be lost sight of as a rest-day without a law compelling people against their will to observe it, then when such a law should be passed, it will show that this country is no longer a pure democracy, but an oligarchy. They say a great deal about the right of their majority to rule; we do not admit that right; much less do we admit the right of a minority to make laws to compel everybody to do just as they do.

IN no country and in no age was it ever known that anybody was forced to receive Christian baptism—immersion. Never was anybody ever forced to partake of the Lord's Supper, as the Lord himself instituted it. No State ever compelled a man to acknowledge that Jesus Christ is the only begotten Son of God. In short, secular power has never been employed in the propagation of things plainly commanded in the Bible, or of pure and undefiled religion. Whenever force has been used in connection with any religious custom, it has always been in favor of some perversion of the truth, as in the Roman Catholic mass. It can be set down as a fact that a religion that could claim the approval of Heaven, that bore its credentials, and that could find its way to the hearts of people by the power of the Holy Spirit, never asked civil rulers for any assistance. Think of this, and make the application in the present movement for a National Sunday law.

FROM the Chicago *Globe* of March 4 we clip the following utterance at the Sunday-law meeting in that city, March 3:—

"Bishop Fallows said that they did not want a German Sunday or an American Sunday, but a Sunday according to the law of God. They were entitled to it by the decrees of the Almighty as well as by the laws of the country, and by God's grace they were going to have it."

Well, if they will wait until the grace of God gives it to them, we shall not utter a word of protest. What we object to is their trying to act in the place of God, and claiming that what they get by civil enactment is by the grace of God. And then can anybody tell us how it would be possible to have a Sunday "according to the law of God"? Our somewhat extensive reading of the Bible has not revealed to us anything of the kind. If some of our Sunday friends will tell us briefly how it can be done, we will let our readers have the benefit of their information. Don't all speak at once.

THE New York *Independent* of January 31, 1889, in noticing a late book of Dr. Uhlhorn, of Germany, says:—

"The Roman Catholicism of the day, particularly in Central Europe, is aggressive as never before. And in this aggression it has taken a new departure in method that is as remarkable as it is surprising. It means to defeat Protestantism on its own ground and reclaim what it had been tacitly yielding to its old opponent all along. Roman Catholic scholars have entered the arena of scientific discussion in the widest sense of the word, with the avowed object of showing that in the light of true research the Church of Rome stands spotless. Roman Catholic writers, at their head the leading German Bishop Ketteler, of Mayence, have endeavored to prove that a return to Rome is the only cure for all the ills that the modern body, social and politic, is heir to."

This movement is not confined to Europe; it is also being carried on in the United States. The worst feature of it here is that that which passes for Protestantism is so anxious to help forward the efforts of the Romish Church, by joining hands with her and co-operating with her in any way that she may choose.

THE Phillipsburg (Kansas) *Herald* speaks of the Blair Educational Amendment thus:—

"The objection is not to the principles of the Christian religion, but the proposition to confer on certain parties in power the authority to define by law what those principles are. Now on account of the conscientious differences of opinion as to what are, and what are not, essential principles of the Christian religion, would it not be better to leave the Constitution as Washington, Franklin, and the fathers of the republic framed it, and allow everyone to worship God according to the dictates of his own conscience? The other features of the Blair bill seem to be wholesome and unobjectionable. If it passes it will probably be amended in such a way as to avoid the objections alluded to."

Very good; but if the amendment is to be amended, we should prefer to see it done before it is adopted. To let it pass, with the expectation that its objectionable features would afterwards be removed, would be too much like a girl marrying a drunkard in hope that she can reform him after marriage. No; whoever objects to the amendment must do their protesting before it is adopted. Not only so, but they must let the careless and indifferent know that it is objectionable. Even if there is no immediate danger of its adoption, the people should be aroused to a sense of the danger there is in the fact that such a thing can be seriously considered by a large body of influential persons.

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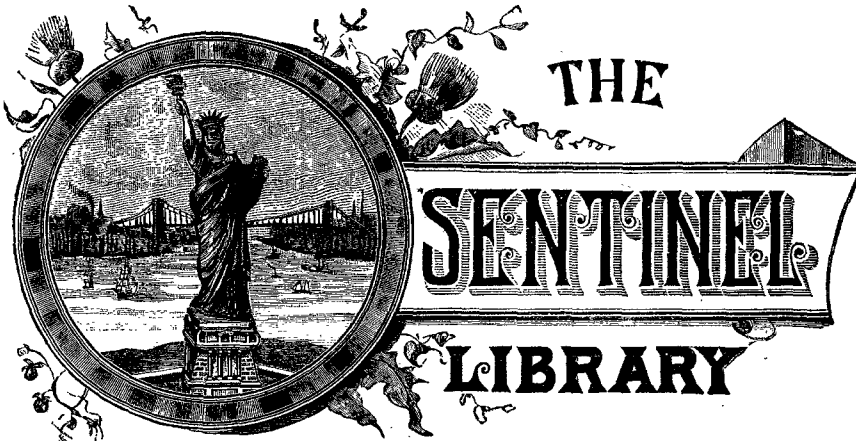
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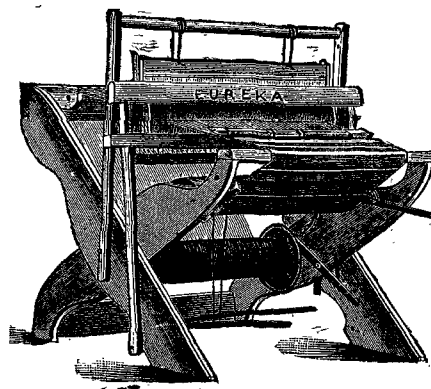
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# The American Sentinel.

OAKLAND, CALIFORNIA, APRIL 10, 1889.

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

THE St. Joseph (Missouri) *News* of March 13 says: "The Sunday question will be one of the issues in the election next month. It is reported that politics will be laid aside, and the fight will be on Sunday or no Sunday."

SAYS the Cincinnati *Commercial Gazette*: "We have a profound respect for the pulpit. It is a great power. It should be far greater than it is and it would be if it kept severely within its legitimate sphere; but whenever it meddles with matters that are not within that sphere it loses its influence." And so say we.

IN another column we have called attention to the fact that Hon. T. C. Richmond, the Prohibition leader in Wisconsin, has been constantly and strenuously advocating that the party adhere to the one issue of prohibition; and now comes the announcement that he has withdrawn from active labor, and has issued his farewell address to the Prohibitionists of the State. This is very significant. It shows that a man who is simply a prohibitionist, whose sole aim is the extirpation of the liquor traffic, cannot work harmoniously with the Prohibition party.

NEXT week we shall give some facts about recent Sunday legislation in Arkansas. A bill taking away the liberties granted in the act of two years ago, which was secured through the efforts of Col. R. H. Crockett, has already passed the Senate. Some of the speeches made on the occasion of its passage were most intolerant. We should like to present it this week, but that would involve the holding over of too much matter already in type. We have also a choice remnant of mediæval barbarism to present from one of Oakland's honored clergymen. It will show how the mania for Sunday laws blunts all sense of justice and right.

THE *Standard* says: "Emperor William deserves the gratitude of his subjects for stopping horse-racing on Sunday. What a blessing it would be if we had an emperor just long enough to issue an edict against some of our Sunday abominations and desecrations." Never fear, friend *Standard*; you will find a hierarchy despot enough to suit the most intolerant. When the National Reform Association, the National Sabbath Union, *et al.*, get their scheme into running order, Emperor William and the Czar can come to this country to take lessons in despot government.

THE *Christian Statesman's* correspondent who writes from the Senate Chamber at Sacramento about the Sunday bill that was introduced into the California Legislature, but failed to pass, says:—

"Some editors, lawyers, and ministers had been circulating a counter petition to the one in favor of the Sunday bill, and thousands of signatures

had been obtained, principally Adventists and laboring classes."

It would seem strange if editors, lawyers, and ministers should circulate a petition and still not sign it; but allowing that the counter petition was signed only by the laboring class, what becomes of the argument that the clamor for a Sunday law comes from that class?

THE Sunday-law people will find a good many hard problems before they get through with the job they have undertaken. They imagine that the enactment and enforcement of a Sunday law is going to do away with almost all lawlessness. As a matter of fact, we believe it will make more. It is certain that men cannot be made religious or moral by law. The fact that a strict Sunday law stops all work, will not make people any more religiously inclined than before. Those who respect Sunday as a sacred day will conform to the law, for they would abstain from work and amusement if there were no law, while those who have no conscientious scruples in regard to Sunday, being debarred from their ordinary amusements, will break out in some other place. Sunday laws will not make them religious, nor will they make them act as though they were religious.

ONE more instance is given in the *Christian Statesman* of March 14, of the unity of purpose of the Women's Christian Temperance Union and the National Reform Association. Secretary Wylie devotes his report to a eulogy of a woman suffrage speech by Miss Shaw, superintendent of the Franchise Department of the Woman's Christian Temperance Union, at the annual convention of the Steuben County Union in Ray, Indiana, and closes with the statement that "delegates were appointed to attend the National Reform Convention in Pittsburg in April." We are in favor of temperance, especially of Christian temperance, but we should like to know how we can oppose the work that is falsely called National Reform and not oppose the work that the so-called Woman's Christian Temperance Union is now doing. It is fast getting to be a temperance union only in name, and its Christianity is almost all politics. And such politics!

SAYS the *Pearl of Days*: "It will become more and more apparent that the real defenders of the day [Sunday] are among those who regard it a divine, not merely a human, institution." Very true; that is what we have always claimed. And that proves that those who are working for laws enforcing its observance are working for the enforcement of a religious institution upon the people, regardless of their belief. This they do avowedly, although, because the AMERICAN SENTINEL has exposed the wickedness of such legislation, they often deny it. Yet in the very same issue from which the above was quoted, we find the following in the report of a speech by Col. Elliott F. Shepard, president of the American Sabbath Union:—

"You have to say 'yes' or 'no,' whether you will stand by the decalogue—whether you will stand by the Lord God Almighty—or whether you will turn your back upon him. The work, therefore, of this society is only just begun. We do not put this work on mere human reasoning, for all that can be overthrown by human reason. We rest it directly and only on the divine commandment."

This is from headquarters. It is official. Quote it to your friends when they begin to talk about Sunday laws from a health standpoint.

## What the People Say and Do.

WE are receiving many encouraging letters from those who believe in the golden rule and the principles advocated by the AMERICAN SENTINEL. Some of the letters contain donations of from \$5.00 to \$500, to aid in circulating anti-National Reform literature. We give below extracts from a few of these letters.

A gentleman in Rochester N. Y., writes:—  
"A friend in Michigan has sent me a copy of the January SENTINEL and one of the Battle Creek *Journals* containing the three grand addresses delivered in that city by A. T. Jones in defense of the Constitution. The result has been to make me a convert to your ideas in regard to religious legislation, and arouse in me a strong desire to do all I can to spread the truth. So I thought I would ask you to send me a few copies of your January number to use in soliciting subscribers. I do not think my neighbors are awake to the threatening dangers of the Blair bills. I would like a copy or two of the petition against those bills to circulate for signers."

"QUEEN'S ROAD, Hull, Eng., Feb. 7, 1889.  
"DEAR PUBLISHERS: Though I have been absent from America for more than seven years, I still feel deeply interested in the work in which you are engaged; and I rejoice that God has opened so clearly before your vision the real issue of this question, which is of vital interest to every citizen of our glorious republic. No compromise with those who are forging shackles by which to bind freemen, but one exemption from the proposed amendment, and that—the republic, race, politics, and religion, no impediments! For all, liberty, an army of devoted men and women, with lives and property set for the defense of the Federal Constitution, which vouchsafes the blessings of liberty to ourselves and our posterity! Here is patriotism, philanthropy, magnanimity, Christianity! May God bless all whose efforts are thitherward directed."

"Many, no doubt, will be interested in the circulation of the AMERICAN SENTINEL, and do all that they can, reasonably, for its success. Perhaps those whose efforts are directed in securing signatures to the petitions favoring the Constitution as it is will not be so numerous, though its importance can hardly be overestimated."

"For the present we are deprived of the privilege of joining with you in the struggle. Our sympathies are with you, and our prayers are for you. Be of good courage."

"Yours faithfully, A. A. JOHN  
"P. S.—Inclosed please find order for \$5.00 Use in either circulating the petitions or SENTINEL, as seems best to you who are in the conflict."

"PETALUMA, Cal., Feb. 12, 1889.  
"DEAR SIR: Inclosed you will find cash for one year's subscription to the SENTINEL. I am an out-and-out free-thinker, but your journal is so frank and patriotic, so free from contumely and slander, so broad and liberal in its religious views, such a stern advocate and defender of our Constitution, that it finds its way to the heart of every true American who has read it. I remain yours, H. J. SCHROEBDA."

Rev. E. H. Fairchild, president Berea College (Kentucky), writes:—

"I have read the SENTINEL and heartily approve of its position in regard to the Union of Church and State."

"Those who desire the Sabbath to be made a legal holiday have a right to secure protection against unnecessary disturbances if they have the power, but cannot require others to keep the Sabbath holy."

A minister in Nashua, Iowa, writes:—

"You say the SENTINEL is opposed to everything tending to a union of Church and State. I, too, am heartily opposed to such a union, and I earnestly hope and pray that it may never be effected. The right to 'life, liberty, and the pursuit of happiness,' is too precious to be sold so cheaply."

"Some months ago a few copies of the SENTINEL were sent to me, and I was glad to learn that it met the issues so boldly and ably, yet kindly."

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# THE AMERICAN SENTINEL.

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

VOLUME 4.

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## The American Sentinel.

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SOMEONE in Pennsylvania writes thus briefly to us: "You will greatly oblige me if you will keep the SENTINEL on the Pacific Coast." This person is modest. He doesn't want to control the earth, but only that part of the United States east of the Rocky Mountains. We cannot oblige him, because there are too many thousands of people east of the mountains who want the AMERICAN SENTINEL to come to them.

THE Key West (Florida) Democrat says that "what is now agitating the average Key West store keeper, to the exclusion of other matters, is the proposed enforcement of the Sunday law." It adds: "Without being fanatical upon the subject, we would unequivocally say that we are in favor of its enforcement without fear or favor," and says that the sheriff of the county pledges himself to enforce the law, and that the mayor and the marshal are also pledged to it. Thus we see that the Sunday question is coming to the front in all sections.

A FRIEND in Chicago writes as follows in a personal letter to the editor of the SENTINEL:—

"There cannot be too much vigilance or too much sounding forth of danger. I am told by a high-school girl that sixty-five teachers have been removed in this city within a few months, who were Protestants, and that sixty Catholics were among the teachers put in their places. If the Protestants try to manage schools on a religious basis, they will find themselves outwitted as well as outnumbered (in large cities) by the Romanist element. Yours for Americanism and undefiled religion."

THE Tombstone (Arizona) Epitaph of March 9 says of the Sunday bill, which we have elsewhere mentioned:—

"The Sunday-Rest bill has been laid to sleep for two years at least. The vote making the bill the special order for the evening was considered, and the bill passed in the council some days since was taken up in the House this afternoon, and killed by a vote of fourteen to nine. There were but few persons in the lobby at the time the bill was defeated, but the news spread rapidly through the town and was the general topic of conversation. It is generally understood that the Governor would have vetoed the bill had it passed."

THE Omaha Daily Bee of March 17 contains an article by Mrs. Elizabeth Cady Stanton, on Sunday newspapers and amusements, the closing paragraphs of which are exceedingly pointed, as will be seen from the following reprint of them:—

"I cannot see that setting type in order to provide some intellectual pabulum for a community is more of a desecration of the Sabbath than setting tables and cooking food for the family. To be consistent, those who insist on Sunday being a day of rest, should make it a season of fasting and self-denial for themselves, and of freedom for their wives and servants from all manual labor. The dinner should be cooked on Saturday and served cold on Sunday with primitive simplicity. But the clergy as a class (to say nothing of most of the sons of Adam), are proverbial for their love of good eating, hence we hear very little from the pulpit as to the sin of good dinners on the 'Lord's day.'"

"According to what system of morals is it more sinful for Patrick to set type and read his paper, than for Bridget to cook a turkey and plum pudding and read nothing on Sunday?"

### Is This "the Breath of the Puritan"?

THE Western Christian Union is the name of a paper that is published weekly in the city of Oakland. We are thus explicit because, from what we shall quote from it, some might think that it is published in some remote portion of the world, where Christianity has not yet penetrated. Not only is it published in "the Athens of the Pacific Coast," but its editor is the Rev. G. W. Bothwell, D. D., pastor of the Second Congregationalist Church of Oakland. In his issue of March 22 the editor has a diatribe against the Adventists for the work which they did in securing signatures to the petitions against religious legislation by Congress, though we cannot see why he should level all his guns at the Adventists, since men of every denomination and profession signed that petition, and worked for it.

After saying that if the Blair Sunday-Rest bill should become a law, "it will be the formulated sentiments of nine-tenths of all the evangelical churches of the country," thus admitting that it is wholly a religious bill, he proceeds thus:—

"Against these majorities, constituted as they are, why are our Adventist friends continuously protesting? We are weary of Ishmaelitism in theology and upon questions of public morals. The methods employed in securing many of the 31,000 names of alleged citizens of California, recently presented in Congress, were not creditable to any people calling themselves religious. We refer to their practice of button-holing unsuspecting citizens in the railroad waiting-rooms, and on the street corners—not a few of whom were wholly unfamiliar with the question, and of inducing them to sign a narrow, sectarian protest, under the specious plea that the Constitution of the United States

was threatened. We had entertained a high opinion of this people until we were forced to observe how they secured signatures to their recent petition."

Well, we are glad that he bears testimony to the fact that people were button-holed before they signed the petition against religious legislation. He has been forced to observe the methods employed by those who canvassed for signatures. He is sure that they actually got near enough to the men whose names appear on it to button-hole them. And over 31,000—about 10,000 more—have been thus approached. Yet Mr. Bothwell is not pleased. Indeed, he feels very much grieved over the course taken. Why? Was it because he thinks the canvassers were too painstaking? No; he is grieved and indignant and angry to think that the canvassers should actually button-hole unsuspecting persons, and ask them to sign the petition. Doubtless he would have had them send a postal card to every person a week beforehand, informing them that on such a day they would be pleased to meet them to confer about the propriety of asking Congress not to pass a law enforcing religious observances. Then, no doubt, he would have had a crier precede each canvasser, and announce his mission, so that no "unsuspecting citizens" could possibly be approached.

But if he would have had all this precaution taken in securing signatures; if he feels so indignant at the thought that men were actually button-holed without previous warning, who can picture what his feelings must be at the thought that of the 14,437,744 alleged petitioners for a national Sunday law, only 407 had any opportunity to be button-holed about it? It has been some time since we exposed the iniquitous scheme by which the friends of the Blair Sunday bill sought to make Congress believe that public sentiment was overwhelmingly in favor of their measure, therefore we show it up again in another part of this paper, with a few points that were not previously noticed. Please turn and read that before you read further, and think that a man who has no word of condemnation or apology for such a course, says that it was disreputable to go to men in person and ask them to read the petition and sign it. What is the ground of his objection? Simply this, that so many bona fide signatures have been obtained to the protest. As what follows will show, he thinks it outrageous that any should dare protest against being ruled by a few self-constituted religious leaders.

Passing by more of the same unco guid sort we come to the following, which carries with it far more than the breath of the Puritan; it is the breath of the Inquisition:—

"Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on

Saturday, and call it the Sabbath, if they choose, but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purposes of their benefactors. None of these bills are aimed at them, but if they fail to appreciate the fact, they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them may result."

Shades of Dominic! Did anyone ever hear of more cool assumption? "Upon what meat doth this our Caesar feed, that he has grown so great?" Seventh-day people "can worship on Saturday, and call it the Sabbath, if they choose, but there let their privileges end." If they are not thankful for these "concessions," and if they work against "the purposes of their benefactors," they may call down upon themselves such a measure of public disfavor as that "legislation embarrassing to them may result." Now what does this mean? Simply this: That these Sunday-law people are beginning to assume that the Lord created the earth for their especial benefit, and that it is a great "concession" on their part for them to allow anybody even to think differently from them. Those who do not do as they do ought to be thankful that they are privileged to live in this country. They are the "benefactors" of Seventh-day people, because they have tolerated them so long. Did the Papacy in its worst days ever assume any more lordly position?

It means further that if Seventh-day people will keep perfectly quiet, and be content with the privilege of resting on Saturday, they will not be molested. But let them, as Mr. Edwards said, begin to "rave;" that is, let them but teach their conscientious convictions to others, and then "legislation embarrassing to them may result." This can mean nothing else than that, whereas Seventh-day people are *allowed*, by existing and proposed Sunday laws, to rest on Saturday if they choose, they will be prohibited from doing even this if they rebel against their "benefactors," and refuse to rest also on Sunday, and if they attempt to stir up others to similar rebellion. This is a declaration of intention on the part of the Sunday-law agitators a little in advance of anything we have previously heard.

Mr. Bothwell says of Seventh-day people that "none of these [Sunday] bills are aimed at them." We cannot say definitely as to that, but we know where they always hit. We know that Sunday laws, whatever the purpose for which they are enacted, are always used for the purpose of "embarrassing" those who observe the seventh day of the week.

In 1885, Arkansas had Sunday laws reading as follows:—

"SECTION 1883. Every person who shall on the Sabbath, or Sunday, be found laboring, or shall compel his apprentice or servant to labor or perform service other than customary household duties of daily necessity, comfort, or charity, on conviction thereof shall be fined one dollar for each separate offense.

"SEC. 1884. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

"SEC. 1885. The provision of this act shall not apply to steamboats and other vessels navigating the waters of the State, nor such manufacturing establishments as require to be kept in continual operation.

"SEC. 1886. Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or

Sunday, shall not be subject to the penalties of this act [the Sunday law], so that they observe one day in seven, agreeable to the faith and practice of their church or society."

In the session of the Arkansas Legislature of 1885, section 1886 was repealed, by act of March 3. The object of those who secured the repeal of that section was, as they said, to close the saloons. It was claimed that, under cover of that section, certain Jews who kept saloons in Little Rock had successfully defied the law against Sunday saloons, and that there was no way to secure the proper enforcement of the law without the repeal of that section. The legislators believed the statements made, and repealed the section as stated.

"Bear in mind that the object of this movement was said to be to close the saloons on Sunday; and what discussion there was on the bill in both the Senate and the House, shows that such was the object, so far as the legislators understood it. But when the act was secured, and was framed into a law, not a saloon was closed, nor was there an attempt made, any more than before, to close them. Not one of the saloon keepers was prosecuted. And in Little Rock itself, during the session of the Legislature of 1887, when the law was in full force, up to the time of the restoration of the exemption clause, the saloons kept their doors wide open, and conducted their business with no effort at concealment, the same as they had before the act was passed. But, so far as we have been able to learn by diligent investigation, from the day of its passage, the law was used for no other purpose than to punish peaceable citizens of the State who observed the seventh day as the Sabbath, and exercised their God-given right to work on Sunday."

A. T. Jones, of the AMERICAN SENTINEL, who makes the above statement, has had the privilege of investigating the records of the cases of those who were prosecuted under the law as amended, and has published them in his pamphlet, "Civil Government and Religion." In another article, entitled, "Where Sunday Laws Hit," in this week's issue, we shall present some of those cases, that our readers may learn the practical workings of "temperance Sunday laws." As they read these things we ask them to decide whether or not they want the Inquisition set up in this country. People may talk as much as they please about the enlightenment of this nineteenth century, and the impossibility for persecution to arise; but every candid person whose eyes are open must see that we are upon the very eve of as bitter a persecution as ever disgraced this earth. The minds of men are being inflamed by ecclesiastical leaders, and all that is needed is the color of law to give the malignant passions of bigots full exercise.

E. J. W.

In the notices of Miss Willard's forth-coming autobiography, she is mentioned as claiming to be a "gospel politician." That means that she favors spreading the gospel by political methods, which is, by voting upon it, and making laws concerning it. In other words, she is devoted to the union of Church and State. But that doesn't make us think that such a union ought to be consummated. The apostle Paul said that even an angel from Heaven should be cursed if he preached different gospel from that delivered by Christ.

It is reported that Ann Arbor has suppressed the sale of Sunday newspapers in its borders.

## The Constitution and Sunday.

DR. CRAFTS wrote to the Detroit *Free Press* February 17, stating some of the objects of the National Sunday bill, and the *Free Press* replied:—

"If our correspondent will bear in mind that in the eye of the federal law, as well as of the Federal Constitution, Sunday has no other status than Saturday, or any other day of the week, he will possibly see what the assumption of power for which he asks would involve. It would involve the possibility of prohibiting the running of trains between States on any day in the week, and, consequently, upon all days in the week, which is an absurdity. It involves another, and, if possible, a greater absurdity—the power to compel the running of inter-State trains upon every day in the week, and as many times a day as Congress may direct.

"There has never been, that we are aware of, any serious claim that the congressional power referred to extended thus far, and we have no fears that Congress will make any such claim. That body is quite as likely, we should think, under the pretense of regulating inter-State commerce, to prohibit the running of smoking-cars on inter-State trains, or the chewing of gum by passengers thereon, or the sale of peanuts for more than five cents a pint. We do not mean to intimate for a moment that these subjects have any natural affinity for, or connection with, Sunday rest. But we do mean to assert that it would be just as ridiculous for Congress, under the pretense of exercising its regulative power over commerce between the States, to prohibit the running of trains on Sunday as it would to enact the other prohibitions suggested."

Further, Dr. Crafts had said that the Constitution contains a Sunday-Rest law for the President. The *Free Press* made to this the singular reply that the Constitution makes no mention of Sunday, and commended to Dr. Crafts a re-examination of the Constitution. We approve of the recommendation of the *Free Press*, that the Doctor should examine the Constitution more closely; but if the *Free Press* had examined the Constitution as closely as it asks Dr. Crafts to, it ought to know that it does make mention of Sunday. True, it does not make mention of Sunday in any such a way as Dr. Crafts would make out, as enacting a Sunday law; but it does mention Sunday, and says that "if any bill shall not be returned by the President within ten days (Sunday excepted) after it is presented to him, the same shall be a law in like manner as if he had signed it, unless Congress by their adjournment prevent its return." But so far from this intending to be a law regulating the rest of the President, it is simply a recognition of the right of the President to keep Sunday religiously if he choose. In this the Constitution recognizes the fact that the President may be one who regards Sunday as a holy day, and respects his conscientious convictions, as it now does of every man, by providing that he shall not be compelled to count Sunday amongst the number of business days. The Constitution of the United States recognizes the right of every man to observe Sunday if he wishes, and it recognizes the right not to keep it if he choose. It respects a man's conscientious convictions, whether he be a Christian or not a Christian. This is the sole meaning of the expression, "Sunday excepted." But the query is, How could the Detroit *Free Press* ever have made such a mistake as to say that the Constitution makes no mention of Sunday? The Constitution of the United States is worthy of a good deal more study than ninety-nine out of every one hundred people in the United States ever give to it.

A. T. J.

### Whose Image and Superscription Is This?

It is evident that the leaders in the American Sabbath Union are considerably disturbed over the SENTINEL's disclosure of their crooked methods in obtaining indorsements to their petitions to Congress. This is shown by the fact that they are endeavoring to shield themselves by insinuating that unfair methods were employed by those who secured signatures to the counter petition. It is worthy of note, however, and should be remembered by all, that the worst charge that has yet been brought by the most bigoted Sunday-law worker is that people were "button-holed" and asked to sign it. Inasmuch as no one could put his own signature to the petition unless the canvasser did come pretty close to him with it, we regard this as a good testimonial to the conscientiousness with which the work was performed.

We have before called attention to the frauds practiced by the active workers for a Sunday law, but we fear that some have lost sight of them. Many people still think that fourteen million signatures have actually been obtained to the petition asking Congress to make a Sunday law. We ourselves were deceived at the first into thinking that two or three million signatures had been obtained; but when the number jumped at once from six million to fourteen million, by the letter from Cardinal Gibbons, we knew there was fraud; and from that time we kept discovering fresh frauds. Following is a brief statement of them.

The petition for a Sunday law, to which it is claimed that upwards of fourteen million signatures have been obtained, reads thus:—

"The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill forbidding in the Nation's mail and military service, and in inter-State commerce, and in the District of Columbia and the Territories, all Sunday work, traffic, etc."

That is plain enough to be understood by anybody. If that had been circulated in a legitimate manner, for individual signatures, no complaint could have been made. But right on the face of the sheet which contained the petition, provision was deliberately made for fraud. Immediately below the petition was the following note:—

"When a labor organization or church, or any other society, indorses the petition BY VOTE, let the 'name' of the organization be signed, with the attesting signatures of the presiding officer and clerk or secretary, with place and date, and in the margin, under 'number of petitioners,' indicate the numbers in the organization petitioning."

This meant that at any meeting of any church or society, a vote could be taken on the petition. If a majority of the members present voted in favor of it, the presiding officer and the clerk would sign their names and set down the number of members in the entire church or society. Now it must be evident to the most zealous partisan that such a plan could not by any possibility secure an individual expression of opinion. In the first place it allowed a part to speak for the whole, and in the second place it counted those members who were opposed to the bill, as favoring it. In many cases a minority would speak for the whole.

Not only was this provision made for fraud, but people were urged to commit fraud by securing the indorsement of the same person twice.

In the "Monthly Document" of the American Sabbath Union, for December, the following appeared in a circular which editors were requested to publish:—

"We ask every religious paper to publish our petition, and every church and preachers' meeting and religious conference or convention to indorse the petition by resolution, and also, as far as possible, by individual signatures, which duplicate its strength."

That is plain enough, too. The leaders of the American Sabbath Union deliberately urged people to perpetrate fraud in securing indorsements of the Sunday-Rest bill. The above shows that the indorsement "by vote" was considered the chief thing. Whenever there was an assembly they wanted those present to vote the indorsement of the organization, so that all the members could be counted as favoring the petition, and then they wanted the strength of the petition duplicated, "as far as possible" by individual signatures. This shows that the securing of individual signatures was considered a secondary matter, except that those individual signatures would duplicate the strength of the petition. A church of three hundred members could indorse the petition by vote some Sunday evening, and the whole three hundred counted for it, even though no more than one hundred members were present. Then zealous workers could secure the individual signatures of two-thirds of the members, including those present at the time of the vote; and so from a church of three hundred members, of whom only one hundred had seen the petition, and only one hundred more had heard of it, a list of five hundred petitioners could be sent in. And just such fraud as this was provided for and urged by the leaders in the Sunday-law movement. The method of indorsement "by vote" was so much easier, however, that, as will be seen, very little effort was made to secure individual signatures.

On Wednesday, January 16, the first petitions were presented to Congress. After senators from several States, including Illinois, Pennsylvania, Massachusetts, and Indiana, had presented petitions from churches, labor unions, Woman's Christian Temperance Unions, etc., from their respective States, Mr. Blair arose and said:—

"I present petitions of several bodies, praying for the passage of a Sunday-Rest law. Of the petitions, the following analysis is submitted by those who desire their presentation:—

#### Petitions from national bodies:

| CONTENTS.  |            |
|--|------------|
| 1. Individual signatures.....  | 407        |
| 2. Representative signatures by indorsements of bodies and meetings..... | 14,174,337 |
| Total.....   | 14,174,744 |

"Analysis of the latter:—

"First indorsement is that of the American Sabbath Union, which was officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assemblies of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations, whose membership together is 5,977,693. Of the membership of the Brotherhood of Locomotive Engineers, the indorsement of whose international convention stands second, at least 20,000 citizens of the United States. Of the Knights of Labor, the indorsement of whose international convention stands third, at least 219,000 citizens of the United States. The Presbyterian General Assembly, North, whose action stands next, had at the time of the indorsement 722,071 members. The convention of Christian Workers, whose indorsement is next, had 450 present when the unanimous vote of indorsement was taken. The Woman's Christian Temperance

Union, which comes next, had 185,521 at the time of the vote. The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000."

Now what do we learn from this? Several things, namely: That out of 14,174,744 alleged petitioners for the Sunday law, only 407 persons actually signed the petition. That in order to produce a greater effect, the petitions were presented first by States and Territories, and then in bulk. In that way the strength of the petitions, which had already been duplicated, was duplicated again.

But this is not all. We find that the entire membership of the Methodist, the Baptist, and the Presbyterian Churches in the United States is taken to help make up the 14,174,744 alleged petitioners. This was done because the annual convention of those bodies indorsed the petition. A vote by a few hundred people was thus swelled into nearly seven million. Not only so, but by the wording of the petition, every member of those churches was certified to as being "21 years of age or more." Of course everybody recognizes that as another fraud.

Still further: The entire membership of the Woman's Christian Temperance Union, the Knights of Labor, and the Brotherhood of Locomotive Engineers, is counted on the strength of a vote taken by a few members of those bodies, in convention assembled. Of course the members of the Woman's Christian Temperance Union could, on general principles, be counted as favoring the bill; but as they are Christian women, they of course belong to some one of the churches previously reported. The same is true largely of the Knights of Labor and the Brotherhood of Locomotive Engineers. Not only were they represented as favoring the bill, although but few of them had ever heard of it, and many were opposed, but they were represented three times, as we have already seen.

More yet: After this 14,000,000 and more petitioners, only 407 of whom ever petitioned, had been presented to Congress as organizations, then as churches, etc., Mr. Blair arose again and said:—

"I have here a petition of the Woman's Christian Temperance Union of New Jersey, with 6,000 members; of Indiana, 2,500 members; of Massachusetts, 6,000; of Delaware, 800; of Illinois, 9,000; of Iowa, 6,000; of Pennsylvania, 6,000; of Dakota, 1,800, and the National nearly 20,000, praying Congress, etc."

Just think! Petitions from many of these State temperance unions had been first presented by other senators. Then they were presented in the churches, then in the National Union, then again separately, and then once more in the National W. C. T. U. again; and after all this some more petitions were presented from Temperance Unions and "Sabbath Associations." Some of these good women were therefore presented as petitioners not less than six times in one day; and since then petitions have been presented from the same people nearly every day while the session lasted.

But this is not all by any means. Mr. Blair said in his analysis of the petitions: "The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000." Cardinal Gibbons had written a letter to Mr. Crafts, personally favoring the Sunday bill, and on the strength of that letter, the American Sabbath Union counted 7,200,000 names. Not only that, but they certified that all the Catholics in the United States, men, women, and children—are "21 years of age or more." Not only did Cardinal Gibbons say nothing about indorsing the petition for anybody but himself,

which he clearly had no right to do, but he himself, as will be seen by his letter, which follows, declares that he had no thought of committing anybody else.

One thing more shows the unprincipled methods employed to manufacture a huge list in favor of the Sunday bill. Not content to have the separate labor organizations indorse it by "representation," that is, by a vote of a few, which could not represent the body, Mr. Crafts has lately gone to work to secure the indorsement of the Federated Trades, by which means he is able to count all the laboring men again. Thus he can count every man as many times as there are associations to which he belongs. Not only so, but by their peculiar scheme of representative indorsement, they count many who are positively opposed to their movement, and who have signed the counter petition.

Now we ask the readers of the SENTINEL to decide whose image and whose superscription this Sunday movement bears. Does it bear the stamp of God? God cannot lie. But there is another being, the enemy of God and of all righteousness, the prince of the power of the air, "the spirit which now worketh in the children of disobedience," whose sole method of work is by fraud and deceit. Of him it is written that "he is a liar, and the father of it." We make no further statements, but leave the reader to trace the parentage of the Sunday movement as best he can.

Let those who have been misrepresented by being counted in these wholesale indorsements, and those who have not been aware of the character of the movement, protest vigorously, and at once, so that the leaders in the Sunday-law movement may no longer be able to pose before Congress as the representatives of all goodness and honesty.

E. J. W.

#### He Spoke for Himself.

THE following from Mr. D. E. Lindsay, of Baltimore, a close observer of the National Reform movement, and a good friend of the AMERICAN SENTINEL, should be preserved, as it exposes the fallacy of the claim of the leaders of the American Sabbath Union, that Cardinal Gibbons indorsed the Sunday-Rest bill in behalf of the Catholic Church:—

Located as I am near the residence of Cardinal Gibbons, and being a reader of the *Catholic News*, published at Washington, D. C., and the *Catholic Mirror*, published in this city (Baltimore, Md.), I have watched for some time with interest the sayings of the different Catholic writers, until I was convinced that the so-called Protestants, in their eagerness to secure the passage of the Sunday law, would forsake the true principles of Protestantism, and run after the very church against which the famous protest was made in 1529, when the emperor had commissioned his brother Ferdinand to announce that the decrees of the former diet, which had allowed liberty of action to all States in matters of religion, were now absolutely annulled by imperial command.

Having this evidence before me from Catholic writers, as well as Protestant, I took the liberty to write the Cardinal a personal letter asking his purpose in signing the petition for the passage of the Blair Sunday bill. In reply the Cardinal forwarded me the following letter by his Chancellor, J. P. Donahue:—

"CARDINAL'S RESIDENCE,  
408 NORTH CHARLES ST., Baltimore, Md.,  
Feb. 27, 1889.

"MY DEAR SIR: In reply to your favor dated Feb. 25, 1889, duly received, His Eminence Cardinal

Gibbons desires me to write to you, that whatsoever countenance His Eminence has given to the 'Sunday law' referred to in your favor, as he had not the authority, so he had not the intention, of binding the archbishops, the bishops, or the Catholic laity of the United States. His Eminence bids me say to you that he was moved to write a letter favoring the passage of the bill, mainly from a consideration of the rest and recreation which would result to our poor overworked fellow-citizens, and of the facility which it would then afford them of observing the *Sunday* in a religious and decorous way.

"It is incorrect to assume that His Eminence, in the alleged words of Senator Blair set forth in your favor, 'signed the bill, thus pledging 7,200,000 Catholics as indorsing the bill.'

"I have the honor to remain, with much respect, yours faithfully, J. P. DONAHUE,  
"Chancellor."

"To D. E. Lindsey, Esq., 708 Bayner Avenue,  
Baltimore, Md."

#### Where Sunday Laws Hit.

THE Rev. Dr. G. W. Bothwell has stated that proposed Sunday laws are not "aimed at" those who observe the seventh day. Doubtless the same thing would have been said in Arkansas in 1885, where the effort was made to repeal the clause exempting from the penalties of the Sunday law those who observed any other day of the week. The sole object of those who secured that repeal was, as they said, to close the saloons. It was claimed that under cover of that exemption section, certain saloon keepers successfully defied the law. Accordingly the section was repealed, but the saloons were not molested. Out of twenty-one cases of indictment for Sunday work, only one person was not an observer of the seventh day, and that one person was not convicted, although it was clearly proved that he worked. We present herewith a few of the cases, in order that our readers may see that Sunday laws almost invariably hit observers of the seventh day, whether they are aimed at them or not. We copy from chapter seven of "Civil Government and Religion," by A. T. Jones, for sale at this office. For the sake of brevity, we omit, in most cases, the record of fines, etc.

#### FIRST CASE.

"Elder J. W. Scoles, a Seventh-day Adventist minister, had gone from Michigan to Arkansas in June, 1884, to assist Elder D. A. Wellman in holding some meetings at Springdale, Washington County. As the result of these meetings, quite a number of persons adopted the faith of that body, and practiced accordingly. In August, 1884, Elder Wellman died, and Elder Scoles continued the work in that place. In the winter of 1884-85, Elder J. G. Wood went from Appleton City, Mo., to assist Elder Scoles at Springdale. A church was organized in that place early in 1885, and the erection of a meeting-house was begun at once. In addition to his subscription to the enterprise, Elder Scoles agreed to paint the house when it should be ready. Further than this, we have the words of Elder Scoles himself. He says:—

"I volunteered to do the painting as my share of the work, in addition to my subscription. I worked away at the church at odd times, sometimes half a day and sometimes more, as I could spare the time. The last Sunday in April, 1885, in order to finish the work so I could be free to go out for the summer's labor with the tent, and expecting to go the next day twenty miles, I went over to the church, and finished up a small strip of painting on the south side of the house, clear out of sight of all public roads; and here I quietly worked away for

perhaps two hours, in which time I finished it, and then went home. It was for this offense that I was indicted.'

"At the fall term of the Circuit Court held at Fayetteville, Mr. J. A. Armstrong, of Springdale, was summoned before the Grand Jury. He was asked if he knew of any violations of the Sunday law. He said he did.

"Grand Jury—'Who are they?'

"Armstrong—'The Frisco Railroad is running trains every Sunday.'

"G. J.—'Do you know of any others?'

"A.—'Yes; the hotels of this place are open, and do a full run of business on Sunday, as on other days.'

"G. J.—'Do you know of any others?'

"A.—'Yes, sir; the drug stores and barber shops all keep open, and do business every Sunday.'

"G. J.—'Do you know of any others?'

"A.—'Yes; the livery stables do more business on Sunday than on any other day of the week.'

"After several repetitions of this same form of questions and answers, in much the same manner, in relation to other lines of business, this question was reached—

"G. J.—'Do you know of any Seventh-day Adventists who work on Sunday?'

"A.—'Yes, sir.'

"After getting from the witness the names of his brethren, indictments were found against five persons, all of whom were Seventh-day Adventists. Elder Scoles was one of the five."

From the above it will be seen that special pains was taken to indict none but those who had conscientiously observed the seventh day. A more marked instance of deliberate persecution could not be imagined. Mr. Scoles was convicted, and an appeal was taken to the Supreme Court, where the decision of the lower court was sustained.

#### SECOND CASE.

Mr. Meeks had been a resident of Arkansas since 1856, with the exception of one year. He had held the office of justice of the peace for a number of years both before and after the war. When he became a Seventh-day Adventist he refused to hold the office longer, because its duties conflicted with his observance of the Sabbath.

"Mr. Meeks was indicted at the July term of the Circuit Court, 1885, for Sabbath breaking. He was arrested in November, 1885, and held under bonds of \$500 for his appearance in January. The offense for which he was indicted was planting potatoes on Sunday—the third Sunday in March, 1885. The work was done near Mr. Meeks's own house, and not nearer than two and a half miles to any public road or any place of public worship.

"On the day referred to, Mr. La Fever and his wife went to visit Mr. Meeks at his home, and found Mr. Meeks planting potatoes. Mr. Meeks quit his work, and spent the rest of the day visiting with Mr. La Fever. La Fever afterward reported Mr. Meeks to the Grand Jury; and as the consequence, Mr. Meeks was indicted, as stated. The fourth Monday in January, Meeks appeared before Judge Herne. His case was laid over to await the decision of the Supreme Court in the Scoles case.

#### FIFTH CASE.

"James M. Pool, a Seventh-day Adventist, was indicted for Sabbath breaking, at the fall term of the Circuit Court held at Fayetteville, beginning the first Monday in September, 1885.

He waived his right to jury trial. The only witness in the case was J. W. Cooper. Cooper was a member of the Presbyterian Church, and professed sanctification. He went to Pool's

house on Sunday morning, to buy some tobacco, and found Pool hoeing in his garden; so testified before the court, Judge Pittman presiding. The judge sustained the indictment, pronounced Pool guilty, and fined him one dollar and costs, amounting to \$30.90.

## SIXTH CASE.

"Mr. J. A. Armstrong moved from Warren County, Indiana, to Springdale, Arkansas, in 1878. In September, 1884, he joined the Seventh-day Adventist Church at Springdale. November, 1885, he was indicted by the Grand Jury for Sabbath breaking. On the 13th of February, 1886, he was arrested by William Holcomb, deputy sheriff for Washington County, and was held under bonds of \$250 for his appearance at the May term of the Circuit Court. The particular offense upon which the charge of Sabbath breaking was based, was for digging potatoes in his field on Sunday. Millard Courtney was the prosecuting witness. Mr. Armstrong had a contract for building the school-house at Springdale. Mr. Courtney, with a friend, went to Armstrong's house on Sunday, to negotiate a contract for putting the tin roof on the school-house. From the house they went into the field where Mr. Armstrong was digging potatoes. There the business was all talked over, and the contract was secured for putting on the tin roof. Then this same Courtney became the prosecuting witness against Mr. Armstrong for working on Sunday.

"On the first Monday in May, Mr. Armstrong appeared before Judge Pittman, Circuit Judge of the Fourth Judicial District, at Fayetteville; and, waiving his right to jury trial, submitted his case to the court for decision. Judge Pittman sustained the indictment. Fine and costs, amounting to \$26.50, were paid, and Mr. Armstrong was released."

## NINTH CASE.

"Mr. James, a Seventh-day Adventist, was indicted by the Grand Jury in January, 1886, for Sabbath breaking. The particular offense was for doing carpenter work on Sunday. The indictment was founded on the testimony of Mr. Powers, a minister of the Missionary Baptist Church. Mr. James was working on a house for a widow, near the Hot Springs Railroad. The work was done without any expectation of receiving payment, and wholly as a charitable act for the poor widow, who was a member of the Methodist Church. Mr. James worked in the rain to do it, because the widow was about to be thrown out of the house in which she lived, and had no place to shelter herself and family. Powers, the informer, lived about six hundred yards from where the work was done, and on that very Sunday had carried wood from within seven rods of where Mr. James was at work, and chopped up the wood in sight of Mr. James.

## TENTH CASE.

"At the January term in 1886, Mr. Meeks was indicted the second time. July 13 he was arrested on a bench warrant in the hands of William La Fever. Meeks gave bonds for his appearance at the July term of court. The offense was for fixing his wagon-brake on Sunday. He was reported to the Grand Jury by Riley Warren. Warren had gone to Meeks's house on the Sunday referred to in the indictment, to see Mr. Meeks about hiring a teacher for their public school, for both of them were members of the School Board of their district. In the course of their conversation, Mr. Meeks incidentally mentioned having

mended his wagon-brake that morning. This was reported to the Grand Jury by Mr. Warren, and the indictment followed.

## ELEVENTH CASE.

"John A. Meeks, aged fourteen years, son of Edward L. Meeks, was indicted by the Grand Jury at the January term of the Circuit Court of 1886, for Sabbath breaking. The offense was for shooting squirrels on Sunday. The place where the squirrels were shot was in a mountainous district entirely away from any public road, or any place of public worship. He was reported by a Mr. M. Reeves. The sons of Mr. Reeves were hauling wood with a team on that same Sunday, and were present with the Meeks boy in the woods, and scared the squirrels around the trees for the Meeks boy to shoot. When the sport was over, the Meeks boy divided the game with the Reeves boys.

"Then the father of the Reeves boys reported the Meeks boy and he was indicted. His case was held over to await the decision of the Supreme Court in the Scoles case. At the January term in 1887, the boy confessed judgment, and was fined \$5.00, and \$3.00 county tax was assessed, and the costs, amounting in all to \$22. The fine was paid, and the boy released."

## FOURTEENTH CASE.

"William H. Fritz was indicted at the April term of the Circuit Court in 1886, for Sabbath-breaking, and held under \$250 bonds for his appearance at the September term, at Huntsville. Mr. Fritz is a wood-workman, and the offense charged was for working in the shop on Sunday. The shop was in the country, and two hundred yards from the public road. The indictment was sustained. The defendant was fined \$1.00 and costs, amounting to \$28. Mr. Fritz was a Seventh-day Adventist."

## SIXTEENTH CASE.

"I. L. Benson was not, at that time a member of any church, made no pretensions to religious faith, and did not observe any day. He had the contract for painting the railroad bridge across the Arkansas River at Van Buren, Ark. He worked a set of hands on the bridge all days of the week, Sundays included. In May, 1886, Mr. Benson and one of his men were arrested on the charge of Sabbath breaking. They were taken to Fort Smith, and arraigned before a justice of the peace. The justice did not put them through any form of trial, nor even ask them whether they were guilty or not guilty, but read a section of the law to them, and told them he would make the fine as light as possible, amounting, with costs, to \$4.75 each. They refused to pay the fines, and were placed in custody of the sheriff. The sheriff gave them the freedom of the place, only requiring them to appear at the justice's office at a certain hour. Mr. Benson telegraphed to the general manager of the railroad in regard to the matter. The general manager telegraphed to his attorney in that city to attend to the cases.

"Mr. Benson and his men appeared before the justice for a hearing in their cases. It was granted, with some reluctance. The attorney, Mr. Bryolair, told the justice it was a shame to arrest men for working on the bridge at the risk of their lives to support their families, when the public work in their own town was principally done on Sunday. A hearing was granted, and the trial set for the next day.

"They were not placed under any bonds at all, but were allowed to go on their own recognizance.

The following day a jury was impaneled and the trial begun. The deputy sheriff was the leading witness, and swore positively that he saw them at work on Sunday. The jury brought in a verdict to the effect that they had 'agreed to disagree.' This was on Wednesday. The following Monday was set for a new trial. No bond was even at this time required. The defendants appeared at the time appointed, and pleaded not guilty. The justice, after giving them a brief lecture, dismissed the case."

## TWENTIETH CASE.

"In August, 1886, Mr. P. Hammond, a member of the Baptist Church, appeared before the Grand Jury in Hot Spring County, and charged J. L. Shockey with hauling rails and clearing land on Sunday, the first day of the week, July 11, 1886. The Grand Jury presented an indictment. On December 14, 1886, Mr. Shockey was arrested and taken to Malvern, locked up until the next day, when he gave the usual bond for his appearance at court, and was released. The work for which Mr. Shockey was indicted was done on a new farm which he was opening up in the woods, three-fourths of a mile from any public road, and more than a mile from any place of public worship, and not in sight of either. The witness, Mr. Hammond, passed by where Mr. Shockey was at work, and after he had gone some distance, returned, and spoke to Mr. Shockey about buying from him a Plymouth Rock rooster. The bargain was then made, Hammond agreeing to pay Shockey fifty cents for the rooster.

"Shockey was indicted, and his case set for trial February 7, 1887. This case, with the one before mentioned, and some others that had been held over to await the decision in the Scoles case, was called, and February 11 fixed as the day of trial for all."

These are sufficient to show the practical workings of a Sunday law that was not "aimed at" observers of the seventh day. If such results can come from the law when it is not aimed at them, what will be the result when they go deliberately to work to secure "legislation embarrassing to them"? We say that the man who knows these things and does not vigorously oppose such legislation, no matter what his religious belief, or whether he has any at all, is destitute of patriotism and of the feelings of common humanity.

But let it be understood that no National Reformer or active Sunday-law agitator of any organization whatever, has ever said a word in disfavor of the course pursued in Arkansas. On the contrary, the restoration of the section exempting observers of the seventh day from the penalties of the law, was strenuously opposed by many religious leaders. The editor of the *Arkansas Methodist* declared in his paper that "the Sabbath laws" without the exemption section had "worked well enough," and were about as near perfect as we can expect to get them under the present Constitution." In view of these things, which are generally known, and which have been brought time and again to the attention of Sunday-law workers, and in view of the action of the present Arkansas Legislature, and of the sayings of such men as Dr. Bothwell, and of the further fact that exemption clauses are vigorously denounced, we think we are justified in saying that, as a general thing, Sunday laws "are aimed" quite directly at observers of the seventh day.

"WHAT other nations call religious toleration, we call religious rights."

### Religious Intolerance in Arkansas.

THAT the various attempts to secure National and State Sunday laws are in the exact line of the work of so-called National Reform, becomes more and more apparent as we notice the character of the work. The idea of all who are thoroughly committed to the work seems to be that they own the earth, and that any who differ with them, no matter how conscientiously, have no rights whatever. The readers of the SENTINEL are familiar with the remark of E. B. Graham, a vice-president of the National Reform Association, that its opponents, whom he denominated "opponents of the Bible," might "go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it and set up a government of their own." The Rev. G. W. Bothwell, D. D., of Oakland, speaks lordly of Sunday-law people as being the "benefactors" of the observers of the seventh day, because they allow them to live in their country, and quietly live out their religion.

In the same line is the speech of Senator Tillman, of Arkansas, in support of his Sunday bill, in the Arkansas Legislature, March 4. The bill in question is a bill to repeal the clause which now exempts conscientious observers of the seventh day from the penalties of the Sunday law. From the report in the *Little Rock Gazette*, March 5, we take the following:—

"Senator Tillman, the author of the bill repealing the statute, taking the floor in favor of his bill, said:—

"Mr. President, I assume that Christianity is the true religion, and that the first day of the week is the Christian Sabbath. The Christian Sabbath is an institution of God Almighty, and should be respected as such, and if assailed the civil law should be invoked to protect it. This bill provides for the general observance of the first day of the week as a day of rest from secular enjoyments, other than those of necessity, comfort, or charity. It is in the nature of a civil regulation only. It is not of the character of State protection to church. It does not seek to violate the principle that affairs of Church and State should be kept separate. It interferes in no way with the full and free exercise of religious freedom. The State has a right by legislative enactment to provide for the observance of the Sabbath-day, and to punish a violator of the same, and keep within the purview of the Constitution of the United States and the Constitution of the State of Arkansas. The Supreme Court of this State, in the case of the State against Scoles, decided that the law of 1885, which the bill seeks to revive, was constitutional.

"I have a local interest in the measure. In my county (Washington) we have a religious sect known as the Seventh-day Adventists, a very devout and respectable people, but they labor on our Sabbath and greatly annoy the Christian people of that section. In Springdale, where most of these people live, there exists a very great demand for the passage of this bill. I promised those people to introduce a bill of this kind. I have done so, and worked earnestly for its passage, and if it does pass this Senate I will meet with a hearty 'well done' from my friends there on my return from my labors here.

"I want to ask senators who vote against the bill if they would like to have their children raised in a community where they would be compelled to see the Christian Sabbath desecrated? What effect would it have on a child to pass, on the way to church or Sunday-school, men plowing or reaping in the fields, when you are doing all you can to bring it up in the way it should go? I imagine you gentlemen would not relish exposure of this kind. If you lived in Springdale for a few months your opinions on the 'religious liberty' function would undergo a radical change. Those Seventh-day Adventists are generally good citizens, but

they have become very aggressive since the passage of the Sunday law of two years ago, and our people are getting very tired of them. The senator from Independence suggests that if this bill should pass it will drive these people from the State. That would not be a serious loss. There would be fewer Sabbath breakers to deal with. After having left Arkansas they might very truly exclaim—

"True patriots are we;  
For be it understood,  
We left our country  
For our country's good."

It is apparent that proscription is the handmaid of Sunday legislation. What is the reason that Mr. Tillman wants to restrict the God-given privileges of Seventh-day Adventists to work on six days and rest the seventh? Oh, since they were granted, not equal rights, but simple *toleration*, they have become "aggressive." What does that mean? Simply that they have been actively preaching the faith which they profess, and have induced many to accept it. Has that faith made them more vicious? does the acceptance of it by any people make them worse neighbors, and endanger life or property? No; not by any means; but it is contrary to the belief of the majority; and so it must be suppressed, and those who hold it be driven from the State. Yet the Senator dares say that the bill is not in the nature of religious legislation, nor of State protection to church, and that "it interferes in no way with the full and free exercise of religious freedom." We prefer to have religious freedom defined by somebody who gives better evidence of a knowledge of religion than being the author of a bill to drive innocent people from the State, because they do not believe as others do.

The bill passed the Senate by a vote of 16 to 11. We have not yet heard from the Lower House.

### Capital and Labor.

THE fallacy which is common to almost all labor organizations, and which the leaders and "walking delegates" of these organizations generally do their utmost to propagate among workmen, and that, too, for selfish purposes, consists in the assumption that there is a real conflict between the two classes represented by the terms "capital" and "labor." The term "capital" means those who have an accumulated capital, and are engaged in some form of business that makes it necessary for them to become the employers of others, paying them wages for their labor. The term "labor" means those who, not having capital which they can invest in any branch of business, have nothing to sell but their labor, and support themselves and their families out of the wages paid to them by their employers. The one class want and need to buy labor, and the other class just as much want and need to sell labor. Both classes, so far from being arrayed against each other, are supplementary to each other and mutually dependent upon each other. Neither can get along without the other. There is no just occasion for any war between them any more than between the buyers and sellers of commodities. Their interests are not conflicting but coincident and mutually contributory.

What is the rate of compensation that capital ought to pay to labor? How much shall the seller of labor receive from the employer for the service rendered by the former to the latter? There is only one practical answer to this question; and that answer, in the long run, and as a general rule, will be more equitable than any other which it is possible to give, where buyers and sellers are

left free to make their own bargains. The law of *supply and demand*, under free competition, will fix the price of labor as between buyers and sellers of labor, just as it fixes the price of all commodities that come into the market to be bought and sold. When the demand exceeds the supply of labor, wages will rise; and when the supply exceeds the demand, wages will just as naturally fall to a lower mark. When buyers compete with each other, prices necessarily advance; and when sellers compete with each other, they as necessarily go down. This has been the history of the world ever since men began to buy and sell; and it will continue to be its history through all time. The result is an average market price, which the buyer must pay and the seller must accept.

All the labor organizations that were ever gotten up by men cannot repeal this law, or put in its place any other law that would, on the whole, work better for the interests of human society, including all classes. Such organizations may for a short period force prices out of their natural course; but in the end they will come back again under the general law of supply and demand. Such has been the fact in the past, and we conclude that it will be so in the future.

The plain truth is, that capital and labor are naturally and necessarily co-operative and not antagonistical. They have common interests, and work together, and must work together. All that capital needs is a free market in which to buy, and all that labor needs is a free market in which to sell. Give to both a free market without any coercion or constraint on either side, and each in serving itself will, under the natural laws of trade, serve the others. "Walking delegates" and labor "strikes" are a very poor remedy for regulating the rate of wages. They produce far more harm than good, and are a general curse to the best interests of society.—*Independent*, N. Y., Jan. 3, 1889.

THE following from the *Chicago Tribune* of February 14 is an illustration of the unconscionable tyranny of the spirit of trades unionism:—

The brutality of trades unionism reached its climax in Brooklyn Tuesday when a walking delegate stopped a funeral procession because there was a "scab" cab in the line. The living have had to submit to considerable inconvenience in their affairs from time to time, to meet the requirements of these associations. It was scarcely to be expected that the dead would be kept above the earth until the orders of the walking delegate should be obeyed. But in the instance alluded to, the funeral halted and remained at a standstill until the offensive cab was driven away, and then the offices of humanity were permitted to proceed. It is incredible that any intelligent body of men approve of so brutal a business; and if the walking delegate who made so unseemly a disturbance is not removed from a post he has so discreditably filled, the reputation of his union ought to be settled with the people of Brooklyn. They should give it a thorough taste of its own medicine.

At the quarterly convention of the Alleghany County (Pa.) W. C. T. U., Mrs. Sarah E. Gemmill made a strong plea for National Reform, closing her speech as follows: "I ask you as Christian women to help amend the Constitution of our Nation, so that it will acknowledge God as the source of authority, Jesus as the Ruler, and the Bible as the standard by which all moral issues in the political world are to be decided."

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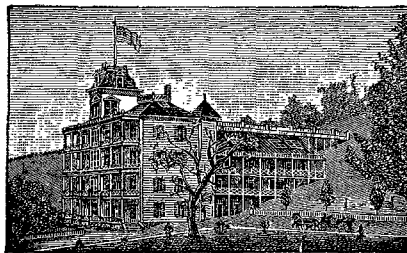
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# The American Sentinel.

OAKLAND, CALIFORNIA, APRIL 17, 1889.

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

THE authorities of Baltimore forbade any Sunday parade on St. Patrick's day, and also prevented Forepaugh's circus from entering the city on that day.

THE Committee on Criminal Jurisprudence in the Missouri Legislature, March 12, reported favorably a bill introduced by Mr. Moore, of Laclede, prohibiting the playing of base-ball on Sunday.

A BILL is now before the Massachusetts Legislature to abolish Sunday towing, and it is said that a large majority of the tow-boat engineers of Boston are in favor of its passage. What puzzles us is why in the world they don't stop towing on Sunday, if they don't want to do it. If a large majority of Boston's tow-boat engineers refused to work on Sunday, it is certain that very little towing would be done. It seems that they don't want to stop towing on Sunday enough to stop without a law compelling them to stop.

A FEW weeks ago we stated that the Arkansas Legislature had passed a memorial asking Congress not to pass the Blair Sunday-Rest bill. We are now informed that this was a mistake. We wondered at the time how so great a change could be effected in so short a time, but seeing the statement in two good Eastern papers, and no contradiction, we supposed it must be true. We are sorry to be obliged to make this correction, not on our own account, as the mistake was no fault of ours, but we are sorry to be obliged to take back the good opinion which we expressed concerning the Arkansas Legislature.

SAYS the *Christian Statesman* of March 21:—

"Either the Sabbath must be redeemed, or the battle is lost. What with card playing, dancing, Sunday newspaper reading, and using the Sunday train for business and pleasure, you cannot tell the difference between the church and the world."

Consequently it wants rigid Sunday laws enacted and enforced. That is, the State must pass laws to compel church-members, professed Christians, to live up to their profession, outwardly at least. But then those laws will bear equally upon church-members and the world, compelling all to rest on Sunday, so that there will be as little difference between the church and the world as there was before. Then the church will be a bright and shining light, made so by civil enactment; and the world will by the same power be made Christian. How easily the world may be converted—nominally.

THE Chicago *Standard's* Washington correspondent says: "The fact that the two great divisions of Christians, Protestants and Catholics, are substantially mutual in support of a national enactment making the Sabbath a day of rest to the whole people, and of religious observance, gives the subject an importance Congress can scarcely dare to disregard." Such significant

statements as this are quite common. Notice the admission that it is "Christian" union that is expected to be so powerful in behalf of Sunday that Congress will not dare disregard it. Notice also that "the Sabbath" is to be made for "the whole people" a day of rest "and of religious observance." Such statements do not surprise us any, for we have known from the beginning what the Sunday-law people were after; but they serve to enable others to rate at their true value their assertions that "this movement is wholly in the interest of the workingman."

MR. DEPEW is quoted as saying that, "nothing in nature or art goes to pieces so fast as a man in idleness," and making the application to the proposition of the State of New York to keep its criminals in idleness, "with the certain result of greater moral degeneration." Upon this, the *Moral and Scientific Companion*, published at Florence, A. T., very aptly comments as follows:

"And yet the Sunday-law advocates propose to keep the entire population of the United States in idleness during the first day of every week. If this will not result in 'greater moral degeneration' and mischief making, then human nature must be wonderfully changed. When a man's conscience tells him to sanctify the Sabbath, that conscience will lead him to reverence the time that belongs to his God; but when a man of worldly ideas is forced into idleness it is time to expect mischief."

THE *Christian Union* is an advocate of Sunday laws, and is opposed to the Sunday newspaper, yet it pricks some of the sophistical bubbles which Sunday-law zealots have blown for their own amusement, and for the beguilement of the unwary. It says that the objection to the Sunday newspaper "is not that it entails Sabbath work, for it does not entail as much work as the Monday newspaper; nor is it because it sets the newsboys at selling papers, for Sunday labor is no more demoralizing than Sunday loafing, and the newsboys do not attend worshiping assemblies on Sabbath morning in any very great numbers; nor is it because worshipers sometimes stay at home from church to read their Sunday paper, for it will do the ministry no harm to be subjected to a little healthful competition, and the church which depends for its congregation on the fact that they have nothing else to do than to come to church would better stir about and get some other and better dependence." Good.

As noticed elsewhere, the *Christian Statesman* says that, "what with card-playing, Sunday newspaper reading, and using the Sunday trains for business and pleasures, you cannot tell the difference between the church and the world."

Which church does it mean? Is it the Reformed Presbyterian, or the Methodist, or the Baptist? Everybody will know at once that it has no reference to any sect, but to the great body of professed Christians. Now we hope, since it uses the word "church" in that sense,—the most common use of all,—that it will cease beating about the bush when we talk about the union of Church and State. It has always dodged the point by insisting that such union must necessarily be the selection and support of one sect by the State, and that it did not favor that. Of course not. But it favors State legislation in favor of all professed Christians; and since it classes these under the general head, "the church," why can it not come out squarely and acknowledge that it is in favor of Church and State? Will the *Statesman* please answer?

"FACTS FOR THE TIMES" is the name of a useful work for sale at this office. It is made up of extracts from ancient and modern writers bearing upon a wide range of Bible subjects. It is not designed to detract from the authority of the Bible in any way, but to show what good and great men of the past believed, or were compelled by force of evidence to admit, concerning some of the great doctrines of the Bible. It clearly shows that many of what are called "new doctrines" are old, and have been held by respected men of other generations. It also shows the difference between the religious teaching of to-day and that of previous times. Extracts and comments from different writers to the number of nearly one thousand are given on remarkable fulfillments of prophecy, difficult Scripture texts, natural phenomena, facts connected with our country's history, statistics of population, intemperance war, and crime, condition of the religious, political, and physical world, and many other subjects of interest. The book is also of assistance many times in helping the reader to come to correct conclusions on many important subjects, and to lead him to the "old paths" of truth. It contains nearly three hundred octavo pages, well bound in cloth. Price, post-paid, 50 cents. Address the Pacific Press, Oakland, Cal.

DE WITT C. DAVIS, attorney-at-law in Texas, says:—

"I have read the AMERICAN SENTINEL for two years, and the more I read it the better I am pleased with it. I am entirely with you in opposition to changing our United States Constitution so as to turn Congress loose—backed up by all the clergymen or the preachers of the Union—to legislate on religion and Sunday questions. When this shall be done, the 'Pandora's box' of American troubles will be opened. If the pious regard for Sunday and religion has to be enforced by law, then the liberty of conscience in such matters, granted to us by the Constitution, will be destroyed. Then whose conscience shall we obey? I send you a postal note for \$1.00. Please send me the weekly AMERICAN SENTINEL for one year."

Rev. P. Raether, of Ohio, writes:—

"Inclosed I send you \$1.00, for which you will please send me your paper. I learned to know the SENTINEL of late, and I like its manly, candid tone in opposing any movement subversive to the free institutions of our republic."

J. R. Brooks, of Texas, says:—

"The petition work as a remonstrance against the Blair bill meets great favor in the country. I have been taking signatures. Have filled and returned four petitions in a very short time. Gentlemen and ladies sign the petitions without hesitation. They are Catholics and all classes. The people here are generally opposed to the Blair bill *in toto*. While working up signatures I am often congratulated with expressions like these: 'Go ahead, you are doing a good work.' 'The Constitution is good enough as it is.' 'We are living in a free country and want it to remain so,' etc."

From the law office of S. P. Romans, of Deadwood, Dak., we received the following:—

"GENTLEMEN: For some months past I have been receiving your paper from some friend who thought my ideas concurred with the AMERICAN SENTINEL. For many years I have been quite a searcher for Bible truths, but have failed to find the truth as expressed by the Catholic Church or her daughters. Hence I have looked in another direction, *i. e.*, the Bible. I find the SENTINEL is just right in its ideas of secular or governmental affairs. I herewith inclose postal note for \$1.00, for which please send to my address the AMERICAN SENTINEL for one year, also fifty cents, for which send extra copies of your own selection for distribution in my town, and I will see that they are placed where they will do the most good, and bear fruit."

A lady in Auburn, Cal., writes:—

"I am an American woman, and in favor of American institutions, American principles and patriotism, and strongly opposed to alien influences in politics and the control of our public institutions—especially our schools—and just as strongly to church influences in those places. Send me the AMERICAN SENTINEL."

Rev. C. F. W. Meyer, of Missouri, says:—

"I fully indorse your views. I sincerely hope that your noble efforts will be successful in keeping Church and State *severely* separate."

B. Hillens, of Kansas, writes:—

"I am heartily in sympathy with the principles which the SENTINEL advocates, and always have been. I have loaned my papers to several persons, and solicited their subscriptions, and shall continue getting subscribers for it, believing it is calling loudly for something to be done in appreciation of the value of religious liberty which has caused others before us such sacrifice and labor that Heaven could grant this great boon to after generations. Send me what free reading you can and I will distribute it."

A lady in Alpena, Mich., sending in six yearly subscriptions to the AMERICAN SENTINEL, at \$1.00 each, says:—

"I wish our people would raise money to put the SENTINEL in every Protestant minister's family in the United States. It would open the eyes of all who are now honest but blind in their work."

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VOLUME 4.

OAKLAND, CALIFORNIA, APRIL 24, 1889.

NUMBER 14.

## The American Sentinel.

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

SPECIAL CORRESPONDENTS:

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

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.—*Denton 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

more than the church did; third, they were unable to pay for church privileges—seats, pews, etc.; fourth, lack of confidence in the preachers; fifth, poor clothes; sixth, the great power of capitalists in the church. He had found that Catholic workingmen are found to be the best church-goers amongst the laboring classes.

The whole list of cases given by the *World*, with the exception of the sixth referred to, is of the same order as embodied in this classification. And the report was gathered from interviews with all classes of the people except the extremely wealthy, embracing firemen, cabinet makers, brokers, factory girls, hotel employes, men of all work, lawyers, theatrical people, street-car conductors, merchants, saleswomen, bar tenders, and even tramps. One of the saleswomen said she did not go to church because her employer did, and that when a man who treated his employes as her employer treated his, was honored by the church, she considered it an honor to herself not to go there. Of the six who gave Sunday work as a reason why they could not attend church, one was a bar tender, who said he was "so busy on Sunday watching the side door and handing the stuff over the bar" that he did not have time to go to church; one was a gatekeeper at the Staten Island ferry; another was a ticket seller on an elevated railroad station; one was a conductor on a Broadway car; and one was a druggist.

By this account it is seen that not one in a dozen of the people who do not go to church are kept away by work. Therefore, when the Sunday-law workers get the law which they seek, stopping work on Sunday in order for the people to go to church, they will have to follow it up with some other kind of a law by which they can persuade people to go to church, or else the purpose of the Sunday law will not be effected.

Further; the reasons given by those who were interviewed show that something more is needed to get these people to go to church than merely the adoption of a civil statute. These reasons show that the difficulty is deeper seated than can be cured by any such remedies as that; and not the least of these difficulties is the lack of real Christian effort and Christian principle on the part of those who do go to church, who do make a profession of Christianity, and even those who preach it; and the whole account published by the *World* shows conclusively that there is no remedy that can ever reach the case but the genuine preaching of the gospel of Jesus Christ. If those ministers, instead of agitating for Sunday laws, would step down from their \$8,000 or \$10,000 pulpits; take off their gold rings; go amongst the people; swing wide open their church doors; make their pews free; strip off the gold, silks, and satins, and the grand finery of the millionaires who sit in the pews; show by genuine kindness and Christian ministration that they have a real interest for the working classes and the masses who do not attend church, and a living interest for the salvation of their souls—then the gospel of Christ might reach the working classes and find a response in their hearts. If half of the Sunday-law preachers would do this, they could do ten thousand times more than can all of them together by their agitation for Sunday laws. The common people heard Christ gladly, and so will they always hear those who preach him.

A. T. J.

"God is a spirit; and they that worship him must worship him in spirit, and in truth."

### Heartless Double Dealing.

THE Rev. J. M. Foster, a "secretary" of the National Reform Association, has been holding forth in Cincinnati, and in his last report he says that when an opportunity was given to ask questions, a student asked: "Would not the enactment of a National Sabbath law oppress the conscience of those who keep the seventh day?" He says that "it was answered," and the following is the way in which he did it:—

"We have Sabbath laws already in every State in the Union, with the exception of California. We would not think of abolishing these laws because a few brethren object. Now what we want is to have the Nation fall into line with the States. The Legislature of Connecticut passed a law that no unnecessary trains should run on Sabbath. Ten thousand railroad men were emancipated from railroad toil. But the mail trains ran through the State on Sabbath, and the State was powerless to prevent it. The State could not control the Nation's Sabbath profanation. A national Sabbath law, making it unlawful to continue the United States mail service or inter-State traffic on the Lord's day, is what is needed."

This is what Mr. Foster calls an answer to the question, "Would not the enactment of a Sabbath law oppress the conscience of those who keep the seventh day?" His answer is, that most of the States have Sunday laws, and "we would not think of abolishing these laws because a few brethren object." That is to say, "What if it does oppress the consciences of those people? There are not very many of them anyway, and it doesn't make any difference if they are oppressed. We wouldn't think of stopping on that account." Let it be understood, then, that the National Reform way of answering questions as to whether or not their schemes will oppress conscientious people, is to say, "We don't care if they do."

But another tack is sometimes taken, and it is implied in Mr. Foster's answer. It is this: When asked if a national Sunday law will not be oppressive they say that all the States have Sunday laws, and the people are not oppressed, and that therefore no objection ought to be made to a national Sunday law. This is a very common but a most unfair argument. It conceals the real object aimed at. The Sunday-law people would have us believe that all State Sunday laws are merely dead letters, and that all they want to do is to have a National Sunday law that will likewise be a dead letter. They would have us believe that they are working just for the fun of the thing, and that they don't expect their national law to be enforced. If they expect us to believe such an absurdity, they must give us credit for an extreme amount of gullibility.

What do they themselves say when they are pleading with Congress for a Sunday law? They say that they want a law that will make effective the laws which they already have. In his first hearing before the Senate Committee on Education and Labor, Mr. Crafts said: "The State has no power to stop the Nation's Sabbath breaking in its borders." That is just what Mr. Foster says. Read the last part of the paragraph quoted. He says that Connecticut has a Sunday law which is made of no account, because of the lack of a national Sunday law, which will stop the mails and inter-State commerce.

In the hearing before the Committee on Education and Labor, in December, Mrs. Bateham gave the following as a part of the basis of their claim for a national Sunday law:—

"Nearly every State has its Sabbath laws, but

the national Government has none, though greatly needed, since the question has become emphatically a national one, and the very perpetuity or loss of our national rest-day, the Christian Sabbath, seems to depend on its being protected by the Government from the encroachments of organized capital, and the re-inforcement of State laws by national.

"It is in gross violation of nearly every State Sabbath law that railroads run their Sunday trains, yet these States are powerless to prevent it, since only Congress can control inter-State commerce."

There you have it again. The object of the required national Sunday laws is to breathe life into the too feeble State laws. And this is what Senator Blair said plainly, on the same occasion. After stating that the general Government takes advantage of the powers delegated to it by the States in the matter of the mail and inter-State commerce, to destroy the Sunday in the States, he said:—

"To prevent this is the object of this legislation. That is all that is undertaken here. It is simply an act proposing to make efficient the Sunday-Rest laws of the States, and nothing else."

Yet in the face of these declarations, the National Reformers try to beguile us into supporting the Sunday-law movement, or at least into withholding opposition to it, by the statement that since State laws are largely a dead letter, this will be too; that they are trying merely to get another law which will be dead when it is enacted. "Surely in vain is the net spread in the sight of any bird."

Those who have read the article in last week's *SENTINEL*, entitled, "Where Sunday Laws Hit," will conclude that State Sunday laws are not always dead letters. The Arkansas law was pretty active four years ago; what will it be with a national law back of it to make it "efficient"?

### Illinois Sunday Legislation.

THE "Brokoski Sunday Closing bill," introduced in the House in the Illinois Legislature, was tabled March 13 in the committee to which it was referred. Another bill, however, introduced by Mr. Cochennour, February 15, prohibiting the playing of base-ball on Sunday, is on the first reading in the House. There seems to be a feverish desire to get some kind of Sunday legislation. If it can't be an old straight-jacket law that will not allow even whistling on Sunday, they will accept anything, just so it is a Sunday law. Of course all they want Sunday laws for is to get a civil Sabbath. But the gentleman in speaking in favor of his bill before the House Judiciary Committee said that Sunday was made hideous in his part of the State by boys playing base-ball, "who ought to be at church." If it is only a civil Sunday that they want, why ought these boys to be at church in the place of playing ball? Would they not observe a civil Sunday if they quietly staid at home?

The statutes of Illinois already provide a fine of \$25 for anyone who shall disturb either the peace of society or private families on Sunday. It seems to us that this is enough. If protection in worship and even private devotion was all that was wanted, the laws that we now have would be ample. In fact, our statutes are so framed that citizens of Illinois could be protected in religious worship on Sunday or any other day without any Sunday law at all. For our statutes provide that "whoever, by menace, profane swearing, vulgar language, or any disorderly conduct, interrupts or disturbs any assembly of people met for the worship of God, shall be fined

not exceeding \$100. If boys play ball or anything else in such a way, or in such a place, as to interfere with religious meetings, this act is abundant to have the difficulty relieved. But if they are so far away that they will not necessarily annoy anyone on Sunday in their worship why have a law to stop them from playing ball, so that they might go to church? If boys are so poorly trained in the popular estimation of right as to play ball on Sunday, will a law simply stopping the game make the boys good Sunday-school scholars right off? No indeed! The average boy would be farther away from worship than he was before the law was passed and enforced upon him. In the place of inspiring a feeling of worship, it would make him disgusted with the whole system of Christianity. For he would associate the men who thus try to force religion upon him with the religion they profess, and he would revolt at the idea of being compelled to accept a religion that he either did not believe or else did not care to accept.

Let us cling to the old-fashioned gospel method of persuading men to come to Christ. We have learned by experience, as well as by the teaching of history, that this plan will work, because it is scriptural. But the process of compelling people by civil law to go to church and appear pious on Sunday, or on any other day, has always worked disastrously, because contrary to the divine rule.

A. O. TART.

### Is It Sacred Time?

ONE of the subscribers of the *Morning Times* of Oakland has written it a letter, stating that his only objection to the paper is that it publishes a Sunday edition, thus necessitating secular labor on sacred time. The *Times*, after informing its correspondent that the bulk of the labor on a Sunday-morning newspaper is completed before Saturday at midnight, a fact familiar to everybody who knows anything about newspapers, goes on to make some telling points, which we should be pleased to see answered, if they are answerable. Accordingly, we present to our readers a portion of the article:—

"But our Christian friends say that we are transgressing divine law by not resting our printing press on Sunday. With that we must respectfully, but firmly, take issue. . . . We declare that all Sabbath legislation from the time of Constantine to the present has been purely human—not divine."

"As to the main objection, that the Sunday newspaper requires secular labor on sacred time, if it must be suppressed on that account, then all the sails on the sea, all the furnaces of the land, all the lines of travel, must close up on Sunday for the same reason. But is Sunday sacred time?"

"We would ask our Christian friend where and when did Christ (whom he will admit has all authority in Heaven and on earth in religious matters) ever declare the first day of the week to be sacred time? We cannot find it on record, nor can we find that Christ ever authorized anyone else to declare it sacred time."

"We cannot find that Christ ever called the first day of the week a Sabbath, much less the Sabbath, nor ever, by word or deed, authorized anyone else to do so."

"We cannot find that he ever kept the first day of the week as a Sabbath—that is, a rest-day—nor did he ask anyone else to do so."

"We cannot find where the apostles of Christ, who represented him, ever so much as hinted that the first day of the week was to be observed as a Sabbath. Paul, who made allusion to the observance of days, declared that no man should judge his brother in such matters, and that every man should be fully persuaded in his own mind."

"If divine wisdom had intended the first day of the week to be observed as a rest day, as a 'holy Sabbath-day,' surely there would have been given, as in the case of the Sabbath of the Jews, a law governing the observance of the day, that it might not be desecrated by such unholy passions and purposes as lead to the commission of more crimes on Sunday than on all the other days of the week."

"Now if the Sunday morning paper keeps people from the church, it is because the paper has more drawing power than the pulpit, and the fault is with the pulpit, not with the paper. We do not claim that the contents of the Sunday morning paper are entirely wholesome or purifying, but this our Christian friend should give us aid to regulate, not annihilate, for it is possible to accomplish the former, but the latter can never be done."

Can any of the readers of the *SENTINEL* find any of these things which the *Times* professes itself unable to find, and which it avers do not exist? If those who are laboring so zealously for Sunday laws cannot find this divine authority, will they be candid enough to say so? If they will, it will materially narrow down the controversy. We do not mean that the absence of Scripture authority for Sunday observance makes Sunday legislation any less objectionable, or that if they could find any such authority they would be justified in Sunday legislation; for we have demonstrated time and again that the State has no right to legislate concerning religious matters. But if our Sunday friends will admit that there is nowhere in the Bible any commandment for the observance of Sunday, it will then be patent to everyone that the only reason why Sunday laws are asked for is that certain ones want to set the fashion for the world, and to compel the world to follow the fashion.

### "The Seventh and First Days" of the Week Are the Same.

SUCH is the startling head which appeared in the *Mail and Express*, of February 11, 1889. Under it was reported a meeting held at the West Fifty-first Street Presbyterian Church, on the preceding evening. The editor of the *Mail and Express* made an address at that meeting, a summary of which is given in the following words:—

Col. Elliott F. Shepard, president of the American Sabbath Union, also addressed the meeting in favor of keeping one-seventh part of time holy to the Lord God, and of unifying the time set apart for this purpose by all religious bodies.

The Jews had what they pleased to call the seventh day, and the Christians what they pleased to call the first day, and the Seventh-day Baptists what they knew to be the original hebdomadal of God's rest.

But how inaccurate and unreliable are all human calculations.

For instance, the Christian era did not commence to be the reckoning of time until the fourth century, when the monk Dionysius started it, and everybody now knows that he made a mistake of four years in fixing the year of the Lord's birth, so that really we are now living in 1893. That is only a sample of the way in which all mankind may be mistaken as to the days and years.

#### THE FIRST IS THE SEVENTH DAY.

Then, as to the seventh or first days; take three men in this city, let one of them remain here, let another start on Saturday to travel around the world eastward, and when he returns here he will have lost one day; that is, he will find that his seventh day has now synchronized with the first day of the week of the man who remained here; let another start westward on Sunday to do the same, and when he arrives back he will have gained a day, and his first day will have synchro-

nized with the seventh day of the man who remained here; which shows that the man who stands still may correctly make his Sabbath either on the seventh or on the first day, or keep them both if he will. If these travelers start on the same day in their opposite journeys, as one gains a day, and the other loses a day on the calendar of the stationary man, then we have three sacred days coming together, which would synchronize with Saturday, Sunday, and Monday. By this process of travel, as first proposed, the seventh becomes the first day of the week, and the first day becomes the seventh! and this amalgamation of the days seems pointed out by revelation and history.

#### THE FIRST SABBATH WAS GOD'S SEVENTH AND MAN'S FIRST DAY.

Thus, God's seventh day of rest after the creation was man's first day of existence, so that his first Sabbath of rest was his first day, although it was God's seventh day. And the apostles, evidently by divine direction and sanction, made the Christian Sabbath commemorate our Lord's rising from the dead on the first day of the week, thus apparently restoring the day to be the hebdomadal of God's resting after creation, and the day intended in the fourth commandment. But, however that is, it is impossible to say that we have correctly either the seventh or first days of the week in a direct, perfect chronology from the creation.

#### ALL SHOULD KEEP SUNDAY.

So that the question of the particular day to be observed as a holy rest and worship day is very much one of convenience in the community. And it seems desirable that there should be a common consensus of observance of the day which will now best accommodate the largest number. In this country this day is Sunday, and therefore it would be wise for Jews and Seventh-day Baptists to unite with Christians in keeping Sunday, although it cannot be told certainly that it is not both the seventh and first days combined, or the seventh day alone, or the first day alone, or neither the seventh nor the first. It is the usual day of rest and worship, and therefore all ought to keep it as patriotic citizens wishing well to their kind.

We give this summary of Mr. Shepard's address entire, not because of its value, but that the reader may see into how great a dilemma the president of the American Sabbath Union has fallen. There is a jewel called "consistency," and a method in argument called "logic," which we venture to commend to the consideration of the editor of the *Mail and Express*. We do not wonder that he has fallen into this trouble, since men who strive to evade the plain statement of the Scriptures are sure to find themselves in positions which are both painful and ludicrous. Not many weeks since, in his opening address as President of the Sabbath Convention at Washington, Mr. Shepard said:—

"The fourth commandment, 'Remember the Sabbath-day to keep it holy,' is actually in force in this city of Washington, in the city of New York, in New Orleans, San Francisco, Milwaukee—it is actually in force throughout the whole United States to-day."

"Every man, woman, and child in our country is going to be judged by the fourth commandment."

Every student of history knows that the people to whom this commandment was given understood it as applying to a specific day, the seventh day of the week, and that they have kept that day with unbroken regularity from the time the commandment was given to the present. When Colonel Shepard has not a theological theory to propound, he must be aware of this fact, as well as of its associate fact, that all theories in theology concerning the observance of Sunday are based upon the assumption that Sunday is the *first day of the week*. The national organization, of which

he is president, exists for the following object:—  
 "The object of this union is to preserve the Christian Sabbath as a day of rest and worship."

By the "Christian Sabbath" this union means a specific day of the week, the first,—Sunday. It is laboring earnestly for a national law, which shall compel all men to recognize this specific first day of the week as a day of rest and worship. All this is easily understood; there is no "amalgamation of days" when Colonel Shepard is defending Sunday, or is seeking legislation in its support. Nor is there any difficulty in any department of human experience in understanding the fact that Sunday is the first day of the week, and bears a specific relation to the seventh day of the week, which precedes it. Why, then, is it that this prominent Sabbath-reform advocate and editor tumbles so soon into the vortex of "amalgamated days"? Why is it that Sunday, and all things connected with it, have drifted so soon into an oblivion as dense as that which hides the sepulcher of Moses on Mount Nebo? How does it happen that a journalist who is astute enough to understand the mysteries of New York State politics, even during a presidential campaign, has fallen into such perversion of vision? Are there no calendars in the sanctum of the *Mail and Express*, not even an almanac? Has the strange notion that this year is not 1889 but 1893 wrought utter confusion in the brain of Colonel Shepard? What has so shaken up the end and the beginning of the week, as with a charge of dynamite, and left the American Sabbath Union, the *Mail and Express*, the Jews, the Seventh-day Baptists, and people in general, hunting amid the *débris* of "amalgamated days," trying in vain, with weary fingers and muddled brains, to decide whether Sunday is

"The seventh and the first days combined, or the seventh day alone, or the first day alone, or neither the seventh nor the first?"

This is indeed a terrible tangle. It oppresses us with sad forebodings. How can Colonel Shepard tell when to stop those Fifth Avenue stages hereafter. In the midst of this mirage of "amalgamated days" he might chance to stop them on Saturday; this would too much rejoice the wicked Seventh-day Baptists. He might issue orders that would strike on Monday, and leave the unholy rumble of Sunday-crushing wheels to go on through all the day which hitherto people have supposed was the first day of the week; but no, there is no Sunday; it is swallowed up by the seventh day, or has fallen out altogether and gone—to—"amalgamation." What an amalgamation is here, my countrymen! The Anglo-Saxon and African amalgamation problem grows pale compared with this state of things!! Whence does this trouble arise? We suppose the *Mail and Express* is a total abstainer; but in the presence of Colonel Shepard's speech, we are forcibly reminded of the state of Robert Burns in "Death and Dr. Hornbook," wherein he says, speaking of the rising moon:—

"To count her horns wi' a' my power  
 I set myself;  
 But whether she had three or four  
 I could na' tell."

Sunday, and Saturday, and Monday, caught in the swirl of Colonel Shepard's amalgamation crucible, seem to evade detection and identification, with even greater persistency than did the horns of the rising moon to the eyes of the unsteady poet. The real source of this difficulty is not far to seek. Speaking at Washington, Colonel

Shepard declares that the fourth commandment is still binding upon all people. Thinking the matter over, he discovers that the fourth commandment has reference to a specific day of the week—the last one; and that by no system or logic, no statement of Scripture, no fact in history, can he transfer the commandment to any other day. Looking still more carefully, he finds that the week is the primeval, and the universal, time measure; that whatever changes have been made in the calendar have been made to harmonize the civil year with the solar year, and that these changes cannot in any way affect the order or identity of the week. Thinking still more carefully, he discovers that even if the pious monk made a mistake in the starting-point for the Christian era, and that if we are really living in 1893, and not in 1889, that fact does not touch the week. All these facts crowding in upon the mind of the editor of the *Mail and Express*, and showing him the inconsistency of claiming that the fourth commandment supports the observance of Sunday, have evidently demoralized his logic, as a midnight charge demoralizes a regiment of raw recruits. In the midst of this mental and theological demoralization, he was unfortunately called to speak at the meeting, as above reported, in which speech he has certainly demonstrated "how inaccurate and unreliable are all human calculations." Great art thou, O Consistency; and greater thou, O Logic; and terrible are the results when ye are both slain; strangled in the morass of "amalgamated days"!—"Sabbaticus," in *New York Tribune*.

#### Some Pertinent Questions.

THE *Christian Cynosure* of March 28 contains some very pointed questions addressed to Mr. Gault, which are good enough to be reproduced. We are glad that the *Cynosure's* readers have the privilege of having their mind stirred up by such pertinent questions, but we are sorry that they cannot read a reply by Mr. Gault. However, the questions are so aptly put that he must be a dull scholar who cannot answer them for himself. The questions are by W. W. Ames, Menomonee, Wis. Here they are:—

Brother Gault says substantially that God gave to the republic of Israel a form of judiciary like the Supreme Court of the United States. Was Israel a republic? I had always supposed that the government of Israel was a theocracy. Had the people anything to do by way of electing Moses as their leader? Was he not expressly appointed by Jehovah? Did the thousands and hundreds, the fifties and the tens, nominate the judges, and ask Moses to confirm them? or did he nominate them and ask the people to confirm them? Was Moses a President? Was there a legislative body, chosen by the people, enacting laws for his signature?

Admitting that the advice of Jethro to Moses to appoint judges over the people was of God, was it intended as the institution of a Supreme Court? Were they not appointed simply as subordinate assistants to Moses? Were they not to bring all the great matters to Moses? and was not he to bring them to God? In a word, was not the arrangement made simply to save the time and strength of Moses, who was the mouth-piece for God in all matters too hard for them?

How shall we make the Supreme Court to consist wholly of learned Christian lawyers and doc-

tors of divinity? Must it not be, if at all, by so Christianizing public sentiment that there shall be a great majority of Christian men in the Senate? Will it not even then be necessary to have an amendment to the Constitution making it necessary that the President and Vice-President shall be Christians, or professedly such? And then would the people be sure of a thoroughly Christian Supreme Court without an amendment prescribing such a make-up of that body? Would there not be many men who would not scruple to profess Christianity just for the sake of political preferment? What is the prospect of such amendments being submitted to the people? And what is the prospect of the people voting for them when submitted? Does not this point to the doubling and twisting of Church and State into a very hard knot?

If, as Brother Gault says, civil penalties are never to be inflicted for the violation of a mere church law, unless it also involves the violation of a civil law, what is the object of compulsory Sunday laws, if it is not to give the State power to punish infractions of ecclesiastical law?

If the precise day of the Sabbath is "moral positive," and not "moral natural," a distinction nowhere hinted at in God's word, do not Brother Gault and others make this distinction in order to convey to us the idea that the Sabbath obligation is eternal in its nature, the same as that to love God and each other? If the Sabbath itself is moral in its nature, and eternally binding, why do we speak of the precise day as "positive," if it is not because God prescribed the day, or rather the precise day? Why did God prescribe the precise day, if men knew what day to keep without being told by him? Would it have been either logical or reverential or deferential for Moses to have instructed the people that the precise day was not of the essence of the commandment? If there is no express precept for keeping the first day of the week as the Sabbath (and Dr. Leonard Woods, a former great light of Andover Theological Seminary, says there is none), does it not savor of the most vaulting arrogance to meddle with and change that part of the Sabbath commandment which it was necessary to prescribe, and did prescribe, giving special reasons therefor, and without hint that it might ever be changed? If it would have been a gross impertinence and sin for Moses to change the day without express precept, and to have taught that the precise day was not of the essence of the command, can we be certain that it is right to do the same thing?

If the Blair Sunday-Rest bill passes without exemption in favor of seventh-day keepers, will not that which was, beyond cavil, the habitual practice of the Saviour, be declared a crime? Are not the advocates of the bill urging Congress to make that declaration? In the language of another, "Can that which Christ habitually practiced during his earthly life, ever be made a crime?" Shall we ask Congress to make that which was Christ's habitual practice, punishable with fines or imprisonment or both? Because we are pleased to denominate the "precise day" as positive, is there therefore no moral element in it? If a man would feel his paternal dignity wounded by a child taking such liberty with his commands, and changing the order of his requirement without special direction or permission, are we safe in concluding that God is not displeased with such treatment of the Sabbath? Is there no moral element inhering in obedience to a

positive command of God? If so, can we be certain that the precise day is destitute of a moral element, and is not the essence of the institution? Did not God give a reason for the *precise day* as well as for the institution? Would not the significance of the institution be lost without designation of the *precise day*?

If the decree of Constantine in A. D. 321, while yet a pagan Roman emperor, changing the observance of the weekly rest from the seventh day of the week to "the venerable day of the sun," was not "thinking to change times and laws," will you be so kind as to tell what is?

### "Its Practical Applications."

GOVERNMENT, both general and local, is the making and enforcing of certain rules or laws for the protection and control of a collection of persons.

The theory on which our own Government has thus far been carried on is, that no man when chosen to any office is asked what his religious faith is; whether he is a believer or an unbeliever, a Jew or a Gentile. All that is required of him is that he shall be an American citizen and possess ability to perform the functions of his office. That every man is responsible to God alone for what he believes, is also a part of this same doctrine. And from these have come the positive declaration that no laws shall ever be made that will in the least degree affect the conscience of a single individual under them.

In the practical application of this doctrine thus far it has worked well. But some there are who seem to think differently, and are seeking to change its principles and carry into effect in its fullest sense a religious Government. They claim that their theory is sound, and its application desirable. It is affirmed that this country was settled by Christians and is a Christian nation; and therefore it is no more than reasonable that its laws should support, and the Government be administered in the interests of, the Christian religion. The mild claim is advanced that the name of God, and of Christ, as the ruler of nations, should be inserted in our Constitution to indicate the Christian features of our Government. And is this all? How innocent it looks! Let us see.

In the *Christian Statesman* of February 28, 1874, under the heading of "Our Movement Practical," the editor of that paper said:—

"No objection to the religious Amendment movement is more common than that it seeks a reform on paper only; the amendment of a parchment while the corrupt current of the national life is left to flow on unchanged. This is not the conception of its friends. In the mind of all the promoters of the work, . . . it is an intensely practical movement. Its aim is to arouse and unite the Christian people of the Nation, using the term *Christian* in its widest sense, for the reformation of the Government on religious principles."

*Practical*, means capable of being turned to use or account. *Intensely*, means to an extreme degree. As this movement is designed to reform the Government on religious principles, it is designed by the movers in it to press it to the farthest degree in the use and interest of what they may be pleased to call the Christian religion. The same writer further said:—

"But the religious amendment of the Constitution is not, in itself, the end we seek. It is but a means to an end; and that end is the arousing and combining of the Christian people of America in a compact and enthusiastic, determined movement to carry out the religious idea of government in all of its practical applications."

This is a frank confession of their purposes. And had the leaders in this work more fully defined what they understand to be *all* the results, or the practical applications of religious ideas and principles in Government, then we should better know for what to look in the success of this movement. As it is, we are left to such ambiguous words as these: "A banner under which the friends of Christian government may be rallied to victory." "To govern this commonwealth in accordance with the law of God." "The organization of Christian men for political purposes," etc. What is meant by "victory" and "political purposes" is not quite so clear to the casual observer. We will therefore endeavor to gain a better knowledge of some of the practical results of their theory by the history of those who have tried it.

"The People's History of North America," p. 244, in giving an account of the early New England Colonies (1631), says:—

"When the restoration of plenty, by the arrival of supplies from England, and the abatement of the severity of winter, permitted the colonists to resume their assemblies for the transaction of business, their very first proceedings demonstrated that a great majority of them were considerably leavened with a spirit of intolerance, and were determined in their *practical administration* to exemplify a thorough intermixture and mutual dependence of Church and State. A law was passed, enacting that none should hereafter be admitted freemen, or be entitled to any share in the Government, or be capable of being chosen magistrates, or even of serving as jurymen, but such as had been or should hereafter be received into the church as members. This law at once divested every person who did not hold the prevailing opinions, not only on the great points of doctrine, but with respect to the discipline of the church and the ceremonies of worship, of all the privileges of a citizen. An uncontrolled power of approving or rejecting the claims of those who applied for admission into communion with the church, being vested in the ministers and leading men of each congregation, the most valuable civil rights were made to depend on their decisions with respect to qualifications purely ecclesiastical. Even at a later period, when the colonists were compelled, by the remonstrances of Charles the Second, to make some alterations of this law, they altered it only in appearance, and enacted that every candidate for the privilege of a freeman, should produce a certificate from some minister of the established church that they were persons of orthodox principles, and of honest life and conversation—a certificate which they who did not belong to the established church necessarily solicited with great disadvantage. The consequence of such a law was to elevate the clergy to a very high degree of influence and authority."

Here can be seen in all their glory some of the practical applications of religious principles in government. Dissenters and unbelievers were disfranchised, and the clergy clothed with supreme power. All the civil rights and privileges of good, law-abiding citizens were placed in the hands of the ministers, to be granted or denied according to their own interest or caprice. Some were exiled, as in the case of Roger Williams and some Quakers. The natural result of such law would be to fill the church with insincere members, covering their inward motives with the outward profession of piety. That this is not an imaginary result will be seen by the following extract from Gibbon's "Decline and Fall of the Roman Empire," chap. 28. During his orthodox reign, Theodosius enacted the most oppressive laws against the pagans and in favor of the Catholic Church. A fine of \$5,000 was imposed (the Blair bill only imposes \$1,000) on all who dared disobey, and

favoring those who would yield. And as the result, "the churches were filled with the increasing multitude of these unworthy proselytes, who had conformed, from temporal motives, to the reigning religion; and whilst they devoutly imitated the postures, and recited the prayers, of the faithful, they satisfied their conscience by the silent and sincere invocation of the gods of antiquity."

The National Reformers have intimated that if they can but secure the desired amendment to our National Constitution, they are "*determined*" to press to the extreme degree the principles of religious Government. The practical application of those principles will assuredly bring the following results, and even far more: (1) The most valuable civil rights and blessings of all citizens will be in the uncontrolled power of the clergy. In the name of reason we ask, What difference between that and the Papacy in the height of its power? (2) All unbelievers and nonconformists will be disfranchised, and many exiled. And (3) unprincipled and unwashed aspirants and political demagogues will flock to the eager, open arms of the church, that they may reap the influence of power and the spoils of office.

Alas for the church when she is wedded to the civil power! for then she will become the hold of every foul spirit, and a cage of every unclean and hateful bird.

"Give us in the National Constitution, the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured." —*Christian Statesman*, 1875. And we are fully persuaded that it will be so, and much more too than is here indicated.

E. R. JONES.

### Why the Constitution Is As It Is.

THE second argument advanced by the advocates of constitutional amendment as stated, viz., that the omission to recognize God and Jesus Christ in the Constitution by express declaration, originally, was influenced by a spirit of infidelity then prevailing, I think must be denied. It is perhaps true that at the period of the adoption of the Constitution there was greater tendency toward infidelity than now. But it must appear manifest, after the most casual review of our colonial history, that there were other and very different reasons which were influential with the wise founders of our Constitution than the influence of infidelity, or any prevailing tendency toward irreligion.

There can be no better refutation of the claim that the omission stated was influenced by infidelity or irreligion, than the statement of the historical truth that the people of the American colonies were essentially a Christian people, so much so that it would seem impossible that they should have agreed to and ratified a National Constitution from which had been purposely omitted any recognition of God or religion, and such omission had been demanded or influenced by a prevailing spirit of infidelity.

The real cause of the omission is not difficult to discover. The history of the colonies is full of controversy in matters of religion, and of persecution between the different religious sects. The Puritans of New England, who had come to these shores singing their praises and thanksgivings for their deliverance from religious persecution, became themselves persecutors and intolerant. Religious tests were established in the Colonies, and men were proscribed by the colonial laws, both in

their religious beliefs and forms of worship. Eminent divines were prosecuted, persecuted, and banished for preaching the gospel contrary to the laws of the colony. During this period one had better be a thief in some of the colonies than a Quaker. Protestant persecuted Protestant, and all joined in the persecution of the Catholics. The laws were based upon the theory of the right of the State to control views, conduct, and beliefs in matters of religion as well as their conduct in civil affairs. And such laws became and long continued oppressive in the extreme, and grievously burdensome in their exactions for the support of the church and their assumed control over the conscience.

The blue laws of New Haven Colony, commonly called the blue laws of Connecticut, furnish an illustration of the ideas and practices in civil government as held and practiced in that time. I believe the historical account of these laws, as now commonly accepted, is, that the New Haven Colony had no code of laws at all; but upon the formation of the colony the founders agreed that the Bible should be their law and guide in all their affairs. Under this system of government the magistrate became the expounder of the law, as well as the administrator of it. For any act the citizen might do he was liable to arrest, and if the magistrate determined that the act was not in harmony with the teachings of the Bible, as he interpreted it, the offender was punished. These blue laws, so called, were not therefore laws in a proper sense at all, but were simply the records of trials, determinations, and convictions by the civil magistrates. Roger Williams, one of the most devout and eminent men of his time, and who became the founder of the State of Rhode Island, was cast upon that shore in a storm while he was in banishment from Connecticut for the offense of preaching the gospel as he understood the truth of the gospel to be, and he became one of the foremost and ablest champions and advocates of religious liberty.

The continued agitation by the advocates of full and complete liberty of conscience, who were among the ablest men of that age, the continued persecution, and oppressive character of the laws, had the effect in time to change the oppressive character of the laws and to secure in the charters of new colonies provisions guaranteeing full liberty of conscience.

In 1779, when the convention completed the work of forming our National Constitution, the people were profoundly impressed with the importance of a strong National Government. This necessity was more plainly manifest because of the serious delays which had been encountered in carrying on a government by the consent and independent action of the States during the period of the revolution, and because of the dangers which had appeared in their present imperfect forms of government. There was a manifest determination among the wise and great men who were privileged to give to their posterity our great National Constitution, to meet upon a plane above selfish or local consideration, and, by mutual concession, in whatever of local or sectional prejudice might be involved, to form a stable and permanent Government, sufficient for the present and the great future they foresaw, and especially to avoid the dangers and evils which their experience in colonial government and confederation of States had given them to see. It would be strange indeed if this body of remarkable men, actuated by such purposes, 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. Goulet 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.

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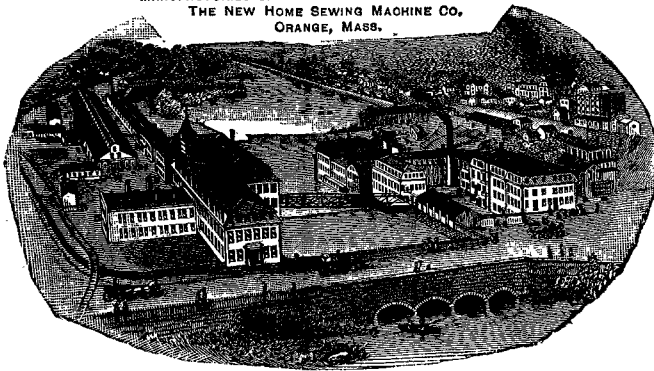
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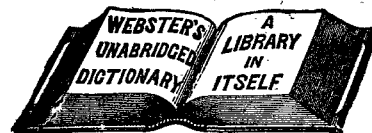
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# The American Sentinel.

OAKLAND, CALIFORNIA, APRIL 24, 1889.

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THE Baptist Ministers' Conference in New York was addressed recently by Col. Elliott F. Shepard, who, after giving the opinion of how Sunday should be observed, said:—

"Now it may be that someone will say, 'Very well, why don't you go to work and stop every street railway in the city and put your opinions in effect.' I do not affect to be the whole community. I have not got the legislative power of this State nor of this country under my control. I can only do humbly what little I am able to, and with the blessing of God I intend to do that."

The only reason why he does not put *his opinions* into effect, and force everybody to act on Sunday just as he thinks they ought to, is that he hasn't the power. But the American Sabbath Union, of which he is president, is seeking to get the legislative power under its control, and then we may be sure that this country will be modeled after the opinions of the leaders of that association. It will then be a crime for a man to have an opinion of his own.

OUR correspondent from Kentucky, William Covert, informs us that when the friends of Sunday legislation were canvassing the city of Nashville, Tennessee, last fall, they recorded the names of the children in the Sunday-schools, upon their petition, asking for a Sunday law. His informant, a lady in Nashville, whose name and address he gives, says that after the Sunday-law people had worked the Sunday-schools they came to her house for the signature of her husband, herself, and her son. The son is ten years old, and was a member of one Sunday-school, where the names of the children were taken for the petition. If these names have not already been presented to Congress, they will doubtless appear there next fall, all duly certified to as being the names of persons "twenty-one years of age or more."

THE ministers of Cleveland, Ohio, unite in asking the mayor of that city to enforce the law of Ohio, which reads as follows:—

"Whoever, on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge for admittance, in any building, room, ground, garden, or other place in this State, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope dancing, sparring exhibitions, variety shows, negro minstrelsy, living statuary, ballooning, or any base-ball playing, or any tennis, or other games of similar kind or kinds, or participates in keeping any low or disorderly house of resort, . . . he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding \$100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court."

In other words, they want the State to put a premium on vice during the week, by declaring it wrong to keep open low and disorderly houses on Sunday.

MONDAY evening, March 25, The Boston District Committee of the American Sabbath Union was appointed, in the parlors of Joseph Cook, Mr. Crafts being present and officiating. The work of the committee is to organize State, county, and local Sunday associations in the New England States, except Connecticut. It consists of "all members of the American Sabbath Union in the territory indicated—namely, the Hon. Alden Speare, vice-president of Massachusetts, and the Rev. Daniel Dorchester, D. D., both of Boston, and both appointed to membership by the Methodist General Conference; the Rev. A. J. Gordon, D. D., Baptist vice-president, and Mr. W. N. Hartshorn, both of Boston, and the Rev. H. Hinckley, of Lynn, three of the representative members appointed by the Baptists; Joseph Cook, the Rev. H. M. Dexter, D. D., the Rev. Arthur Little, D. D., the Rev. William C. Wood, all of Boston, and all honorary members with full privileges; the Hon. Nelson Dingley, M. C. Lewiston, vice-president for Maine; Mr. J. G. Lane, Manchester, vice-president for New Hampshire; the Hon. Franklin Fairbanks, vice-president for Vermont.

"This committee added to itself the Rev. Dr. Hazen, and the persons not already mentioned whose names appear below in another connection. This District Committee elected for its chairman the Rev. David H. Ela, D. D.; for vice-chairman, the Rev. J. B. Dunn, D. D.; for district secretary, the Rev. Arthur Little, D. D. The District Committee then proceeded to organize a Boston Sabbath Committee, which is to supplement and co-operate with the work of the Law and Order League. On the committee were appointed the Rev. Arthur Little, D. D., the Rev. C. A. Bickford, editor of the *Morning Star*, the Rev. Charles Parkhurst, editor of *Zion's Herald*, the Rev. L. B. Bates, D. D., the Rev. William C. Wood, the Rev. A. H. Plumb, D. D., the Rev. A. J. Gordon, D. D., Mr. W. N. Hartshorn, the Hon. Alden Spears, the Rev. Daniel Dorchester, D. D., the Rev. Dr. Rogers, the Rev. J. H. Ross, Mr. H. M. Moore, Mr. L. Edwin Dudley, the Rev. D. Gregg, D. D., Hon. B. B. Johnson, the Rev. Frederick Boyles Allen, the Rev. William Graham, D. D., the Rev. A. P. Foster, D. D., and the Rev. D. H. Ela, D. D."

This list has such a "reverend" appearance that many people will be in danger of supposing that the whole movement is a religious affair. Where are the "workingmen" with whom the thing is said to have originated?

WHEN the Tillman Sunday bill was under discussion in the Arkansas Legislature, Senator Brickell "paid a high tribute to his venerable predecessor, the Hon. Robert H. Crockett, but [said] on the question, he was here to undo what his more brilliant and experienced predecessor had done." We think that it would be the part of wisdom for him to take some lessons from experience. His predecessor was more experienced, but he proposed in his inexperience to undo his work. Senator Crockett's work was to secure a cessation of one of the worst persecutions that has ever disgraced this country. Senator Brickell, like Senator Tillman, proposes to revive that persecution. Where did such men get their ideas of liberty? One would naturally think that it was in Russia. Yet in all the ranks of the National Reform Association, and the American Sabbath Union, and the Woman's Christian Temperance Union, not a voice is heard in disfavor of such injustice.

## Notice to Subscribers.

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J. J. Dean, M. D., of Florida, says:—

"Have been getting signers to the petitions against the Blair bills and find nine-tenths of the people decidedly against any change in our Constitution when they come to fully understand the subject."

A banker in Nebraska writes:—

"Inclosed find draft, etc.; commence my subscription with the first weekly number issued. I am very much pleased with the SENTINEL, and believe that its mission is a grand one. I believe quite a number of subscribers could be obtained here. About 400 signatures were obtained to the remonstrance against the Blair bills.

"The town has been somewhat stirred over the agitation of the Sunday-Rest bill, and the Religious Amendment to the Constitution. Yours for the defense of American liberty."

A lady in Kansas writes:—

"I find that the AMERICAN SENTINEL meets with much appreciation. I have taken 300 names against the Blair bills, and have left reading matter at almost every house."

E. J. Ross, of Rome, Mich., in renewing for the AMERICAN SENTINEL, signs himself, "Yours for the liberty our forefathers supposed they bequeathed to us."

The following are expressions of opinion from attorneys at law in various States: "I like your views on the Blair Sunday bill."

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"I do not think that religion should be taught in the public schools."

"I am opposed to any union of Church and State."

"I am decidedly opposed to any instruction in Christianity in our free public-school system."

Mayor John R. Glascock, of this city, in speaking of the Blair bills, says that they are "an infringement upon the personal liberty of the people. Church and State should be kept as far apart as possible. Let our schools teach knowledge and not religion."

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SPECIAL CORRESPONDENTS:

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THE REV. J. M. FOSTER, of National Reform fame, recently lectured in Indianapolis, and the *Sentinel* of that city said of him that "he seemed to be the incarnation of John Calvin." Mr. Foster felt wonderfully tickled at this, regarding it as a compliment, and said: "We do not object to that. It is no reflection on the sentiments advanced." Without saying anything against the honesty of John Calvin, there is no question but that he was as violent a persecutor as any agent of the Inquisition ever was. Intolerance of the religious opinions of others was a part of his creed and practice. National Reformers in taking him as their patron saint only show the nature of their movement.

THE *Pearl of Days* says that "a bill making it a misdemeanor to sell wine, ale, or beer on Sunday, has passed both Houses in the Legislature of Tennessee."

This bill might properly be named a bill making it a righteous act to sell wine, ale, or beer on the last six days of the week. Misdemeanor is misbehavior. A misdemeanor is an evil action, since misdemeanor in general is evil conduct. So the bill in general declares that it is wrong to sell liquor on Sunday. The fact that the time is limited to Sunday says, as plainly as language can say it, that it is not wrong to sell liquor outside of that limit. It is a common thing for Sunday-law zealots to say that everyone who does not favor their schemes is in league with the saloons; but we should like to see how the supporters of the Tennessee Sunday bill can make it appear that they are not deliberately contracting with the liquor sellers to legalize their business and make it respectable six days in every week.

THE leaders in the matter of Sunday legislation are very fond of classing all opponents of their schemes as infidels and atheists. They will have hard work, however, to maintain the Pharisaic position which they have assumed, so long as eminent clergymen of various denominations continue to preach sermons against the Blair bills and Sunday legislation in general. On Sunday, March 24, the Rev. M. D. Shutter, of the Church of the Redeemer, Minneapolis, preached a sermon

on "Religion and the State," dwelling for the most part on the Blair Sunday bill. He said:—

"I am opposed to this measure, because any attempt to promote by legislation the observance of any day as a day of religious worship is no part of the function of the State. A State may simply act on grounds of general public welfare. It may require cessation from labor one day a week, if, in the judgment of legislators, this is necessary for the public benefit; but it may not require this cessation on any particular day, because that is regarded by any part of the people as a holy day, or for the purpose of promoting the observance of such a day as a day of 'religious worship.' For the State to proceed upon the basis that such a thing is demanded by the law of God, is to establish the principle that the State has a right to determine what are the laws of God. The Sabbath is in debate even among Christians. The action contemplated in the Blair bill makes the State a partner in a religious controversy, and forces it to a decision against one set of claimants and in favor of the other. Its decision must then be enforced, and this is persecution. The principle itself is the one that lies at the bottom of a union of Church and State. Let Christian people translate the truths and doctrines of Christianity into their lives, and not into the statutes. Conversions are not produced by law. We had a trial of the very thing to which this bill would lead, in the early days of this country, when each colony was dominated by a religious sect. We have gotten away from that condition. Let us take no backward steps!"

### Sunday and the Law of Nature.

A GENTLEMAN in Kansas, who has been receiving the AMERICAN SENTINEL for some months, by the courtesy of a friend, writes to us that he does not indorse its teachings, and particularizes after the following fashion:—

"It would be unwise to enter into detail, but I am amazed that Americans calling themselves intelligent should oppose so-called civil Sunday legislation, and, at the same time, favor legislation touching other propositions contained in the decalogue. 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not bear false witness,' etc., might as well be kicked against on religious grounds as, 'Remember the Sabbath-day,' etc.

"I have had personal occasion to know that a mule team can make a one-thousand-mile journey at the rate of six days per week, and come out at the end in less time and in better condition than when worked seven days per week.

"I once asked a locomotive engineer which would be the best for the locomotive, all other things being equal, forty-two days' work in six weeks, or forty-two days' work in seven weeks? He replied, 'The latter, by all means.' Mules and locomotives cannot be accused of religious fanaticism.

"My conclusion is that a rest-day of one in seven is *inwrought into the nature of things*. You and I cannot change it. We may buck, and kick, and wax profane, but the great law of a necessary rest-day will still exist, and the higher the enlightenment the more the law will be recognized."

We quote this much of the letter because it is a fair sample of the understanding, or rather the misunderstanding, which Sunday-law advocates seem to have of our opposition to their work.

Our correspondent well says that we are opposed to "so-called civil Sunday legislation." That is it, exactly. It is *so-called* civil Sunday legislation, but actually religious or ecclesiastical Sunday legislation. To show that this is so we make a few quotations.

In an article in the *California Prohibitionist*, of December 6, 1888, the Rev. N. R. Johnston, a prominent National Reformer, said:—

"We do ask a law that will be in accordance with the divine law of the fourth commandment."

And again:—

"We recommend most strenuous and prayerful efforts in the States and Territories to secure legislation in harmony with the fourth commandment."

In Mr. Crafts's speech before the general assembly of the Knights of Labor, at Indianapolis, November 16, 1888, he said:—

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out."

The Rev. James Brand, D. D., in an article in the *Advance* of March 21, 1889, said:—

"If there is no good moral principle behind the Sunday law it cannot stand."

And Colonel Shepard, president of the American Sabbath Association, in his address upon his election, said: "Every man, woman, and child in our country is going to be judged by the fourth commandment," indicating, as Mr. Johnston said, that Sunday laws are designed to enforce the religious observance of the day.

Finally, as an admission of what we have always claimed, we quote from a sermon by Rev. Byron Sunderland, D. D., entitled, "The Right to Sunday Laws," published in the *New York Evangelist*, March 28, 1889. Speaking of the declaration made by Mr. Wolfe of the secular league, before the Senate Committee, that "he did not object to the civil Sunday, and would help to enforce it," Mr. Sunderland says:—

"No man can make such an admission and not go to the end with those who secure and retain a Christianity which is the rational observance of our American Sabbath in every particular. It is simply impossible to have a civil Sunday, that is, a day of rest from ordinary occupation, and not exclude from it a voluntary religious observance. The declaration forcibly reminds one of a certain lord bishop who said, 'Oh, but you know, John, I do not swear as a bishop, only as a man.' 'That is true, your grace,' replied the valet, but I was thinking when the devil comes for the man what will become of the bishop?"

These statements, from among many that might be quoted, show not only that Sunday legislation is religious legislation, but that it cannot by any possibility be anything else.

Concerning the sixth, eighth, and ninth commandments, which our correspondent quotes, we have this to say: First, that there is a universally recognized difference between the first four commandments and the last six. The first four re-

late only to man's duty to God, but the last six present his duty to his fellow-men. With man's duty to God no man has any right to interfere, but Governments exist for the sole purpose of preserving the proper relation of citizens to one another. Second, legislation concerning killing and stealing and bearing false witness is not legislation upon the sixth, eighth, and ninth commandments, and does not derive its authority from those commandments. The Government punishes the murderer, not because the commandment says it is wrong to kill, but because the murderer interferes with the right to life and liberty which the Government grants to all citizens. This is shown further by the fact that, when the Government punishes the murderer, it does not execute one particle of the penalty for breaking the sixth commandment. The punishment which civil government metes out to the murderer does not make his guilt any the less, or leave him any the less to answer for before the bar of God. It is simply a pledge on the part of the Government that the people shall be protected in future from his lawlessness.

We might call attention, while passing, to the fact that Sunday legislation has nothing whatever to do with the fourth commandment, even though it were proper and possible for Government to legislate concerning the decalogue. A man will search in vain for any reference to Sunday in the fourth commandment. A law in accordance with the divine law of the fourth commandment, such as Mr. Johnston wants, would enforce the observance of the seventh day, or Saturday; but, although this day is enjoined by the commandment, civil government has no right to enforce its observance.

Our correspondent says that "a mule team can make a thousand miles' journey at the rate of six days per week, and come out at the end in less time and in better condition than when worked seven days per week." We do not question that at all, but we claim that it affords no reason for Sunday legislation. Granting that man and beast could do more work if they rest one day in seven, what is there in that to indicate that that day should be Sunday? and what right has the Government to specify on which day they shall take their needed rest? We are not, as he imagines, "kicking against a rest-day." We not only believe in the right of every man to rest one day in seven if he chooses to, but we also believe that it is the duty of every man to rest one day in seven, even on the day which the fourth commandment enjoins; but we do not recognize the right of Government to say that a man shall do his duty in regard to the fourth commandment, any more than it may compel him to obey the first, and worship God.

Then again there is a difference of opinion among men as to what day is enjoined by the fourth commandment; and Government has no more right to decide the question between them than it has to interfere with men's honest difference concerning the age of the earth or the mode of baptism. Every man has reason, and one man cannot think for another, neither can the Government take it upon itself to do the thinking for all its citizens.

In line with the statement that "mules will do more work if allowed to rest one day in seven," is the statement that "a rest-day of one in seven is inwrought in the nature of things;" but that does not prove that the Government should compel men to comply with that law, neither does it

indicate upon what day that periodical rest should be taken. If we are to fall back upon the law of nature, then we must let nature execute her own laws, or else we must legislate upon everything which the laws of nature demand.

We will take a parallel and see how it works. The necessity for bodily rest is inwrought in the very nature of man, and not only so, but nature has indicated when that rest should be taken, by making a regularly recurring period of darkness, in which sleep is natural, and work is most difficult. Now, if the State may legislate concerning a weekly rest, surely there is more reason why it should legislate concerning a daily rest, because the daily rest is more necessary to one's physical well-being than is the weekly rest, and nature indicates when the daily rest should be taken, but indicates nothing concerning the time of the weekly rest. If the State may say that all men must rest upon Sunday because it is good to rest one day in seven, then it may likewise say that all men must take eight hours' sleep every night. And just as the State makes no difference even though a man may have rested one day in the week and is not tired when Sunday comes, so it must make no difference even though a man is not tired when the regularly appointed hour for retiring comes. Sunday-law makers say that those who observe another day than Sunday are a very small minority, and that they must submit even though they are inconvenienced and obliged to lose more time than others. They say that the liberty of rest for one depends upon the law of rest for all. Now we will apply that argument in another case.

The State, as we have seen, is under greater obligation to compel people to rest every day than to rest once a week, but when it comes to enforcing this law, it finds some men who are employed upon a morning newspaper, and who are obliged to work in the night and to take their needed rest in the day-time. These would naturally protest against a law compelling everybody to go to bed at nine o'clock and stay there till five in the morning; but the advocates of the law may claim that the liberty of rest for each depends upon the law of rest for all, and that no discrimination can be made. The number of those who work upon morning newspapers is only a small proportion of the number of inhabitants of the country, and the convenience of the majority must be considered. We think that anyone can see the injustice of this, and we know that the only reason why they cannot see the gross injustice of the same argument concerning Sunday is because of prejudice and religious bigotry.

Later on in his letter, our friend tells about people who have been "downed" in trying to reverse the nature of things; but, as we have shown, we are not trying to reverse the nature of things. We are not protesting against a weekly rest-day. All that we protest against is the assumption that, because some men want to take their rest on Sunday, everybody else must be compelled to do likewise. This is not in the nature of things only as it is man's nature to be selfish; and against such unreasonable selfishness as that everybody ought to protest. It is neither civil nor religious.

E. J. W.

THE Sunday bill which Senator Tillman introduced into the Arkansas Legislature, and pushed through the Senate, failed to pass the House. So the people will have rest for a season.

### "Principles of the Christian Religion" According to the National Reformers.

WHEN the Blair Amendment was introduced into the Congress of the United States, the National Reformers said it was just the thing they wanted, just what they had been working for for years; that they would "begin without delay the circulation of petitions (to be furnished in proper form by the association), and let an opportunity be given, in all parts of the country, to make up a roll of petitions so great that it would require a procession of wheelbarrows to trundle the mighty mass into the presence of the representatives of the Nation, into the House of Congress."

The questions naturally arise to an observer: Why has the National Reform Association always been so persistent in pushing such movements? Why do they so much want the Blair Amendment to pass? What part of it is it they so very much favor? is it the educational part, or some other part?

These questions are all answered, to my mind, by J. C. K. Milligan in the *Christian Statesman* of July 26, 1888. He says: "True, the pending amendment has its chief value in one phrase, 'the Christian religion.'"

Mr. Milligan says that because it will enforce the teaching of the Christian religion, that makes it truly valuable. Then of course without that it has no true value. Now can you answer the question, "Why do they so much want the amendment passed?"

What does it mean if the proposed amendment should be adopted? It simply means that a set of rules will have to be culled out, by somebody, and called the "principles of the Christian religion." In other words, the principles of the Christian religion will have to be defined. I could teach the principles of Ingersoll as the principles of the Christian religion, and the law could not stop me, if it did not define the principles of the Christian religion.

Some think this kind of reasoning is carrying the matter a point too far, for they say, "Everyone knows what the principles of the Christian religion are." I doubt the statement very much; but to save argument we simply submit the words of the father of the bill. Senator Blair says: "I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by a joint effort of those who represent every branch of the Christian church, both Protestant and Catholic, and also those who are not actively associated with either." This he said in a letter to the secretary of the National Reform Association. Now if a text-book is to be made, I should like to ask, Will not those things which are to be put into the text-book have to be defined before they go into the book, or will the amendmentists accept anything, whatever it may be, as the principles of the Christian religion? To ask such a question is to answer it. And since they will have to be defined, how will it be done?—"By a joint effort of those who represent every branch of the Christian church, both Protestant and Catholic, and also those who are not actively associated with either." It will be quite a mongrel will it not?

But since National Reformers are the ones who work up sentiment, and try to get such laws passed, they, of course, will be represented as fully as any other body of the Christian church

in this council which is to decide what the principles of the Christian religion are. Since they ask the privilege of doing this (defining the Christian religion), it is only fair to ask the question, What have these principles which you would define as the principles of the Christian religion, led you to do? what kind of spirit have they led you to manifest? We will let their own words answer these questions.

The *Christian Statesman* of October 2, 1884, says: "Enforce upon all that come among us the laws of Christian morality." How long would a person have to be "enforced" to obey the laws of Christian morality before he would say, "The love of Christ constraineth me"? By this very act of enforcing Christian morality they are trying to do something which will drive people farther away from Christ instead of drawing them closer. That is one flaw in their principles of the Christian religion.

In the *Christian Statesman* of November 1, 1883, Mr. Coleman says: "To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel." Remember, that with National Reformers all who oppose their views are infidels. Isn't that pretty hard? Webster defines "disfranchise" as follows: "To deprive of the rights and privileges of a free citizen." One of the rights of every citizen, in this country, is the right to worship God, or not to worship God, according to the dictates of his own conscience. Another right is to be protected; another to vote; another to hold property, etc.

So Mr. Coleman would take away such rights as these; take away all rights to freedom, as a free citizen; all rights to be protected; all rights to worship God according to your own idea, etc., etc.

It looks very much like just making a man a vagabond on the face of the earth, does it not? And why should all this be done? Simply because you don't believe as Mr. Coleman does.

How would you like such principles as these taught to your children? Yet this seems to be National Reform religion.

In the *Statesman* of May 21, 1885, the Rev. E. B. Graham says: "We might say in all justice, if the opposers of the Bible do not like our government, and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there until they die." What kind of Christianity is that?

Just because a man does not agree with you in religious views, send him straight to the devil. Does that sound much as if that man's "Christian principles" had led him just where he ought to be to teach others? It does seem to me that he has been led just where he would be likely to recommend some carnal power to enforce his ideas of the Christian principles. Does his talk sound very much like the gospel in its simplicity when it went forth "conquering and to conquer"? The principles of the Christian religion have been legislated upon far too much by worldly powers already, Mr. Graham. That is the reason it does not go forth "conquering and to conquer," as much as it used to. But there is another point in Mr. Graham's remark. It is this: he speaks his sentiments in "all justice." That is the National Reform idea of justice. Again: The Rev.

Jonathan Edwards said in a speech in New York City in February, 1873:—

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would tolerate a conspirator."

Mr. Edwards takes pains to explain the term "atheist." He simply makes out that all who are opposed to this movement, which he is working to forward, are atheists. Please notice this: it is possible for an atheist to rave. It is possible for a Seventh-day Baptist to rave. It is possible for a Seventh-day Adventist to rave. How may they do it? Simply by speaking their convictions. If they do this they are to be tolerated as conspirators, and, of course, trotted off to jail. Again, Mr. Edwards says: "Yes, to this extent I would tolerate the atheist, but no more. Why should I? The atheist does not tolerate me. He does not smile either in pity or in scorn upon my faith." Mr. Edwards has spoken too plainly to be misunderstood this time any way. If he has not taught the doctrine, which, if expressed in words, would be, Love those who love you; hate those who hate you; curse those who curse you; and anything of like import you have a mind to add, then I don't know the meaning of plain English.

Again, Mr. Edwards says: "*Tolerate atheism, sir, there is nothing out of hell that I would not as soon tolerate.*"

There you have it all in a nutshell. That can not be misinterpreted. If there is nothing out of hell as bad as an atheist (atheist, deist, Jew, Seventh-day Baptist, and Seventh-day Adventist), then it is plain that he would be closer to his place if he was sent to hell; and that is not all, Mr. Edwards manifests a spirit to send him there, if he can.

Well, friends, how do you like the National Reform version of the "principles of the Christian religion"? You have a few of them before you, decide if you like them or not.

C. EMERSON.

### Sunday Legislation Is Church and State Union.

THE following is a sermon which was delivered, March 24, by Rev. R. D. Clark, pastor of the Baptist Church at Eureka, Cal. So highly was it appreciated that, by special request, he repeated it two weeks later, April 7, in Russ Hall in that city. We recommend it to the careful perusal of all into whose hands this number of the SENTINEL may fall, as a candid statement of facts, by one who cannot be accused of being prejudiced against the Sunday sabbath:—

The efforts which are now being pushed, to secure national legislation in favor of Sunday observance, mark an important era in the history of the Sabbath question. Let no one be deceived in regard to this movement, for it strikes directly at the foundations on which our republic rests. Everyone who is familiar with the history of this country, is not ignorant of the struggles through which the colonies passed in securing liberty from ecclesiastical oppression, a separation between Church and State, and the right of every individual to worship God according to the dictates of one's own conscience. Whatever legislation may be inaugurated, looking towards compelling men to observe any religious requirement,

is a union of Church and State, and will only result in untold evil.

This Sabbath question is one which involves the fundamental rights of the individual conscience, the constitutional rights of each inhabitant of these United States, as well as the constitutional rights of each State under the national compact. Of course, there is a growing tendency on the part of a great mass of our people to disregard Sunday as a sacred day, and in this State, as you all know, the law in regard to Sunday has been set aside altogether.

To remedy this state of things, an effort is being made to introduce national legislation, which shall not simply supplement State and municipal legislation, but which shall compel a strict abstinence from secular labor or business in all places and departments, which are under the direct control of Congress, including interstate commerce. The radical and revolutionary character of this movement, and the possible results which may spring from it, are not understood. They cannot be appreciated at a glance. There is involved in this question an unconstitutional centralization of power and dictatorship on the part of the national Government. There is a direct, though concealed, purpose in this movement to accomplish a practical union of Church and State. This movement is directly opposed to the republican doctrine of religious liberty, and the scriptural doctrine of freedom of conscience.

Here is the title of the bill: "A bill to secure to the people of these United States the enjoyment of the first day of the week, commonly known as 'the Lord's day,' as a day of rest, and to promote its observance as a day of religious worship." The closing section of the bill declares that local legislation of States and municipalities "shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day."

Resting from secular business and labor has been the specific method of sanctifying the Sabbath. It is claimed that the Lord's day cannot be observed religiously as it ought, unless men do rest from their secular affairs. It is further claimed by the advocates of this bill, that if any are enabled to rest thus religiously, all must rest. Therefore, they seek such legislation as will compel all to rest, whether they conscientiously desire to do so on religious grounds or not, in order that those who desire to rest religiously may thus rest. There is, therefore, no meaning in the expression, "Lord's day," as a day of rest, except from the standpoint of religion. Anyone can see, with no very great insight into the future, that such legislation would give the National Government a supervision and dictatorship over all decisions which might be called for under local legislation, requiring local authorities to so construe existing legislation as to secure the religious observance of the first day of the week. The advocates of this bill are so intent on its passage that they have sought the aid of the Roman Catholics. In seeking the aid of the Romanists to support this Sunday legislation, Protestants are helping to put themselves and the American nation into the hands of the Papal hierarchy. To obtain control of civil government through national legislation, has been the life-long policy of the Papal power. Having thus, like the camel, gotten partly inside the tent, Romanism would not fail to push its work

along, educational and otherwise. The end of such a beginning would not be far away.

But, suppose this Blair Sunday bill becomes a law, men will be compelled to observe the day as a day of rest, whether they wish to or not. What are Adventists and Seventh-day Baptists and Jews going to do? Simply be compelled, contrary to the dictates of their own consciences, to observe a day that they do not regard as sacred; and, further, they and others will be compelled to attend church somewhere, whether they wish to or not. Isn't that persecution? Isn't that going back to colonial times, when men were fined and imprisoned for non-attendance at public worship? Suppose a man has no more regard for Sunday than for any other day, and thinks he has a perfect right to spend the day as he pleases, provided he does not interfere with others in their observance of it, would it be right for them to compel him to observe the day in accordance with their views of its proper observance? Suppose he is a laboring man, and is compelled to toil six days in the week, when there is work, and he has an invalid wife, and he thinks when Sunday comes he cannot do better than to take his wife out into the country, to see the green fields and enjoy the pure country air, and thus give to her a little longer lease of life, and I should say to him, "See here; the law forbids your going on excursions on Sunday, or hitching up and driving your horse, simply for purposes of recreation." Suppose he should say: "This is a free country, and I have a right to do as I please on Sunday, provided I don't interfere with the happiness of anybody else." And I should answer: "But our new Sunday law forbids your doing anything that will disturb the quiet of the Sabbath." He would say: "What do I care about your Sabbath? I don't believe in your Sabbath, and why should my liberty be judged by another man's conscience?" But I answer: "The law compels you to observe the Sabbath, to gratify my sense of the sacredness of the day." Then he would answer, "Your Sunday law is unconstitutional." In September, 1779, Congress proposed that immortal first amendment to the Constitution, which, it is hoped, will never be set aside. It reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or of the right of the people, peaceably to assemble and petition the Government for a redress of grievances."

Thus religious liberty was planted in our national Constitution. But this was not brought about, remember, until long years of persecution had been endured by Baptists, Quakers, and others, at the hands of those denominations in different colonies that had secured for themselves authority from the "mother country" to "lord it over God's heritage," and compel everyone to conform to their church authority. Shall these United States, after more than a hundred years of progress in religious liberty, go back to those bigoted times, under which our forefathers groaned, and from which they so nobly struggled to be released? God forbid! The colony of Massachusetts was settled by the Puritans, in 1630, but, before they landed, the "Court of Assistants" passed the law connecting Church and State. The colony in Connecticut was settled by the Puritans, who also united Church and State. The colony in Virginia was settled by Episcopalians, or members from the Church

of England. They also united Church and State. Those of Massachusetts and Connecticut were Congregationalists. Ministers were to be supported by taxation. When anyone of any other denomination refused to pay the tax imposed on them for the support of the State Church and its ministers, he was fined, imprisoned, whipped, or banished, and after being banished, if he returned, he was hung.

Many instances are on record of such persecution in early colonial times. For fifty years in the Colony of Massachusetts no man could vote for his rulers unless he was a communicant in their churches. Roger Williams, a Baptist, was banished from Salem, in 1636, and his persecutors, fearing he would establish another colony, determined to send him back to England; but he, getting wind of their intentions, fled and took up his abode among the Indians, and for more than a year remained among them, learning their language and preaching the gospel to them, and it was through him that the Massachusetts Colony was saved from utter extermination at the hands of the cruel savages.

On July 20, 1651, Obadiah Holmes, John Clark, and John Crandall, Baptist ministers from Newport, R. I., were arrested near Lynn, Mass., while preaching on the Sabbath, taken by the officers to the parish church in the afternoon, sent to Bristol jail, and subsequently fined; Mr. Holmes, £30 (\$150); Mr. Clark, £20 (\$100); and Mr. Crandall, £5 (\$25). The fines of Clark and Crandall were after a while paid, but Mr. Holmes was kept in Boston jail till September, when he was tied to the whipping-post and publicly whipped. His clothes were stripped off, and thirty lashes sank into his naked flesh, the executioner striking with all his might, spitting upon his hands three times, so that he might do his utmost. The flesh of Mr. Holmes was so torn and cut that for weeks afterward he could only rest upon his hands and knees, even in his bed. Two men who came up and shook hands with Mr. Holmes after his whipping, John Hazel and John Spur, one not saying a word, and the other saying, "Blessed be the Lord," were fined and imprisoned for the act.

In October, 1658, a law was passed in Boston to banish Quakers on pain of death.

On October 27, 1659, William Robinson and Marmaduke Stevenson were hanged in Boston, for returning after banishment, because they were Quakers. In 1660 and 1661 two more, a woman and a man, were hung for a like crime. In 1635 President Dunster, of Cambridge College, preached a sermon in which he declared that he found no scriptural authority for infant baptism, and for this doctrine he was removed from the presidency. This sermon awakened inquiry, and, in 1665, Thomas Gould, of Charleston, refused to have his baby baptized, because he believed it to be unscriptural. For this they censured him in their church, and punished him in their courts for more than seven years. The Congregationalists of England strongly protested against these persecutions in Massachusetts. They said in a letter to Captain Oliver, dated March 25, 1669: "Now must we force our interpretations upon others, Pope-like? How do you cast a reproach upon us who are Congregational in England, and furnish our adversaries with weapons against us? We blush, and are filled with shame and confusion of face, when we hear of these things."

In March, 1729, in Rehoboth, twenty-eight Baptists, two Quakers, and two Episcopalians

were sent to Bristol jail for refusing to pay the parish minister's tax. In Connecticut every town was required to support an orthodox minister, or be indicted by the grand jury and suffer penalties.

In 1744 John and Ebenezer Cleveland were expelled from Yale College for attending another church in vacation.

In 1747, at Hartford, three ministers were imprisoned for preaching without the consent of the parish minister, one four months, one five, and one eleven months.

At Archfield, Conn., in 1770, 398 acres of land, belonging to Baptists, were seized and sold to pay the minister's tax. In vain for three years they sought relief from the Legislature, and finally they appealed to the king and council and got the law disannulled.

In Virginia, under the establishment of the Episcopal Church, laws of the severest character were enacted against the Quakers and others. In 1661-62 a fine of fifty pounds of tobacco was imposed for every failure to attend the parish church on Sunday, unless necessarily confined to home, and £20 sterling (\$100) for each month's absence of a dissenter or nonconformist from the established church. They imposed a fine of a ton of tobacco for neglecting to have an infant baptized. Men and women were indicted and fined for not attending church. Some Baptist ministers were arrested and imprisoned as vagrants, some were pulled down from the stands on which they were preaching, and insulted and whipped, while many were imprisoned for preaching the gospel not according to the established church.

A national Constitution for the United States was adopted in 1787. Its provisions were satisfactory, so far as they went, but many felt that religious liberty was not sufficiently guarded.

The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and after consultation with James Madison, this committee, in August, 1789, wrote to General Washington, then President of the United States, saying they feared that liberty of conscience, dearer to them than property or life, was not sufficiently guarded.

Washington gave a kind and encouraging reply. I will give a few extracts from his reply: "I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping God according to the dictates of his own conscience. . . . While I recollect with satisfaction that the religious society of which you are members have been throughout America uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revelation, I cannot hesitate to believe that they will be the faithful supporters of a free, yet efficient, general Government. Under this pleasing expectation I rejoice to assure them that they may rely on my best wishes and endeavors to advance their prosperity. . . . In the meantime be assured, gentlemen, that I entertain a proper sense of your present supplications to God for my temporal and eternal happiness. . . . I am, gentlemen, your most obedient servant, GEORGE WASHINGTON."

I have quoted these examples from colonial times to show you what will be the result in this country again if we attempt to compel Sunday observance by national law.

The persecution through which our forefathers passed opened their eyes to the dangers threatened by the union of Church and State, and hence the solicitude they manifested, who had suffered most at the hands of the established church, to see that the Constitution guaranteed religious liberty to all.

There will be no limit to religious intolerance if once you succeed in uniting Church and State. But what is our country coming to, ask these advocates of Sunday legislation, if we thus allow the people to do as they please on Sunday? I know not. But what are we going to do as Christians? they ask. Simply do our duty in preaching the gospel, and in setting a good example, will increase a strong public sentiment in favor of righteousness and sobriety. To attempt to compel men to observe Sunday and attend church, is to try to advance the kingdom of Christ by the sword, which the dear Master condemned; saying: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And when Peter seized the sword and struck in his Master's defense, he said: "Put up thy sword into the sheath, for all they that take the sword, shall perish with the sword."

How long think you would it be in this country, if a law were enacted to enforce Sunday observance and the attendance of religious worship in the house of God, before blood would begin to flow? There would be no end to revolution and rebellion by and by. Our country would be torn to pieces by factions, and these factions would get into power, and Christians would be persecuted to the death.

Before you vote to incorporate a Sunday law into the Constitution of these United States, read the history of the past on this point of the union of Church and State, and then oppose any such measure by all the power that you, as free men, can wield. As a nation, we are not ready to take a step backward a hundred years. We are not ready to place our liberties into the hands of any church or combination of churches, under the name of the "American Sabbath Union." The Lord deliver us from all laws that tend in any way to bind the consciences of men. Baptists and others worked too hard in the early formation of our grand old Constitution to now surrender the whole thing into the hands of those who, like Uzzah, put forth their hand to steady the ark of God. When a nation does that, like Uzzah, it will perish.

God's cause is not dependent on the legislation of any Government to keep it from ruin.

The Sabbath and its sacredness are not dependent on the secular arm to make its observance binding on the consciences of men. Compulsion never did and never will bring men into harmony with God and his laws. Such harmony, if secured at all, must begin in the heart, implanted by the Spirit of God, and men must act willingly from love to God, or there can be no obedience.

Liberty of conscience, and liberty of action in matters of religion, is the birthright of every American, and has been guaranteed under the Constitution of our glorious republic. Let us not surrender that birthright through fear that the country, by Sunday desecration, will go to ruin. If Christians do their duty in the family, the society, and the church of which they are members, there need be no fear for the welfare and safety of our country.

### A Frantic Appeal.

THE *Denver Times* of March 12 contains a specimen of the lengths to which certain religionists wish to have this country go, and of the recklessness of their assertions in trying to make Church and State union seem necessary. One H. Martyn Hart, who is called "Dean Hart," and is said to be running a parochial school in that city, although whether Episcopalian or Roman Catholic we do not know, has an article in which, by a skillful manipulation of figures, he demonstrates that "we have gradually sunk" into a "fearful condition of immorality." By putting the population of the State at about one-half what it actually is, and by multiplying by three the number of persons now in prison, no matter how trivial their offense, he arrives at the absurd conjecture that the criminal record of Colorado is worse than that of the Bowery in New York or the Seven Dials in London. Now see what he gives as the cause of this state of affairs, and his remedy for it:—

"Now, sir, I have no hesitation in saying that the public-school system is alone to blame for this shameful condition of morality. The maudlin sentimentality which in its silly ignorance cries out against 'Bible teaching,' has had its cry, and we now demand that the other side shall be heard.

"Why, sir, if this goes in for ten more years, the whole of the generation will be in prison! Let the ten commandments be a daily part of the school curriculum. There is no denominationalism in them. And even if there were, I would rather have my child in the Methodist society than in the Reformatory at Golden. And Father Carr will tell you the same.

"But this pernicious nonsense of teaching morals through history, opening schools with 'extracts' from standard American authors, must cease, and cease at once. Let the children recite the ten commandments, and let them be taught out of some short text-book the extended meaning of those condensed sentences.

"Let the motives for keeping the commandments be instilled in them,—the blessing which righteousness brings to this life, and the sure and certain judgment which awaits the unrepentant offender at the Judgment bar of the great King.

"Away with the twaddle of the ignoramuses. I believe they call themselves 'agnostics.' They have had their way long enough; now let sense and self-respect prevail, lest we all become criminals together."

That is to say that the public-school system is worse than nothing; that its tendency is to produce criminals at a greater rate than the slums of the large cities, where there are no schools. If National Reformers want people of sense to indorse their project of religious teaching by the State, they would do well to suppress such wild calculations as H. Martyn Hart. His mode of reckoning, and his conclusion that in ten years the whole generation will be in prison, is like Mark Twain's humorous calculation by which he demonstrated, from the shortening of the Mississippi River by cut-offs, that in the next century the river would have shrunk so much that Cairo and New Orleans would be one city.

Let the children be taught the ten commandments, says Mr. Hart. "There is no denominationalism in them," says he. No; neither is there any denominationalism in the Bible, yet a good many denominations profess to find authority in it for all their conflicting views; and no man can teach the Bible without giving it the mould of his opinions. Now we believe in the Bible, and the ten commandments; we think it would be a grand thing if everybody would study them; but

we do not think that enforced study of them, even if only correct ideas were taught, would be of any value. When the State says that a man has no right to choose for himself by whose opinions of the Bible he will be influenced, it says that he shall not hold his own opinions. For the State to give Bible instruction in its schools, especially out of some short text-book giving "the extended meaning of those short sentences" of the ten commandments, would be to say that no person has a right to study the Bible for himself. Are the American people ready for a despotism which shall attempt to control their thoughts?

We make our appeal to Christian people—to those who revere the Bible. We claim that they are the ones who should be the most interested in keeping Church and State separate—in keeping the Bible from being the plaything of politicians, and religion from being a thing of compulsion. If they do not want to see the Bible banished from the homes, as it was in the Dark Ages, then let them take a decided stand against the pretended teaching of it in the public schools.

### The W. C. T. U. and the Papacy.

SOME time ago Miss Willard replied to an open letter addressed to her by Mrs. Lucinda B. Chandler, of Chicago. The letter was concerning the religio-political tendency of the Woman's Christian Temperance Union, and Mrs. Chandler, deeming the points not met by Miss Willard, wrote a rejoinder, and sent it to the *New York Independent*, in which Miss Willard's letter was published. That paper refused the rejoinder, which was afterwards published in the *Labor Enquirer*. Following is a portion of the letter to Miss Willard:—

DEAR SISTER AND FRIEND: In your letter replying to mine, published in another sheet, I recognize what was already my conviction, that you are working from an ideal that is in your own life an absorbing motive power, and that the practical measures you propose in politics are recommended from a mistaken standpoint. Were the membership of Christian churches, of all shades of belief, Catholic and Protestant, as thoroughly devoted to practical righteousness, and as sincerely consecrated to human welfare, as yourself, the statement made at the annual convention at Nashville, and given in the open letter in the *Independent*, would be in order simply as a rallying call to faithful souls, an inspiration to zeal, and void of anything implying danger.

But that resolution does not represent the meaning and animus of the resolutions to which I referred in my first open letter, written before the Nashville convention.

The Vermont State W. C. T. U. led, in the following resolution: "That we believe Christ as the author and head of government should be recognized in all political platforms, and by all societies, and we will rejoice to see the day in which a political party distinctly gives such recognition."

The New York convention "recommended to the W. C. T. U. of this State that they make urgent request of all political parties to this end." Five other States fell into line with identical resolutions, and Ohio added a resolution "heartily approving the aims of the National Reform Association."

The aim of the National Reform Association being to amend the United States Constitution by

the "recognition of God as the head of this Nation," and, as distinctly stated by Secretary Weir, that the "party" that acknowledges the authority of God in civil government, pledges itself to plainly this: "God being the source of governmental power, and the ruler (?) who uses it being therefore his minister, that they will choose for every office only such as fear God," such amendment of the Constitution, and such tests in partisan politics, would not only in effect repeal Article VI, clause 3, of the United States Constitution, but would revolutionize Americanism backwards.

Secretary Weir also wrote to the *Christian Statesman* (before the Nashville convention), as follows: "I am convinced the thing to do is to appeal for aid in carrying our Lord's cause through in the Prohibition party, to the National W. C. T. U."

"The Prohibition party cannot do without their aid, and knows it. It is the attitude of the W. C. T. U. that is compelling the unwilling leaders of the party to indorse woman suffrage. . . . If they insist on the clear, frank, full recognition of Christ's authority and law, we shall get it."

Does Mr. Weir mean that if the W. C. T. U. "declares its solemn purpose to help forward the universal reign of Christ in the customs of society and the laws of the land, not in form, but in fact, not ecclesiastically, but really," and does not propose to aid the National Reformers in abrogating a fundamental principle of Americanism by putting religious tests into political platforms, and undermining religious liberty as now guaranteed by the Constitution,—does Mr. Weir mean that "we shall get," what is needed to secure that result, by the aid of the W. C. T. U.?

The verdict of history, and down to the religious persecutions of witches and Quakers through civil power, in this country is on the side of maintaining the wise provision of the Constitution of the United States: "But no religious test shall ever be required as a qualification to any office or public trust under the United States."

And here let me repeat somewhat of my first letter:—

"It was the spirit of truth Jesus promised to his followers. The spirit of truth is the almighty, saving, redeeming power by and through which all humanity must be made whole.

"Religious test as qualification for civic service would not develop a spirit of truth. If the Christian church cannot win the respect and allegiance of individuals, and of the people, by the evidences in its membership of superior goodness, justice, truth-loving and righteous dealing, it fails of proving itself the light of the world, and has no ground rightly to assume a leadership in civic or national affairs, much less to endeavor to destroy the foundation on which our civic institutions are built."

Miss Willard "believes the Catholic Church is growing more liberal than is generally supposed, and that it can no more regain its temporal power than medieval ignorance, superstition, and abject servitude to kings and popes can be restored."

Undoubtedly the atmosphere of American liberty has greatly circumscribed the veneration for popery and superstition. Undoubtedly there are large numbers in the Catholic Church who will not recognize the authority of the Pope in political matters. But why are the members of that church commanded by the Pope to remove their children from the free public school? Why are they being taught, or to be taught, "an abridged

course of religious instruction, apologetic, dogmatic, and moral," that "the civil laws of Christendom are binding on conscience so long as they are conformable to the rights of the Catholic Church?"

Why are the children of Catholics taught that "rationalism, or rather atheism of the State, consists in the exclusion from the civil government of all religious influence, above all that of the true religion of the Church of Jesus Christ (the Roman Catholic Church, of course), or, in other words, the separation of the State from the church, absolute independence of the State with regard to the church, which means oppression of the church by the State."

If the power and prestige of popery and the Romish hierarchy is so emasculated that it can be passed by with a wave of the hand as an insignificant factor in future possibilities, political and religious, why is it that the civil powers of the world are for the most part in direct relations with the Vatican? Why do fifteen different Governments treat diplomatically with this mortal man who claims to be God's viceregent on earth?

Why has the Christian Government of England felt called upon to establish relations with Leo? Why did Grover Cleveland feel called upon to send a jubilee greeting to the Pope at Rome? He had the same right to send an offering as any other individual, to be sure, but as the presiding officer of this Nation it conveyed to the Pope a much greater significance than had it come from citizen Cleveland merely.

And why did Mr. Cleveland desire to send a "testimonial of the veneration for your august person" to the poor old man who complains of being a "prisoner," though possessed of royal power? Was it possibly because he was the "religious head of 225,000,000 who form the larger part of modern democracy"?

There is no evidence that the Romish hierarchy is losing ground as a political power, but the contrary. There has been no withdrawal, or abrogation, of the following claims of a Papal encyclical, as quoted by Rev. Josiah Strong, in *Our Country*:—

"XIX. The Romish Church has a right to exercise its authority without any limits set to it by the civil power."

"XXVII. The Pope and the priests ought to have dominion over the temporal affairs."

"XXX. The Romish Church and her ecclesiastics have a right to immunity from civil law."

"XLII. In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."

Bishop O'Connor is quoted by the same author as saying: "Religious liberty is merely endured until the opposition can be carried into effect without peril to the Catholic world."

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of deceit." "It is neither more nor less than falsehood. No man has a right to choose his religion."

"The Catholic who says the church is not intolerant belies the sacred spouse of Christ." Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope in which occur the following words: "Heretics, schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost persecute and oppose."

That "America is the hope of Rome," as de-

clared by the Pope, cannot be doubted by anyone who has followed closely the history of Romanism, the wary proceeding of the church on this continent, its accumulation of wealth, its persistent effort to prepare for a final attitude of antagonism to our free-school system. The Romish Church everywhere on this globe is a unit; no such unity elsewhere exists. Its ultimate aim, boldly announced and diligently worked for, is temporal power. Will the National Reformers and the W. C. T. U., as the ally of that party, work to remove the chief barrier under our Government, the constitutional guarantee of liberty of conscience, by and through which this foe to liberty can be held in check? It is true, as Rev. J. H. Warren, of California, says: "They blow no trumpets, are sparing of statistics, but are at work night and day to break down the constitutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

Lafayette, himself a Romanist, said: "If ever the liberties of the American people are destroyed, they will fall by the hands of the Romish clergy."

Neither against the craftiness of Romanism or the devastating greed of mammon will the ballot of woman achieve fraternization unless it can avail to help this Nation do works meet for repentance. The workingmen are far nearer the spirit of the New Testament than are the ruling forces of Wall Street, of a robbing and oppressive financial system, and a commercial system that is making our institutions and Government a plutocracy.

"But religion is an affair of the heart." Yes, dear sister, it is "with the heart man believeth unto righteousness." Politics certainly cannot be reckoned in that domain. When, if ever, civic affairs are controlled by the heart, they will no longer be political. Then why resort to the sphere of craftiness, of fierce antagonisms and mean ambitions, of crooked expenditures, political platforms, and partisan contentions, to proclaim that "Christ is the author and head of government."

It is an attempt for which Jesus of Nazareth set no precedent, by precept or example. He proclaimed his kingdom to be a spiritual kingdom. Proclaiming the gospel of peace and good-will as a sentiment in political platforms will be but sounding brass and tinkling cymbal.

THE *Lutheran Observer* says that "the law of the Sabbath belongs both to God and to Caesar." We would like to know where it obtained its information, and what part of it belongs to God, and what to Caesar. We know of no law of the Sabbath, except that found in the decalogue; certainly there is no other with which God has anything to do. Did God and Caesar go into partnership in giving that law? The question needs no answer; God was the sole giver of the law from Sinai, and that contains the only Sabbath law that he ever gave. How, then, did Caesar get any claim upon it? Simply by fraud. Caesar has of right no more to do with the Sabbath than with the ordering of the angels in Heaven. To say that because he claims it we are in duty bound to recognize that claim, in order to comply with the divine command to "render unto Caesar the things that be Caesar's," is equivalent to saying that every usurper's claim should be regarded as valid. The fact that a man has his hands on a thing is no proof that he owns it. Instead of acknowledging his claim, we say, "Hands off."

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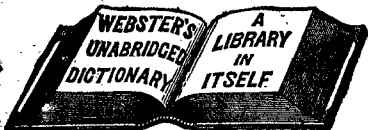
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# The American Sentinel.

OAKLAND, CALIFORNIA, May 1, 1889.

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

It was announced, at the time the SENTINEL was changed to a weekly, that this volume would consist of forty-eight numbers. In order to make the volume end with the year, a paper must be omitted twice before the close of the year, and the first of these omissions will be next week.

A BAPTIST clergyman in the East, in writing to renew his subscription for the AMERICAN SENTINEL, says: "I most heartily commend the stand you have taken with reference to National Reform and Sunday legislation. You are right." He shows his appreciation in a practical way, too, by sending five dollars, with directions that the remainder, after paying for SENTINEL subscription, "Civil Government and Religion," and *Sentinel Library*, be used to extend the circulation of the paper.

THE second section of the proposed Arkansas Sunday law reads as follows: "Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master." This seems rather hard on both servants and masters. Why the servant should be deemed an offense of the master, is not clear to our mind. If it means that the master is to be held accountable, why should the servant be deemed an offense at all? Is this action simply a covert way of declaring that servants are a nuisance? We give it up; but it is evident that the man who supports only a small establishment cannot have so many offenses as the one who has a large household. We have heard that there are some ministers in the Arkansas Legislature, but is there not a school-teacher among the lot? It is evident that it doesn't need a very high grade of intelligence to make a law good enough to persecute by.

In the *Christian Statesman* of April 4, the Rev. J. M. Foster has a report, in which he says: "Everything that can be said in favor of the Sunday paper may be urged in behalf of an open saloon. And until the church is ready to banish the Sunday paper she cannot close the saloon. The men who issue the Sunday paper, like the men who open the saloon, are fugitives from justice. They ought to be in the penitentiary, for they are law breakers." We have not yet heard of any newspaper proprietor who was a fugitive from justice. But passing by that rhetorical flourish, look at the position which Mr. Foster takes. It is no worse in his eyes to run a saloon on Sunday than to run a newspaper. Thus, just as we have often claimed, Sunday legislation is anti-temperance legislation. The saloon and the newspaper are placed by it on the same level. If it is just as bad to print a newspaper on Sunday as it is to open a saloon on that day, then it must be just as correct to run a saloon on Monday as it is to issue a newspaper on that day. We repeat it: Sunday laws are laws to make legitimate the selling of whisky.

A DISPATCH from Washington, dated April 10, says: "There has been so much agitation of the proposition to abolish Sunday dress parades in the army that before action is taken upon it by President Harrison it will be made a subject of discussion by the Cabinet. Secretary Proctor several days ago recommended to the President that Sunday dress parades be abolished, but so many army officers entered objections that the order was not acted upon immediately, and is now to receive Cabinet consideration." Thus the Sunday-law advocates meet with another rebuff in their efforts to inflict strict Sunday observance upon the people. They claim to be laboring in behalf of the workingmen, but the workingmen protest; then they want to help the poor soldier, but the soldier insists that he doesn't need any such help. The Sunday-law people will soon be obliged to throw off the mask, and declare plainly that they want the Sunday strictly observed simply because it suits their notions, and if the working-people don't want it they must yield anyway.

THE Williamston, Mich., *Enterprise* prints an article on the Blair bill which closes up with the following pertinent comment and anecdote:—

"All efforts to make mankind religious, or even moral, on the theory that by removing the opportunity you cure the desire, have been failures, flat failures. No man made good by law, by lack of opportunity, has any manhood worth the name, and the effort to accomplish such a result reminds me of the story of Elder Knapp's convert. Elder Knapp was a very successful revivalist, and on one occasion he was walking along the street of a city when he was accosted by a drunken man, who clasped his hand warmly, saying, 'Why, how do you do, Elder Knapp?' The Elder, in surprise that a stranger, more especially one maudlin with liquor, should speak to him, drew back, saying, 'I don't know you, sir.' 'What, not know me, Elder? Why, you converted me last winter,' said the man. The Elder buttoned his coat closely, starting on with the remark, 'You look like one of my poor human jobs. The Almighty didn't have any hand in it.' So any man made good or religious by force of law, hasn't got any depth of root on which to develop a crop worth harvesting."

## The State for the Church.

At the Ohio Sabbath Convention, the Rev. James Brand, D. D., read a paper entitled, "To What Extent are the Christians of Ohio Responsible for Existing Sabbath Desecration?" Of this paper the Rev. J. M. Foster, in his report in the *Christian Statesman* of March 7, gives the following summary:—

"He arraigned the church for conniving at Sabbath desecration on the part of her members. They buy and read the Sunday newspaper. They are drivers and conductors on street-cars. They are stockholders in Sabbath-breaking corporations, and they make their purchases at the grocery on the Sabbath. There is no difference between this and any other kind of secular employment. It is a breach of the fourth commandment. The church should discipline her members for these breaches of God's law. Until the church is willing to keep the law herself, she cannot have power in the world."

This last statement is very true. When the church does not live up to her own profession she loses power; and it is only when she thus loses power that she asks the civil authorities to re-inforce her waning strength. Whenever the church asks the State to come to her aid, it is a confession that the power of godliness has gone or is fast going from her, and that only the form remains.

And this brings us to the main thought sug-

gested by the paragraph just quoted, and that is, that when the church asks the State to legislate in behalf of Sunday, it asks the State to do its work for it. Dr. Brand admits that church members are primarily responsible for the great amount of Sunday desecration, and yet asks the State to put a stop to it. He says that church members are engaged in all sorts of business on Sunday, and that it is the duty of the church to discipline those members; and therefore when Sunday laws are asked for, to stop those persons from doing Sunday work, the State is simply asked to enforce church discipline. Let anyone deny it who can. This is exactly in harmony with the idea put forth by Mr. Foster in 1884, that "the State and its sphere exist for the sake of, and to serve the interests of, the church." And this shows that the sum and substance of so-called National Reform work is the enactment and enforcement of Sunday laws. When they have been secured, then the church will without doubt have other work for the State to do, namely, to see that all the people attend church. It will surely follow.

THE American Sabbath Union publishes each month a small tract in the interest of Sunday legislation. The January "Document" contains brief extracts from the hearing before the Senate Committee on Education and Labor, and the March "Document" refers to this in these words:—

"The January 'Document' of the American Sabbath Union shows that both Professor Jones [A. T. J.] and Dr. Lewis, and also the champions of the Jews and infidels, admit all that the friends of the Sunday-Rest law generally claim—the right of the Government to make Sunday laws for the public good; denying what the friends of the Sunday-Rest bill also deny, that the Government should compel a religious observance of the day."

We wish to say that so far as the above relates to A. T. Jones, it is absolutely false, as anybody can see who reads the report of the hearing before the Senate Committee, and as all readers of the AMERICAN SENTINEL can testify. The editors of the SENTINEL have always opposed Sunday laws, no matter what pretext was given for their passage, and have denied the right of the State to say when men shall rest. We protest against this unfair attempt to make it appear that there is no point in any of the opposition to the schemes of political ecclesiastics.

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## THE AMERICAN SENTINEL.

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DEVOTED TO

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# THE AMERICAN SENTINEL.

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

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## The American Sentinel.

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

THE *Christian Nation* of March 6 says that the Methodist Church has officially declared that license is a sin. Now, we have respect for the Methodist Church as a church; but we seriously doubt its prerogative to officially declare what is or what is not sin.

HERRICK JOHNSON invokes the breath of the Puritan on the Sunday question. The National Reformers take up the strain; and M. A. Gault wishes that "it would rain Puritanism over this land for six months." We sincerely pity the rest of the people, though, when either Herrick Johnson or Mr. Gault shall receive the answer to his wish.

THE St. Louis *Christian Advocate* says that "the Committee of State Legislature at Jefferson City reported a substitute for the bill that has been some time before the house, which is the most stringent in form and far-reaching in effect of any that has yet been presented. It refers to the licensing to sell intoxicating liquors. Under its provisions, license in St. Louis will be \$2,000, and no person can keep a dram-shop who is a gambler, pugilist, or associate of lewd or disreputable persons, or who has ever been convicted of a felony, is of intemperate habits, or has been twice convicted of violating liquor laws."

From this it appears that the business of selling whisky is to be made the most respectable business in the State. If that bill passes, a man will need no other certificate of his right to mingle with the best society, than a liquor license.

THE following item is clipped from the *Detroit Free Press* of April 5:—

"The Trades Council held its regular meeting last evening. The Blair Educational and Sunday bills were discussed in their bearing upon the labor question. Sam Goldwater said that he wanted his children to go to school and learn to love humanity, but that he objected to having them forced to study and believe any particular religious doctrine that might be selected by some one authority. Mr. Miller said that he believed in protesting not only against the Blair bills, but against most of the bills emanating from the United States Senate."

This is another blow to the oft-repeated claim of the Sunday-law agitators, that all the workingmen are clamoring for Sunday laws and religious

legislation in general; yet we have no idea that they will retract a single statement. The fact is that if it were not for the Woman's Christian Temperance Union leaders, and a few ministers, nothing would be heard of the needs of Sunday laws to protect the laboring classes. But the more that the laboring classes protest against such laws the more these people clamor, so that in the midst of the din it may be thought that the workingmen are clamoring too, instead of protesting.

### An Open Letter.

To the Rev. J. H. Knowles, Secretary American Sabbath Union—

DEAR SIR: In your *Monthly Document*, edited by yourself, you have chosen to charge me with insincerity; and you have also done your best to make it appear that I "admit all that the friends of the Sunday-Rest law generally claim,—the right of the Government to make Sunday laws for the public good." You have garbled extracts from the report of my speech before the Senate Committee on the Sunday law, and then have italicized certain words and sentences in one passage to make it appear that I admit the right of the Government to make Sunday laws for the public good.

You have quoted from my speech the following words in the following way:—

"Whenever any civil Government attempts to enforce anything in regard to any one of the first four commandments it invades the prerogative of God, and is to be disobeyed (I do not say resisted, but disobeyed). . . . The State in its legislation can never legislate properly in regard to any man's religious faith, or in relation to anything in the first four commandments of the decalogue; but if in the exercise of his religious convictions under the first four commandments he invades the rights of his neighbor, then the civil Government says that is unlawful. Why? because it is irreligious or because it is immoral?—Not at all; but because it is uncivil, and for that reason only. (Italics ours.—Ed.)"

It is in the italicizing of these words that your effort is made to make me admit what I continually and consistently denied before the committee, and do deny everywhere else. You have inserted in the above quotation three periods, indicating that a portion has been left out; and you know full well, sir (you must know or you could not have left it out), that in the portion which is there left out there is the following:—

"The Chairman—'You oppose all the Sunday laws of the country, then?'"

"Mr. Jones—'Yes, sir.'"

"The Chairman—'You are against all Sunday laws?'"

"Mr. Jones—'Yes, sir; we are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed.'"

"The Chairman—'State and National alike?'"

"Mr. Jones—'State and National, sir.'"

Not only were these words there, but in that

portion which you have printed, following the italicized words, you yourself have printed my plain denial of the right of any nine hundred and ninety-nine people out of a thousand to compel the thousandth man to rest on the day on which the majority rest, in the following form:—

"Senator Blair—'The majority has a right to rule in what pertains to the regulation of society, and if Caesar regulates society, then the majority has the right in this country to say what shall be rendered to Caesar.'"

"Mr. Jones—'If nine hundred and ninety-nine people out of every thousand in the United States kept the seventh day, that is Saturday, and I deemed it my choice and right to keep Sunday, I would insist on it, and they would have no right to compel me to rest on Saturday.'"

"Senator Blair—'In other words, you take the ground that for the good of society, irrespective of the religious aspect of the question, society may not require abstinence from labor on the Sabbath if it disturbs others?'"

"Mr. Jones—'No, sir.'"

"Senator Blair—'You are logical all the way through that there shall be no Sabbath.'"

The last expression of mine, saying, "No, sir," is in accord, and was intended when spoken to be in accord, with Senator Blair's inquiry, whether society may not require abstinence from labor on the Sabbath. My answer there means, and when it was spoken it was intended to mean, that society may not do so. As to its disturbing others, I had just before proved that the common occupations of men who choose to work on Sunday do not disturb, and cannot disturb, the rest of the man who chooses to rest that day.

Again: A little further along you print another passage, in which are the following words:—

"Senator Blair—'You would abolish any Sabbath in human practice which shall be in the form of law, unless the individual here and there sees fit to observe it?'"

"Mr. Jones—'Certainly; that is a matter between man and his God.'"

Now, sir, I should like for you, in a *Monthly Document*, or by some other means, to show how, by any fair means, or by any sincere purpose, you can, even by the use of italics, make me in that speech admit the right of the Government to make Sunday laws for the public good. You know, sir, that in that speech I distinctly stated that any human laws for the enforcement of the Sabbath, instead of being "for the good of society, are for the ruin of society."

Again: You know, for you printed it in your *Monthly Document*, that Senator Blair said to me: "You are logical all the way through that there shall be no Sabbath." You know that in another place he said again to me: "You are entirely logical, because you say there should be no Sunday legislation by State or Nation either." Now, sir, I repeat, You have charged me with in-

sincerity; and the one making such a charge as that ought to be sincere. Will you therefore explain upon what principle it is that you claim to be sincere in this thing, when, in the face of these plain and explicit statements to the contrary, and Senator Blair's confirmation of them to that effect, you can deliberately attempt to force into my words a meaning that was never there, that was never intended to be there, and which never can by any honest means be put there?

More than this: It can hardly be thought that Senator Blair will very highly appreciate the compliment that you have paid to his logical discernment, when, in the face of his repeated statements that I was logical all the way through, you force into my words a meaning that could have no other effect than to make me illogical all the way through.

I have no objection whatever to your printing my words as they were spoken; but I do object to your forcing into them a meaning directly contrary to that which the words themselves convey, and which they were intended to convey; and I further object to your disconnecting my statements so as to make it possible for you to force into them a meaning that they never can honestly be made to bear.

In that space also I said that if an idol worshiper in this country should attempt to offer a human sacrifice, the Government should protect the life of its subject from the exercise of that man's religion; that he has a right to worship any idol that he chooses, but that he has not the right to commit murder in the worship of his idol; and the State forbids murder without any reference at all to the question as to whether that man is religious, or whether he worships or not. I stated also that if anybody, claiming apostolic example, should believe in and practice community of property, and in carrying out that practice should take your property or mine without our consent, the State would forbid the theft without any reference at all to the man's religious opinions. And you know that it was with direct reference to these words that I used the words which you have italicized. I there distinctly denied that the State can ever of right legislate in relation to anything in the first four commandments of the decalogue. But if any man in the exercise of his right under the first four commandments should invade the right of his neighbor, such as I have expressed, by endangering his life, his liberty, or his property, or attack his reputation, the Government has the right to prohibit it, because of the incivility; but with never any question as to whether the man is religious or irreligious.

This is precisely what every State in this Union does already do by statutes which punish the disturbance of religious meetings or peaceful assemblies of any sort. But there is a vast difference between such statutes as these and the ones which you desire shall be enacted. And this is the only thing that I had in view, and is all that I meant, in the words which you have italicized; for immediately following them I proved that one man's work on Sunday cannot disturb another's rest if that man chooses to rest. And I denied then, as I do forever deny, that any man's work at any honest occupation at any time can ever properly or safely be put by civil Government upon a level with murder, theft, or perjury. So much for myself and my position, and your *sincerity*.

Now, I have a few words to say to you about

your position. You say that the "friends of the Sunday-Rest bill *deny* that the Government should compel a religious observance of the day."

And yet, in your *Monthly Document* for February you print the following question to Dr. Crafts, asked by the Knights of Labor, and his answer:—

"Question—Could not this weekly rest-day be secured without reference to religion by having the workmen of an establishment scheduled in regular order for one day of rest per week, whichever was most convenient—not all resting on any one day?"

"Answer—A weekly day of rest has never been permanently secured in any land *except on the basis of religious obligation*. Take the religion out and you take the rest out."

You propose to compel all people to take a day of rest; you publish to the world that such a day of rest can be secured only on the basis of religious obligation; the logic of this is that you propose to compel all men to recognize a religious obligation.

Again, it is there definitely stated that to take the religion out of the day is to take the rest out. You propose to compel all men to take the rest, but religion is essential to the rest: without the religion they cannot have the rest. The logic of this is, therefore, that you propose to compel men to take religion.

Joseph Cook is a friend of the Sunday-Rest bill; he says likewise "that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it *as a day of worship*." Accordingly, the object of the American Sabbath Union is declared by its constitution to be "to preserve the Christian Sabbath as a day of rest and *worship*." Mr. Cook likewise says that, "for Sabbath observance to be maintained at a high standard it must be founded upon *religious* reasons." You yourself, sir, have written in the *Pearl of Days* these words:—

"It will become more and more apparent that the real defenders of the day are among those who regard it a divine, not merely a human, institution."

And the president of the association; of which you are secretary, said:—

"We do not put this work on mere human reasoning, for all that can be overthrown by human reasoning; we rest it *directly and only* on the *divine* command."

From first to last, these statements are from fast friends of the Sunday-Rest bill. And similar statements might be quoted almost indefinitely from the friends of the Sunday-Rest bill. Therefore, you with the rest of the friends of the Sunday-Rest bill, may deny till doomsday that the Government should compel a religious observance of the day and it will amount to nothing. The constitution of the association to which you belong, your own words, the words of the president of that association, and of the chiefest leaders in the work in which you are engaged, all show that the denial is simply a contrivance to save appearances, and demonstrate conclusively that the denial amounts to nothing in fact. The enforcement of the observance of a religious institution is the enforcement of a religious observance. The enforcement of the observance of a divine institution is the enforcement of a religious institution, because divine institutions are religious institutions.

You likewise deny that the "friends of the Sunday-Rest bill are in favor of a union of Church and State." But this denial is just like the other one. No man can be in favor of any Sunday-Rest law without being in favor of a union of Church and State. A union of Church and

State is inherent in the thing itself, and it is impossible to have Sunday-Rest laws without having a union of Church and State just that far.

Dr. Phillip Schaff plainly declares Sunday laws to be one of the "connecting links between Church and State." And Dr. Schaff is one of the friends of the Sunday-Rest law. Therefore, in the face of such declarations as these, in the face of such plain statements from yourself and your associates, a simple denial is not sufficient. When proofs so strong and in such abundance as these are presented something more is required, when charged with meaning what you say, than to deny it. In the face of such proofs denial can never pass for disproof.

Please present to the public an *argument* upon these quotations which I have here presented that will show that you do not propose to enforce religious observances. The friends of the Sunday-Rest bill are not *ignoramuses*; the most of them are college graduates, and even doctors of divinity. If it be true that they do not propose nor intend to enforce religious observances, or the observance of religious institutions, it ought not to be difficult for them to construct an argument that would show it. It is true, it would be somewhat difficult, in the face of these statements which I have presented in this article. But let them say that they did not mean what they said; let them repudiate these statements, and leave them all behind, and start new, and from the premises of a Sunday-Rest law, or of the American Sabbath Union, let them construct an argument which shall show by logical course and conclusion that they do not propose to enforce religious observances. Then your denials will amount to something. There is no danger, however, that you will ever get any one of them to do it. Every one who undertakes it and carries out a consistent and logical line of argument will find himself on my side of the question every time.

You say that "California's best people do not like the working of the plan of no Sunday law, and are seeking to be rid of it." California's best people, sir, are the people of California themselves. And in 1882 the people of California declared by a majority of 17,517 votes directly upon this issue that they would not have a Sunday law. By their representatives they have repeated that declaration twice since, and California's best people do like it. And more than this, California's best people appreciate to its whole value the crocodile sympathy of the Eastern Sunday-law crusaders.

Here I will close for this time by merely saying again that you are at liberty to reprint my words, statements, and arguments *as they are*, and spread them abroad as widely as you please; but I insist that you shall refrain from garbling them, and forcing into them a meaning that is contrary to everything in them. Good-bye, sir.

I remain yours sincerely,  
ALONZO T. JONES.

WHEN ministers of the gospel preach against Sunday laws and religious legislation in general, they are doing strictly gospel work, as much so as when they preach against any other kind of hypocrisy and formalism. The true gospel of Jesus Christ knows of no other method of reaching men than by preaching, backed by the power of the Holy Spirit. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. And it is "not by

might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6. For the State to enforce religion or any part of religion, is to force men to have a form of godliness without any of the power. Vital godliness results only from the action of the Spirit of God on the heart. Hypocrisy and dead formality result from the use of force. No one can be a true preacher of the gospel unless he cries out against the latter.

### Fitly Designated.

THE leading article in *Our Day* for April is an address by Rev. W. F. Crafts, at Mr. Cook's Monday lecture, March 25, and is entitled, "A Strategic Year in Sabbath Reform." This is a most appropriate heading for a summary of the work of the American Sabbath Union during the year 1888. It shows that Mr. Crafts appreciates the situation. A strategem is defined by Webster as "a trick by which some advantage is to be obtained. An artifice." Strategic means, "pertaining to strategy, effected by artifice." Therefore, since, according to Mr. Crafts, the year 1888 has been a strategic year in the Sunday work, it has been a year of trickery and fraud.

That this is indeed so must be evident to anyone who has read the SENTINEL's exposure of the methods of Mr. Crafts and his associate Sunday reformers. They started out with deceit, and with exhortation to deceive, when they requested all public conventions to indorse the Sunday petition by vote, and then to duplicate the strength of the petition as far as possible by securing the individual signatures of the assembly. Then, by securing a few representative indorsements, they counted in whole denominations, thousands of members of which had never heard of the petition. A letter from Cardinal Gibbons stating simply that he personally favored the movement, was forthwith counted as the signatures of 7,200,000 Catholics. Not content with counting in the entire membership of the various religious organizations as all being twenty-one years of age or more, they went to Sunday-schools, and secured the names of the children to their petition, which stated that each signer is twenty-one years of age or more. Then, in order to swell their list of petitioners, they counted some of the religious denominations twice, then counted the Woman's Christian Temperance Unions as local organizations, as State organizations, and again twice as a national organization, besides already having counted them in with the religious bodies. The same way with the Knights of Labor. They secured the votes of local assemblies, then by a vote of the general assembly they counted in the entire organization, and then by securing a favorable vote from the Counsel of Federated Trades they succeeded in counting the workingmen in again, although thousands of them are opposed to the Blair bills.

Mr. Crafts went in person to the Assemblies of the Knights of Labor and pleaded with them to indorse his petition. Yet he claims that the petition was started to satisfy the clamor of the workingmen! Not content with these methods of making it appear that the great majority of the people of the country are calling for Sunday laws, they now garble the statements of those who are opposing the movement with all their might, and give it out that their opposition is really not opposition, but a plea for the law.

Then again the Rev. Herrick Johnson, in his address on Sunday newspapers at the Washington Conference, in December, said, as quoted in the February number of *Our Day*:—

"If we base the Sabbath on mere human expediency, we base it on sand, just as we would found honesty, if we adopted it simply as a policy. This is no basis for the Sabbath, to put it on the ground of mere expediency. I do not question the propriety of using this argument as a means of influencing a certain class of men. Many will join in this Sunday movement and work heartily in the defense of Sunday as a rest-day, in the interests of health and morals, and good citizenship, who will not come to the higher ground. But we can never permanently keep our Sabbath on the basis of expediency."

Here we find this man, a zealous advocate of Sunday laws, deliberately counseling the use of argument in which he does not believe, in order to catch some who will not accept the argument in which he does believe. Much more to the same intent might be quoted, but this is sufficient to show the aptness of the title which Mr. Crafts gives to his summary of Sunday work,—a year of artifice and fraud. The same course was pursued in the history of the early church, as is shown by the following quotation from Mosheim:—

"By some of the weaker brethren, in their anxiety to assist God with all their might (in the propagation of the Christian faith), such dishonest artifices were occasionally resorted to as could not, under any circumstances, admit of excuse, and were utterly unworthy of that sacred cause which they were unquestionably intended to support."—*Commentaries*, cent. 2, sec. 7.

It was just such work as that which resulted in the establishment of the man of sin—the Papacy. It is just such work in these days that will result in the formation of a living image to that man of sin—an American Papacy. E. J. W.

### The Civil Sabbath.

MANY persons make a distinction between the Sabbath as a day of worship and the Sabbath as a day of rest. As a day of worship, they say the Sabbath is religious, but as a day of rest, it is a civil institution. They declare that, while God requires its observance as a day of worship, the civil government should enforce it as a day of rest.

Now, as everyone knows, all Sabbath observance was originally based on the fourth commandment. The first part of this commandment reads: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Notice two facts: First, God requires rest, a cessation of labor. But it is religious observance that God requires, therefore the rest which he requires upon the Sabbath is religious observance. Secondly, cessation of labor is the only thing required by the commandment. No mention whatever is made of any religious worship in addition to, or apart from, the prescribed rest. Therefore if the required rest is not religious worship, then the fourth commandment does not require religious worship. It should be further remarked that, while rest from labor is the only thing required by the fourth commandment, the reason given in the commandment for such rest contrasts very pointedly with that assigned by the majority of writers and speakers on the subject, "Everyone ought to be compelled by law to rest upon the Sabbath; for in six days men get very tired and need a day of rest to recuperate and build up their physical energies." This is man's reason. Now listen to God's: "For in six days the

Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

In this reason assigned by God, no mention whatever is made of any temporal advantage to be derived from keeping the Sabbath; and whoever observes it from such motives tramples upon its sacredness, and offers insult to God. It is no more the purpose of Sabbath rest to build up physical energy than it is of baptism to cleanse the exterior of the body; and to rest upon that day for a temporal object can be no more pleasing to God than it would be to labor with the same end in view.

The Sabbath is a memorial of God, represented in his creative work, and its weekly observance was designed as a constant reminder that the only true God is the one who created the heavens and the earth. Ps. 96:4, 5; Jer. 10:10-12; Ps. 19:1; 33:6-9; Eze. 20:20. Since the Sabbath is a divinely appointed institution, by which men are to remember God through his wonderful works, it follows that when the Sabbath is forgotten or is used for any other purpose than meditation upon the great acts which distinguish the true God from all others, then will all memory of the Creator gradually fade from the mind, growing dimmer and dimmer until the last trace of connection is lost between himself and mankind. See Ex. 31:16, 17; Ps. 78:5-11; 111:2-4; 19:1; Eze. 20:20; 22:25, 26; Jer. 23:25-27; Judges 3:7.

The purpose of the Sabbath, then, is as far above physical benefits as the heavens are above the earth; and to compel its observance by civil law, as a day for temporal rest and recuperation, is to degrade it in the public mind to the level of other profane or common institutions. Such is the spiritual discernment of those who desire to place religious institutions upon a civil basis. They ought to know, if they know anything, that they can only be enforced as civil institutions and from temporal motives. In this way, religion soon loses its sacredness in the minds of the people, who come to regard it as only a cloak designed for the temporal necessities of the body. Instead of appealing to men's faith and love for God, upon which depends their salvation, temporal advantages and civil penalties are the motives presented by these modern chief priests and Pharisees. Outwardly they appear righteous unto men, but within they are full of hypocrisy and iniquity. See Matt. 23.

What is here said of the seventh day must be pertinent in regard to Sunday, with all those who regard it as equally sacred with the original Sabbath.—A Delos Westcott, in the *La Crosse*, (Wis.) *Co-operator*.

THE *Arkansas Gazette* of March 29 contains the following item, dated Chicago, March 28:—

"The Rev. Geo. B. Starr, superintendent of the Central Bible School for Home and Foreign Missions, complains to the Associated Press that the Seventh-day Adventists are being horribly treated in the South. He received from Elder M. G. Huffman, of that sect, for transmission to the General Conference at Battle Creek, Michigan, the following letter written at Alapareta, Milton County, Georgia: 'Brother D. Conkling, of Michigan, who, with his family, has lately moved into this neighborhood, has been reported to the grand jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire, just what I have seen many others doing since I came to the State. The penalty for violating any portion of the law in this

State is very severe. They have what is known in this State as a "chain-gang," where those who violate the law are taken, and a ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes. Many have been whipped to death, and, doubtless, if he should be taken there for working on Sunday, he would be compelled to work on the Sabbath, or be whipped. What is your advice? Should we be beaten in the Circuit Court would you take the case to the Supreme Court? And if so, can you help us? We are all poor here."

The *Gazette* makes no comment, but simply heads the item: "Their Lot is a Hard One." We are waiting very anxiously for some of the leading Sunday-law agitators, who claim that they do not want religious legislation, to denounce such persecution. We don't very much expect to see anything of the kind, for not one of them has ever said a word against the Arkansas outrages, although they know all about them. In view of the fact that none but observers of the seventh day have as yet been molested for working on Sunday in States where rigid Sunday laws are enforced, are we not justified in saying that those who have no word of denunciation for such results, but go on the more vigorously to secure universal rigid Sunday laws, do so for the express purpose of inaugurating general persecution for conscience' sake?

### The State Incompetent to Enforce Moral Law.

THE Blair Sunday bill and Religious Educational Amendment were smothered in the last Congress, but they will certainly be resuscitated in some form early in the next session. There will be but a short respite, in which the people may acquaint themselves with the religious and constitutional questions at issue.

In the discussion of the subject it is between the moral law, the divine institution, and the civil law, the human institution, that the discrimination should be made, and where the distinction exists. The intent of religious legislation is declared, in the language of its defenders, to be the establishment of law, "for the suppression of immorality." In this they confound the immorality which is sin against God with that immorality which is crime against man.

To rob and to murder is immoral and sinful, but besides being immoral, murder and robbery are crimes which the civil law takes cognizance of for the protection of society. The murderous thought which exists before, and leads to, the taking of human life, is immoral, a breaking of the moral law; the covetousness which impels the thief is immoral, but can the statute law, man's civil law, take notice of these impulses of the heart? When does the infraction of the moral law come within the jurisdiction of the civil law?—Clearly when the sinful impulse has become an overt act, which works injury or injustice to the criminal's neighbor, and then, manifestly, the civil law only steps in for the protection of the neighbor, and by the necessity of the case cannot usurp the place of the eternal Judge and Lawgiver, and mete out and administer to the iniquitous the due and final penalty of his deeds.

The watch-word of the religious legislation party is, "Christ the Ruler of this world," but Christ said, "The man that looketh upon a woman to lust after her, hath committed adultery with her already in his heart." Adultery is punishable by imprisonment. If, then, Christ is the ruler, and there is no distinction between civil and

moral law, who will build penitentiaries to hold the criminals, and from whence shall judge and jury be drawn to decide these cases. "Let him that is without sin cast the first stone." The civil law cannot consider the immorality until by the overt action it becomes a civil crime. Where then does the civil law have concurrent jurisdiction with the Almighty in legislating upon the rules of conduct contained in, "Thou shalt have no other gods before me," "Thou shalt not take the name of the Lord thy God in vain," or, "Remember the Sabbath-day to keep it holy," or, "Honor thy father and thy mother," or, "Thou shalt not covet"? Here is the distinction between the moral and the civil law.

The promoters of this religious legislation are in the habit of declaring that "we need moral laws." Can it be possible that the moral law of the ten commandments has become inadequate for the moral government of this enlightened Christian age? Have the American people become so inflated with self-importance as to believe that they can amend, supplement, and improve the eternal moral law of the omnipotent and omniscient Jehovah, and so, like Constantine the Great, make themselves co-legislators with Him?

Throughout all the thought and literature of the so-called National Reform party, and the promoters of the Sunday movement, there is an inextricable confusion between the religious and the legal, moral, and civil views of the subject; the religious, as to which day is the Sabbath, God's Sabbath or Constantine's Sunday; and the legal and religious question in the supposition that the religious observance of the day is a proper subject of legislation and legal enforcement. The point as to the day or any day is not necessarily within the scope of this discussion at all; and it is an interesting line of thought to the candid thinker to mark the reasons for its continual introduction. The true issue is "religious legislation" in the abstract, without reference to any particular belief, creed, or dogma. All well-informed and thoughtful persons know what the history of such legislation has been, and that human nature is so constant a factor that we cannot expect much different results from similar conditions in whatever land or age they may arise.

Let no one think this matter of light importance. Study it. The injunction of the apostle Paul to Timothy, "Study to show thyself approved unto God, rightly dividing the word of truth," is peculiarly apt in the consideration of this issue, and combines practical, political, and religious sense in a high degree. The question itself is as broad as the principles of religious liberty, and as deep as the foundation of civil government.—*W. H. McKee, in Omaha World.*

### Silence Giving Consent.

THE manner of signing the petition for the Sunday law "by endorsement" still goes on. In Iowa, not long since, at a meeting, the minister said there were two ways of taking names; one way was by individual signers, and the other by taking a vote of the congregation; the shortest way was to take a vote, and he would do that. Not more than one-fifth of the people in the house voted for it, and quite a number voted against it; but the preacher secured the unanimous vote by saying that he thought those who voted against it were not members of the church. And although some of them were members of that church, and although quite a number of the membership of the church were not present, yet the whole mem-

bership, those who were not present, and those who were present and voted against it, were all counted in the unanimous vote of the church in favor of Sunday law. This was in the United Presbyterian Church at College Springs, Iowa.

In the Wesleyan Methodist Church at the same place, on Sunday, February 17, the pastor took a vote of the church on the same question. Three of the church-members voted against it, and many of them did not vote at all. Those who voted against it publicly questioned the propriety of such a method of signing the petitions; but the pastor explained that such were his orders, and, although he himself would prefer to take the names individually, he must "obey orders." Then the question was asked if those who did not vote at all and those who were absent from the church, would be counted as signers, and the preacher answered, "Yes, silence gives consent."

According to this rule, it is time that every person were finding out where he stands, and were making his open declaration, because, if nothing is said one way or the other, even though a man has not had an opportunity to say anything, silence giving consent, everyone who is silent may be counted in favor of the Sunday law. It seems to us, though, that at such methods as these carried on by the preachers, Satan must be laughing in his sleeves clear down to the wrist-band. And if they get out of it without greater contributions to his dignity and honor than they now dream of, they may count themselves exceedingly fortunate.

### Sunday-Law Robbery.

NATIONAL REFORMERS and those who are in favor of Sunday laws are, according to their own statements, always very fair, very liberal, and very tolerant. Yet they demand a Sunday "law that shall make itself effective by small exceptions and large penalties." So says the "American Sabbath Union," on the Blair Sunday bill. They desire no exemption to any religious class whatever, and in this they are true to the traditions of their fathers,—the Roman hierarchy. The Sunday is a religious institution, and legislation on religious institutions is wrong and only wrong.

But it is not this phase of the question which we wish to discuss at this time. A so-called civil Sunday law, if enforced, not only infringes upon the rights of all who may desire to spend Sunday in a different way than that prescribed by the law, but it works positive hardship and robbery to that class of citizens who observe religiously any other day than Sunday. "Oh, but we grant them the privilege of observing any day they choose," say these tolerant reformers; "we only ask that they shall not desecrate Sunday. We deprive them of no rights; we only compel them to respect ours."

Let us examine this. The only divine law, which we have for a Sabbath is that found in Ex. 20:8-11. Laying aside the question as to what day is enjoined, all will agree that permission is given to work six days. The Jew, the Seventh-day Adventist, and the Seventh-day Baptist believe that the law of God demands the observance of the seventh day, or Saturday. They cannot conscientiously do otherwise than observe the day which the commandment enjoins and conscience dictates. Thousands would die rather than labor on the seventh day.

But the members of these religious bodies also

avail themselves of the privilege of working six days. God grants it, the Constitution permits it, justice and equality and necessity demand it. Thousands of them cannot support and educate their families if the privilege of working the six days is taken from them. They hold, and justly, too, that they have the same right to observe the seventh day that others have to observe the first day. Numbers do not and cannot regulate worship to God. If this were so, no Christian would have the right to worship Jehovah in a heathen land. Just as long as the seventh-day man does not work any ill to the life, property, chastity, or reputation of his first-day neighbor, or interfere with his worship, he has as much right to labor on the first day as the first-day man has to labor on the seventh day. This is simple right and justice, and it would be just the same if the large majority were seventh-day keepers.

But how would a Sunday law affect these Sabbatharians? It would take from them one-sixth of their time. In effect, it levies a tax of sixteen and two-thirds per cent. upon the seventh-day man, which it does not upon the first-day man. In all other respects, except that of the day to be observed, both classes sustain the same relation to the Government. But civil laws which designate a day to be kept by all, when there is difference in faith and practice, thereby discriminate between class and class, elevating and favoring one, and correspondingly depressing and oppressing the other. Such laws are in favor of a particular religion and particular dogmas. The State, therefore, and not the Sabbatharians, is responsible for the hardship, unless the Roman Catholic claim is true, that the individual has no right to choose his religion. As a *natural result* of his religion, the Jew would suffer no more hardship than the Sunday-keeping Christian. Each could work six days, each could observe one.

But if Sunday is protected by law, hardship does come to the seventh-day keeper as the *result of such legislation* solely. Therefore we are just in saying that the State in enforcing Sunday laws places a tax upon the seventh-day keeper of sixteen and two-thirds per cent., which it does not place upon the first-day keeper. But what is the trouble with the Sabbatharian, that he should thus be discriminated against? He is God-fearing, conscientious, honest, sober, upright. He only asks what is taught by the golden rule, "Whatsoever ye would that men should do unto you, do ye even so to them." To this class the Sunday law is a robbery, a robbery that enriches no one, that benefits no one; a robbery the only effect of which is to increase the arrogance of what is rapidly becoming a dominant and proud hierarchy. Can any Christian, or any *man* even, indorse such injustice?

M. C. W.

### Too Good to Be True.

In the preface to Miss Frances E. Willard's new book, "Glimpses of Fifty Years," she says:—

"The wise ones tell us that we utterly change once in every seven years, so that from the vantage-ground of life's serene meridian, I have looked back upon the seven persons whom I know most about: the welcome child, the romping girl, the happy student, the roving teacher, the tireless traveler, the temperance organizer, and, lastly, the politician and advocate of woman's rights!"

And then, without a break, without an intervening word, in the very next sentence she says:—

"Since all these are sweetly dead and gone, why should not their biographies and epitaphs, perchance

their eulogies, be written by their best-informed and most indulgent critic?"

What! is Miss Willard as the "politician and advocate of woman's rights" sweetly dead and gone? It seems "too good to be true." We feared from the circumstances of the case that Miss Willard, as the politician and organizer of woman's rights, so far from being sweetly dead and gone, was just in the prime and vigor of her political and woman's rights career.

But since herself has recorded, with her own hand, that she, as the politician and advocate of woman's rights, is indeed sweetly dead and gone, we gratefully accept the statement. Yet, for all this, we cannot avoid a lingering sense of doubt and mystification about it all.

Let not anyone misconstrue anything here said in the slightest degree as the expression of a wish that Miss Willard, her actual, real self, were dead and gone, either sweetly or otherwise. All that we mean is that we are glad to have the statement under her own hand that that part of her which she describes as the "politician and advocate of woman's rights," is sweetly dead and gone. We sincerely hope that it may indeed be true.

### The Aims of Rome.

By our form of government all the laws have their source, both theoretically and practically, in the will of the people, and are, therefore, of human origin. The Constitution of the United States was ordained and established by the people, "in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." Considered collectively, these objects include everything necessary to the happiness, prosperity, and elevation of a Nation; and, with the supreme and sovereign authority of the American people to preserve them for nearly a century, they have, thus far, proved to be much more conducive to these ends than any of the forms of government where kings, or popes, or potentates of any name or rank, have been regarded as the only "fountains of justice." This belief cannot be delusion, in view of the present condition of the world and of the practical results before us. If it is, it is a delusion which the people of the United States have cherished, and will, it is hoped, continue to cherish, with all the fervor of the intensest patriotism. It would be unjust to say that among the number of those who do cherish it, there are not many Roman Catholic laymen, and now and then a priest, who have found shelter under our institutions from European misgovernment and monarchical oppression. There are, undoubtedly, many of this class who do not believe, when told, that the Papacy is now endeavoring, by the most active and persistent efforts, to substitute an ecclesiastical government for this government of the people—a grand "Holy Empire" for this free and popular republic which it has cost so much blood and treasure to establish and maintain. Restrained by the sincerity of their own intentions from suspecting others, they never stop a moment to inquire to what probable or possible point they may be led by the uninquiring obedience to their hierarchy which is demanded of them. And the hierarchy, taking advantage of their silence, and construing it into acquiescence, let no opportunity escape to build up an ecclesiastical power, comprehensive enough to absorb all those powers

of the Government and the people which the Pope shall consider to be in opposition to the law of God!

These foreign-born ecclesiastics have moved forward in their work with great caution and circumspection. Whenever they have been enabled to employ the pen of a native citizen, they have done so, in order that, while secure in their own reticence for the time being, they could observe the effect produced. As early as 1849, Dr. O. A. Brownson—who had abandoned Protestantism under the pretense that it was necessary to human happiness that the whole world should be subjected to ecclesiastical government—did not hesitate to utter, in behalf of the Papacy, such doctrines as would, if established in this country, upheave the Government of the United States, and that of every State in the Union, from their foundations. In an article on "Authority and Liberty," he pointed out the absolute and plenary authority of God over all things spiritual and temporal, and denied that any body or community of men, as men, "has any rightful authority either in spirituals or temporal." As a consequence, he insisted that "all merely human authorities are usurpations, and their acts are without obligation, null and void from the beginning;" in other and more practical words, that the authority of the people of the United States over the Government is usurpation, and that all the constitutions and laws they have ordained and enacted by this authority "are without obligation, null and void from the beginning!" All "right to command," whether of parent, pastor, prince, individuals, or communities, he centers in *the Pope*, as "the vicar of God" on earth, and in him alone. He insists that, through the Pope, and by virtue of his authority, "religion must found the State;" and that the only "absolute and unlimited freedom" consists in "absolute and unconditional subjection to God;" that is, to his vicar, the Pope, who alone is authorized to declare his will. Everything contrary to this—notwithstanding the Constitution of the United States and that of every State in the Union are contrary to it—he pronounces to be "nonsense, or blasphemy."

This author is so much dissatisfied with the structure of the Government under which he was born, and by which he is allowed the liberty of speech and of the press, even to the extent of assailing its most cherished provisions, as to insist that the Papacy alone possesses the only divine authority ever conferred upon an earthly tribunal, to make laws for the government of mankind; and that in submitting to it we submit to God, "and are freed from all human authority;" because whatsoever it teaches and commands, in reference to all spiritual and temporal things, must be, and is, infallibly true. Therefore, "in the temporal order," according to him, the authority of the Papacy "is nothing but the assertion *over the State* of the divine sovereignty," which it represents. And hence, all the authority derived from the people which does not bring the State into this condition of obedience and subserviency to the Papacy "is despotic, because it is authority *without right*, will unregulated by reason, power disjoined from justice." And, further pursuing the same idea in opposition to the fundamental principle of all popular and representative government, he continues thus:—

"Withdraw the supremacy of the church from the temporal order, and you deprive the State of that sanction; by asserting that it does not hold from God, and is not amenable to his law, you give the State simply a *human basis*, and have in it only a *human*

authority, which has no right to govern, and which it is intolerable tyranny to compel me to obey."

He then pursues another method of reasoning, which, under color of a single concession, brings him to the same conclusions, the main object, that is, the absolute and universal power of the Papacy, never being lost sight of. Agreeing that the State has some authority within the limits of the law of nature, he concedes to it the right to act "without ecclesiastical restraint or interference," when, and only so long as, it confines itself within the scope of that law. But he puts such limitations upon even this restricted right as to render it of no avail for any of the purposes of an independent Government, by insisting that as the Papacy holds its authority directly from God, and exercises it under his revealed law, which includes the law of nature, it is, therefore, the only competent judge of infractions upon both the revealed and the natural law. Speaking of the church—and since the decree of Pápal infallibility he, of course, means the Pope, who represents and absorbs all the authority of the church—he says:—

"She is, under God, the supreme judge of both laws, which for her are but one law; and hence she takes cognizance, in her tribunals, of the breaches of the natural law as well as of the revealed, and has the right to take cognizance by Nations as well as of its breaches by individuals, by the prince as well as the subject, for it is the supreme law for both. The State is, therefore, only an inferior court, bound to receive the law from the Supreme Court, and liable to have its decrees reversed on appeal."

These sentiments were not uttered from mere impulse, or in the heat of animated discussion; they were carefully formed and elaborated in the closet, and sent forth, with full deliberation and hierarchical sanction, to prepare the minds of the Roman Catholic part of our population for events which have since transpired, and which were then, doubtless, anticipated. They had, undoubtedly, the full approval of the highest authorities of the church in the United States; for so wonderfully perfect is the plan of Papal organization, that their author would not have acquired the distinguished position he has since reached in the church, if he had ventured to commit the Papacy wrongfully upon questions of so much delicacy and importance. Dr. Brownson had prepared himself for the adoption of these views by previous study of the Papal system, and was, therefore, as a native citizen, the most fit person to give them public utterance, it being very naturally supposed, no doubt, that the people of this country would silently submit to harsh criticism upon the principles of their government when made by a native, when the same criticism made by a foreigner would arouse their just indignation. An intelligent and educated mind like his could not fail to see that the principles he enunciated were diametrically opposed to the whole theory of American government, and that the logical consequence of their supremacy in the United States would be the end of popular government, by the substitution for it of one in the ecclesiastical form. He had, but a few years ago, announced that "the Roman Catholic religion assumes, as its point of departure, that it is instituted, not to be taken care of by the people, but to take care of the people; not to be governed by them, but to govern them;" and from this standpoint of deadly hostility to the institutions under which he was born, and which allowed him the liberty he was so unpatriotically abusing, it was but a single step to such bold and audacious avowals as the following:—

"The people need governing, and must be governed. . . . They must have a master. . . . The religion which is to answer our purpose must be above the people, and able to command them. . . . The first lesson to the child is, obey; the first and last lesson to the people, individually and collectively, is, obey; and there is no obedience where there is no authority to enjoin it. . . . The Roman Catholic religion, then, is necessary to sustain popular liberty, because popular liberty can be sustained only by a religion free from popular control, above the people, speaking from above and able to command them; and such a religion is the Roman Catholic. . . . In this sense, we wish this country to come under the Pope of Rome. As the visible head of the church, the spiritual authority which Almighty God has instituted to teach and govern the nations, we assert his supremacy, and tell our countrymen that we would have them submit to him. They may flare up at this as much as they please, and write as many alarming and abusive editorials as they choose, or can find time and space to do—they will not move us, or relieve themselves from the obligation Almighty God has placed them under of obeying the authority of the Catholic Church, Pope and all." . . .

These matters are of sufficient import to arrest public attention; and it is time that the people of the United States understood the manner in which a foreign-born priesthood, educated for the purpose, are employing the freedom granted them by our institutions—what they mean when they write and talk about the freedom of their church—and what the end may be if they shall quietly and unresistingly submit to have replanted here the Papal imperialism which has been expelled from every enlightened Nation in Europe. When a Protestant talks of freedom, he means the self-government of the people in all their civil affairs; when the Papal hierarchy talk of it, they mean the freedom of the Papacy to govern the world, through the Pope and themselves, as his agents and auxiliaries. And when, in this country, we speak of the "liberty of conscience," we mean that every man shall be permitted to worship God as his own personal convictions of duty shall dictate. But the Papal hierarchy have no such meaning, and intend nothing of this sort. With them "liberty of conscience" consists merely of "the right to embrace, profess, and practice the Catholic religion," in a Protestant country; not the right to embrace, profess, and practice the Protestant religion in a Roman Catholic country! And why do they not concede this latter right, while demanding the former with such steady persistence? The answer with them is always at hand, when it is expedient to make it; because "infidelity" is "the last logical consequence of Protestantism;" and, therefore, Protestantism, being thus opposed to the law of God, cannot be tolerated, or compromised with, without sin, and must be exterminated!—*The Papacy and the Civil Power.*

THE PITTSBURG GAZETTE of April 5 said: "The Shiras bill repealing the penalty clause of the act relating to the sale of commodities on Sunday was yesterday reported to the House with a negative recommendation. Under the act of 1794 any person guilty of performing worldly employment on Sunday, or engaging in sports or diversions on that day, are liable to a fine of \$4.00 or in default thereof to an imprisonment of six days." The bill in question did not disturb the old act,

but simply proposed the repeal of the supplement passed in 1855, which increased the penalty in Alleghany County to \$25 fine, and imprisonment of not less than ten nor more than thirty days. As the *Gazette* says, "The negative recommendation of the committee may be taken as indicative of the action of the Legislature when the bill comes before it." Sunday-law makers know nothing of the scripture, "I will have mercy, and not sacrifice." Is it because they know not the one who uttered the words?

IN THE *CHRISTIAN STATESMAN* of March 7, Rev. William Weir, district secretary of the National Reform Association, published an article entitled, "Politics without Christ," in which he made an attack upon the Republican convention held last summer at Chicago. He referred to it as "a profane," "Sabbath-desecrating," "drunken convention," and other such like gentle expressions in Christian, charitable estimates.

In the *Statesman* of March 7, Mr. J. G. Carson, who was "present at the convention and witnessed all the proceedings," replied in a very just and temperate statement of facts in regard to the convention, and closed his article with these words:—

"It only remains to say that if the spirit of uncharitable judging which characterizes the article of Mr. Weir, and which to a large extent is found in the organs (such as the *Voice*), and the leading writers and speakers of that party which Mr. Weir styles 'the star of the morning,' and 'the new force in American politics,'—if these specimens of 'its virus of political affairs and conduct of them' are what is meant by 'politics with Christ' or 'Christ in politics,' then it is to be feared that what he styles 'the cure for politics without Christ,' is worse than the disease."

Our object here is not to express any partisan view or sympathy in regard to that convention because it was a Republican convention, but only to say that Mr. Carson's conclusion is entirely just. That which the National Reform Association proposes as the cure for the corruption of politics as it now is, will be ten thousand times worse than the disease, as bad as it may be. Instead of curing any form of disease that now affects the body politic, it will create an untold number of new diseases from which the body politic has hitherto been entirely free, and must remain entirely free so long as our system of government shall remain as it is,—utterly separated from any connection with religion.

THE REV. DR. HARCOURT, of San Francisco, says a great many sensible things that his brother ministers of the Methodist Episcopal Church would do well to give heed to. On Sunday, April 14, he preached a sermon from the text, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," in the course of which he said:—

"There is no greater folly than that contained in the cry of many lazy Christians, 'Oh, we can't compete with the saloons!' Such a statement is dishonoring to the cause of Christianity. We can compete with the saloons, and if ever men are drawn from the ways of sin it will be by and through the attractions of religious ways."

This is in line with what we have often said, that if the churches would devote their time and energies to the preaching of the gospel, they would not feel the need of religious legislation by the State. The appeal for Sunday laws, and for the enforced teaching of the principles of the Christian religion, is a humiliating confession on the part of the church people making it, that they have wholly lost the power of the gospel.

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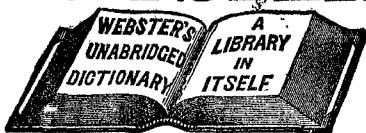
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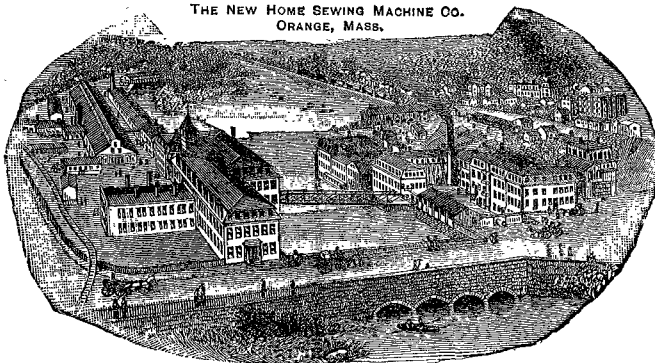
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# The American Sentinel.

OAKLAND, CALIFORNIA, MAY 15, 1889.

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

THE friends of the AMERICAN SENTINEL will be pained to learn that the founder and first editor of this journal is dead. This sad intelligence was flashed across ocean and continent, announcing, the 17th instant, in the briefest possible form, the sad fact that Elder J. H. Waggoner was no more of this world. He died in his sixty-ninth year, at Basel, Switzerland, where he was engaged in the production of some works of his own and the editing of others. He also continued to contribute to the SENTINEL.

The deceased was a native of Pennsylvania, of Presbyterian parentage. When quite young he was converted and united with the Baptists, where he remained till 1851. He served his apprenticeship as printer, and was a contributor to the press at an early age. He edited and published for several years a political journal in Wisconsin. Of a broad and sympathetic mind, he could not be otherwise than a true American freeman. He believed not only in civil liberty, but religious liberty. He believed not only in liberty of conscience for himself, but he demanded liberty of conscience for others. He loved peace, but not so well as to obtain it by the sacrifice of liberty. These principles of liberty, of which he had a large share naturally, were no doubt strengthened by his connection for many years in the early part of his life, with the Baptists, many of whom had been for years champions of the rights of conscience. But these principles were fully confirmed, broadened, deepened, and purified by the Christianity of the Bible, which he embraced with all his heart. He saw that his neighbors were as much answerable to God alone for the way in which they regarded the divine Being as he was himself, and that they were entitled to the same privileges irrespective of race or religion.

Therefore, when the National Reform movement began in this country, he, seeing in its demands the principles of religious persecution and oppression, raised against it his voice and pen. As the movement progressed, he saw the need of some better means of defense, the need of some journal which would enlighten the masses as to the true aim of the National Reformers and kindred organizations, and also stand in the defense of the Constitution as it is. The result of his conceptions and efforts was the AMERICAN SENTINEL, which has been conducted on the lines he marked out to the present time. The success of the journal and the influence it has exerted demonstrate the wisdom of the mind which conceived it and comprehended the situation which demanded it.

Elder Waggoner was the author of various works, prominent among which are: "Christian Baptism," "The Spirit of God," "The Atonement in the Light of Nature and Revelation" (a comprehensive and masterful work, showing breadth of grasp and an analytical mind), and "From Eden to Eden," a work lately issued in French, at Basel, Switzerland. But the work which will probably have the greatest influence,

which is moulding the minds of thousands to-day, is the AMERICAN SENTINEL, which, under God, is owing to him.

"God buries his workmen but carries on his work." The friends of liberty who knew the deceased will mourn, but with submission and ever-growing faith they will carry forward the work begun by the warrior who has just laid down his life in the beginning of the conflict.

"So let it be. In God's own might  
We gird us for the coming fight.  
And, strong in Him whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The Light, and Truth, and Love of Heaven."

THE *California Christian Advocate* speaks of "Mr. M. A. Gault, who has been at work for the W. C. T. U. in Missouri." Mr. Gault is actually in the employ of the National Reform Association; but since that association and the Woman's Christian Temperance Union were married some time ago, according to the *Christian Statesman*, they are virtually one society, so that he who works for one works for the other.

A DEBATE is to be held in Chicago, June 12, 13, 14, between W. F. Crafts, Field Secretary of the American Sabbath Union, and A. T. Jones, of the AMERICAN SENTINEL. The proposition is the petition that is being circulated for a National Sunday law, with, "Resolved, That this petition ought to prevail." This discussion will doubtless attract much attention, and the readers of the SENTINEL may expect at least a good synopsis of it, and we shall endeavor to procure the discussion in full to lay before them.

It is absolutely impossible for National Reformers and all other advocates of Sunday laws to take two positions that will not be contradictory. When they wish to clear themselves from a certain charge, they take a position which the more firmly fixes that charge upon them. Thus, they strenuously deny that they have any idea of uniting Church and State, and say that all that they want to have enforced is a "civil Sabbath." But the word "civil" refers to the State, and the word "Sabbath" is religious, and is only a religious term; so that in the expression, "civil Sabbath" the union of Church and State is implied; and the very term which is used to hide their plans only advertises them. They will have to study up some new term and argument in order to make it appear that for the State to enforce strict Sunday laws is not to unite Church and State.

THE New York *Tribune* asks the following very pertinent question:—

"Isn't the American Sabbath Union somewhat inconsistent when it demands the stoppage of all Sunday mails, but is willing that the telegraph offices should be kept open on that day? Is a telegraph operator of less value in the sight of the Sabbath Union than a railway employe or a post-office clerk?"

The so-called American Sabbath Union can never be anything else but inconsistent. It is working, professedly, for a "civil Sabbath" which is itself a contradiction of terms, the word "Sabbath" being purely a religious term. They say, also, that they are working to secure the proper observance of the "Christian Sabbath," yet it is only the "American Sabbath" that they want enforced, implying that none but Americans are Christians. They do not intend to have the

State enforce the observance of the day as holy time, but only in accordance with "the divine law of the fourth commandment." Error cannot possibly be consistent, and so inconsistency will ever mark the course of all who work for State Sunday laws.

THE *Detroit Commercial Advertiser* gives the following appreciative notice of "Civil Government and Religion:—

"This pamphlet, of 176 pages, is an instructive presentation of the arguments for and against Sunday-keeping by the force of legislative enactments. It explains the movement from its first inception years ago to its present form in the Blair Sunday bill, a measure that will be actively pushed in the present Congress when it assembles in regular session next December. It gives information every intelligent American citizen should possess. We heartily commend the book to every one of our readers, no matter which side they espouse."

THE *Christian Union* says that "Sunday labor is no more demoralizing than Sunday loafing." We believe this, and we might add that it is no more wearing physically. Yet the Sunday-law people are determined to prohibit all labor on Sunday, so that thousands of people will be compelled to loaf. They propose to put thousands of people in the way of committing crime; for we believe that no one has yet proved false the old saying that Satan finds mischief for idle hands. When a man is forcibly restrained from legitimate employment, he will do something that is not legitimate. Perhaps our Sunday-law friends think that all the unemployed will go to church if they get a Sunday law. Perhaps they will, but it will only be because another law will be made compelling them to. The enactment of a Sunday law will not convert anybody. Those who go to church now will do so under a Sunday law; those who do not go to church now will not do so with a Sunday law, unless they are compelled. When the Government starts in on the paternal theory, it will find that it has its hands full keeping its children in the way that becomes Christians. Its police will have to be greatly multiplied, and given the same power that they have in Russia.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, MAY 22, 1889.

NUMBER 17.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
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12TH & CASTRO STS., OAKLAND, CAL.

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

THE Philadelphia *Inquirer* of April 25 speaks of Vanderbilt's decision to run no freight trains on Sunday, except such as are absolutely necessary, and to run as few passenger trains as possible, noticing the effect that this will have on other roads, and adds:—

"We don't wish to seem irreverent about it, but really it looks as if certain rich men may get into the kingdom of Heaven by way of the New York Central and Hudson River Railroad, after all."

THE Methodist ministers in Minneapolis have been considerably agitated over the question of whether or not they should countenance the camp-meeting held at Red Rock Park, unless the gates should be closed on Sunday, so that no one who patronized a Sunday excursion train could come in. They finally decided that they would support the meeting if the gates of the park were closed on Sunday. One of the ministers interested in the camp-meeting says that it will be impossible to keep the gates closed on Sunday, and that it is absurd for people to say that meetings open to the public should not be held on Sunday, simply because trains go by. He adds: "If this were true, why should the Centenary Church, for instance, be open on Sunday, when people take the motor line to get to the church?" We do not see how the city clergymen can well reply. Their position leaves them open to the suspicion of desiring to have a monopoly of the Sunday services.

### Which Is the More Dangerous?

THE *Christian Statesman* of March 27 says that in a speech at Chicago lately, Mrs. Lucy Parsons declared "that the Socialists want a revolution, peaceful or bloody, they care not which."

This is just what the National Reformers want; for when the Ministerial Association of Des Moines, Iowa, in 1886 "resolved that the National Reform Association is an attempt to accomplish by revolution the Christianizing of the Nation, and therefore meets our disapproval," District Secretary M. A. Gault replied in the *Christian Statesman* in these words:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in government, without bloody revolution, will depend en-

tirely upon the strength and resistance of the forces of antichrist."

And in a meeting held at College Springs, Iowa, Sunday, February 10, 1889, Mr. Gault stated four ways by which influence may be brought to bear to make this a Christian Nation: First, agitation; second, petition; third, by the ballot; fourth, by the sword. And in explaining and justifying the use of the sword he said: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the antislavery question, after they had agitated and petitioned and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet."

If there is any difference between the intentions and the methods of the Socialists and those of the National Reformers, as officially expressed by M. A. Gault, we are utterly unable to discern it. There is this, however, in favor of the Socialists, that where they propose bloody revolution schemes, out of sheer, open wickedness, the National Reformers propose revolution under a form of godliness, making it so much more calculated to play into the hands of Satan.

### Protection to Religious Worship, and the Bible in the Schools.

SOME time ago we received from a friend in the East some questions concerning Sunday legislation, and religious teaching in the schools, which had been put to him, and which he could not answer. As they are questions that might be asked to anyone, we print them herewith and give our reply, for the benefit of all:—

"Your position is no civil Sabbath laws. Such a position, carried out with our present influx of foreign element, will soon reduce our present Christian Sabbath to the level of the Continental Sabbath—a day of excursions, picnics, beer gardens, revelries, and, if desired, make a day of din or confusion right when the majority desire to engage in worship. You cry out against coercion on one side but lose sight of protection on the other. Here are what you would regard as two evils, and one or the other of them must be chosen; hence, would it not be better to have a Sunday law? Is not a village or neighborhood with a Sunday law where things are kept quiet better than one where everything runs riot on Sunday?"

"2. The position of the SENTINEL is no Bible in the schools if objected to by Catholics. Many of our textbooks have the name of God in referring to him as Creator, etc. Suppose some atheist objects, shall his objection be sustained? Some 'fogy' objects to grammar being taught because he don't believe in it; shall his objection be sustained?"

"Does not the matter of finances, building school-houses, and selection of text-books lie with the majority?—It certainly does. Then if they choose to select the best of all books for a school reader have they not power to do so, even if it does not suit the majority?"

The first question has been answered many

times, but we will answer it again more in detail. The answer is very simple. The whole point is protection to religious worship on Sunday. This is the great plea that is made in favor of Sunday laws. People must be protected in their right to worship. We say so too; but there is no necessity for Sunday laws in order to secure this undisturbed worship. To show that this is so, we will make some extracts from the penal codes of a few of the States. Section 302 of the penal code of California reads as follows:—

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

Such misdemeanor is punishable by "imprisonment in the county jail not exceeding six months, or by fine not exceeding \$500, or both."

The Pennsylvania law reads thus:—

"If any person shall willfully or maliciously disturb, or interrupt, any meeting, society, assembly, or congregation convened for the purpose of religious worship, or for any moral, social, literary, scientific, agricultural, horticultural, or floral object, ceremony, examination, exhibition, or lecture, such persons shall on conviction be sentenced to pay a fine not exceeding \$50, and suffer an imprisonment not exceeding three months, or both, or either, at the discretion of the court."

Following is the reading of the penal code of New York on this subject:—

"Section 274. *Disturbing religious meetings.* A person who willfully disturbs, interrupts, or disquiets any assemblage of people met for religious worship, by any of the acts enumerated in the next section, is guilty of a misdemeanor."

"Sec. 275. *Definition of the offense.* The following acts, or any of them, constitute disturbance of a religious meeting:—

"1. Uttering any profane discourse, committing any rude or indecent act, or making any unnecessary noise, either within the place where such meeting is held, or so near it as to disturb the order and solemnity of the meeting."

"2. Engaging in, or promoting, within two miles of the place where a religious meeting is held, any racing of animals or gaming of any description."

"3. Obstructing in any manner, without authority of law, within the like disturbance, free passage along a highway to the place of such meeting."

From the criminal code of Illinois we quote the following:—

"Whoever, by menace, profane swearing, vulgar language, or any unusual conduct, interrupts or disturbs any assemblage of people met for the worship of God, shall be fined not exceeding \$100. Whoever, during the time of holding camp or field meetings for religious purposes, within one mile of the place of holding such meeting, hawks or peddles goods, wares, or merchandise, or, without the permission of the authorities having charge of such a meeting, establishes any tent, booth, or other place for provisions or refreshments, or sells or gives away, or offers to sell or give away, any spirits, liquor, wine, cider, or beer, or

engages in gaming, or horse-racing, or exhibits, or fairs, shall be fined not exceeding \$100 in each offense."—*Illinois Statutes, chap. 38, paragraphs 53, 59.*

Section 189 of the criminal code of Colorado reads thus:—

"Whoever shall be guilty of any noise, rout, or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, or who shall by a disorderly, immoral conduct interrupt or disturb the meeting, procession, or ceremony of any religious denomination, on either a week-day or Sunday, such person so offending shall be guilty of misdemeanor, and upon conviction therefor shall be fined any sum not exceeding \$50."

Section 4,853 of the criminal code of Tennessee says:—

"If any person willfully disturb or disquiet any assemblage of persons met for religious worship, by noise, profane discourse, rude or indecent behavior, or any other act at or near the place of worship, he shall be fined not less than twenty nor more than two hundred dollars, and may also be imprisoned not exceeding six months in the county jail."

We do not know of any State that does not have similar provisions. It is very evident, therefore, that Sunday laws are not needed in order to protect people in their right to rest and worship undisturbed on Sunday. And since, notwithstanding the existence of these statutes, it is claimed that Sunday laws are needed in order to protect the Christian Sabbath, or, as the Blair Sunday-Rest bill says, "to protect the religious observance of the day," it is evident that the desire is not to protect those who do keep Sunday, since they have protection already, but to compel others to observe the Sunday religiously against their will.

A case in point occurred in this city not long since. At a public meeting, the pastor of the First Presbyterian Church, and others, complained very bitterly that a service had been disturbed on the previous Sunday, by the beating of drums in a circus tent, which had been pitched adjoining his church. He stated that at times it had been almost impossible for the congregation to hear the sermon, because of the outside din. An impassioned plea was made for a Sunday law in California, so that congregations might be protected in their worship. The case was put very strongly, so as to excite sympathy, and no doubt many persons were moved by it to resolve to do all in their power to secure a Sunday law. Yet the readers of this article will see from the section quoted from the penal code of California, that ample provision already exists for the stopping of all such disturbances. The church where this thing happened is not more than two minutes' walk from police headquarters, and it is safe to say that in five minutes from the first beat of the drum, the offenders might have been lodged in a cell at the police station. Yet those people endured all the disquiet, rather than avail themselves of the provisions already made. Why was this?—The only reason that can be given is that if they had demonstrated that religious service can be conducted quietly, and that any disturbance to it can be promptly checked, they would deprive themselves of their strongest arguments for the enactment of the Sunday law.

We trust that our friends will save these quotations that we have made, and secure others if they can, and use them whenever it is claimed that Sunday laws are a necessity in order that worship may be conducted undisturbed.

The second question concerning the Bible in the schools might be answered briefly, as follows:—

1. The position of the SENTINEL is not simply "no Bible in the schools if objected to by the

Catholics." We are utterly opposed to the teaching of the Bible in public schools, no matter whether desired by Catholics or Protestants, or both. The reason is that the schools established by the State were not established for the purpose of teaching religion, and are not competent to do that work. What will be taught will be simply the empty shell, destitute of all power, for it is claimed that it is not desired to have the Bible in the schools for the purpose of teaching religion, but simply as a reading book. We reply that the Bible is essentially a religious book, and it is nothing less. The history and biography which it contains were written for the sole purpose of showing God's dealings with men. They are practical object lessons in real piety, or else in the results of a failure properly to acknowledge God; and when the Bible is read or studied with any other object than to arrive at a knowledge of the religion which it inculcates, it is read and studied to no profit.

There is no point in the argument that if the Bible is kept out of the schools, all books in which the name of God occurs should likewise be kept out, else some atheist will be disturbed. It is a matter of fact there is no such thing as a real atheist. This was well shown in a convention of so-called atheists in Paris a few years ago, in which one of the leaders said, in an impassioned address, "I am an atheist, thank God."

2. No one ever heard of a conscientious objection to the teaching of grammar. There is no parallel whatever between the teaching of grammar and the teaching of the Bible. There is no difference of opinion concerning grammar, arithmetic, and geography. Those principles are well known and agreed to by all men of all nations and all classes. If the same thing were true in regard to the Bible, there could be no objection to having it taught in the schools. We say that if there were no disagreement as to the doctrines which the Bible teaches,—if all men who know anything about it were perfectly agreed upon it, as are all educated persons upon the principles of mathematics and language, and if there were no more possibility for a disagreement than there is upon the principles of these studies, there could be no objection to its being taught, because there would be nobody to object in that case. If a person did not want to study the Bible, he could refrain from studying it, just as he can now refrain from the study of the common branches of knowledge, if he wishes to remain ignorant.

This covers the whole ground. The trouble with those who plead for the Bible in the public schools, is that they do not discriminate between it and the common text-books. As we have before charged, they bring the Bible down to a level of grammar and geography; thus they convict themselves of the very things they charge us with, namely, of working against true religion and a real knowledge of the Bible. We think anyone can see the justness of our opposition. We are opposed to the teaching of the Bible in the public schools, because we love the Bible, and we do not want to have people steeled against what influence it has in the world, by having it taught as a thing of no more importance than grammar.

E. J. W.

#### Constructive Crime.

THE New York *Independent* of March 14, 1889, presents a piece of news that most excellently serves to illustrate how the National Reform theory of the ten commandments being

made our civil and political code, may be made to work practically. The New York *Times*, being opposed to Mr. Harrison's administration in general, and to Mr. Wanamaker, the new Postmaster-General, in particular, declared that when Mr. Wanamaker took the office as Postmaster-General he broke two of the ten commandments. The two commandments which the *Times* asserts that Mr. Wanamaker broke are the last two: "Thou shalt not bear false witness;" and, "Thou shalt not covet." The *Times* says, however, that it does not suppose that Mr. Wanamaker was conscious of having violated either of them. Yet it asserts, nevertheless, that he did violate them both, and is therefore guilty of both. To sustain its indictment of Mr. Wanamaker, the *Times* testifies that he "contributed to a campaign fund of the Republican party that was expended in the most extended scheme for bearing false witness against the majority of the American people, and in particular against the leaders of that majority in politics." That is the way in which, according to the *Times*, Mr. Wanamaker broke the ninth commandment.

That he broke the tenth commandment is proved by the *Times* in this way: "Protection to American industries," says the *Times*, is a "form of covetousness."

Mr. Wanamaker, having worked and contributed for the protection of American industries, is therefore guilty of covetousness. And then the *Times*, according to its own estimate, having convicted Mr. Wanamaker of such heinous crimes, gives vent to the doleful prospect before the country by the sore lamentation that "it is plain that we are in the presence of a pervading demoralization such as the republic has never witnessed before."

This proceeding is strictly in the line of the National Reform theory of government. If the ten commandments were the civil code of this country, then the *Times* could carry a case against Mr. Wanamaker upon that plea. Every action in the life of every man would fall within the purview of judicial investigation and process; because there is nothing that a man may do that does not involve one or more of the ten commandments. Such a system of government as is proposed by the National Reform Association and its allies who are working so strenuously for religious legislation, would annihilate every form of civil freedom, to say nothing of religious freedom. The evils of the old English process of "constructive treason" were not a circumstance compared with the state of affairs which this would create.

#### Is It a Christian Nation?

THE *Christian Statesman* of March 7 presents nearly two columns of selected matter under the heading of "Public Morals." The matter consists of six different items. The first item tells that thirty thousand children of school age in the city of Chicago are said to be addicted to the use of strong drink. The third item quotes from the New York *Mail and Express* that there "are something like ten million men and women in this country who do not hesitate to get drunk whenever they feel like it, regardless of laws or anything else."

The fourth item is from the New York correspondent of the Philadelphia *Public Ledger*, relating to the condition of things in the city and State of New York, stating that at Albany there

is the assembly ceiling fraud, by which the State treasury was robbed to the amount of \$160,000, a systematic swindle carried on by the county clerk at Brooklyn; and that the investigation of the new West Washington Market disclosed "an amount of bribery and unclean politics that is making a bigger stench than the refuse of the market itself." Besides the Wall Street transactions of Henry S. Ives, and the bribing aldermen of '84, whose trial drags along, the account says that "all these are merely links in what seems to be an almost endless chain of scandals." It mentions county court house frauds, canal frauds, aqueduct frauds, aldermanic frauds, custom house frauds, election frauds, and says: "One is tempted to exclaim, in the language of Macbeth, 'What? will the line stretch out to the crack of doom?'"

The fifth item is a statement from Chicago that the Legislature of Illinois lately refused to pass an act to amend the divorce law, "which has become such a reproach in the estimation of all good citizens."

The sixth item discusses specially the report of the United States Commissioner of Labor on "marriage and divorce," in which it is shown that the "divorce iniquity" is on the increase throughout the Nation; that the annual rate of divorces for twenty years in the Nation has grown from 9,937 to 25,535, the total number of divorces in the twenty years being 328,716, making 657,432 persons divorced. And that more than 66,000 of the divorces were for adultery.

And yet the *Christian Statesman* determinedly insists that the people of this Nation must declare by an amendment to the Constitution that this is a Christian Nation. What more is needed to show the deplorable inconsistency of the *Christian Statesman* than the evidence which is supplied in its own columns? This is not a Christian Nation; and a national declaration that it is, would be a piece of national blasphemy.

### Religious Persecution in Georgia.

We have already printed the Associated Press dispatch, concerning the persecution of Mr. D. Conklin, a Seventh-day Adventist, in Georgia, for working on Sunday, but we republish it for the sake of the comments made upon it by the *Allegan (Mich.) Journal*, from which the following is clipped. Sunday-law zealots would like to make it appear that all Seventh-day people who are or have been persecuted for working on Sunday were cranks and disputatious busybodies who deserved persecution on general principles; the following makes such an attempt impossible in this case:—

"D. Conklin, who was for several years a resident of Otsego, where he was greatly respected, recently moved to Milton County, Georgia, and has been brought into serious trouble by his religious opinions, which are those of the Seventh-day Adventists.

"Elder M. G. Huffman, of that sect, has written a letter to the General Conference, at Battle Creek, in which he says:—

"Mr. Conklin has been reported to the Grand Jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire—just what I have seen many others doing since I came to the State. The penalty for violating any portion of the law in this State is very severe. They have what is known in this State as a 'chain gang,' where those who violate the law are taken, and ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes; many have been whipped to death, and

doubtless if he should be taken for working on Sunday he would be compelled to work on the Sabbath or be whipped. What is your advice? Should we be beaten in the Circuit Court? would you take the case to the Supreme Court? and if so can you help us? We are all poor here."

"This is the case of a man well known in this vicinity, and of whom his former neighbors speak in the highest terms. It scarcely seems credible that in the United States a man should be in danger of being sent to the chain-gang because, after conscientiously keeping the seventh day of the week, he sees fit to chop wood on the first day, but it is nevertheless true, and there is a good deal of this same religious intolerance in our very midst. With this, and other similar experiences in view, is it strange that the Seventh-day Adventists are bitterly opposed to the Blair Sunday-Rest bill, which would render them amenable to law in other parts of the Union if they did any work on Sundays?"

### The Blair Bill.

THIS is the heading of the communication which follows, to which we herewith reply. While it is true that the Blair bill is dead, by the adjournment of Congress, yet the movement which resulted in the presentation of the Blair bill, is not dead, and we are assured that, as soon as the next Congress assembles, another bill will be presented, which will be even stronger than the one introduced by Senator Blair; therefore, it is not out of place to consider that bill even now. Following is the communication:—

"EDITORS OF THE AMERICAN SENTINEL: I wholly misapprehend the meaning of the Blair bill, if it mean anything more than that some one of the days in each week shall be observed as a day of rest. To this construction of the bill, I give my unqualified assent; to any other meaning of the proposed law, I am uncompromisingly opposed. I never will support any law that takes from the citizen the right to observe his own Sabbath according to his own convictions of right.

"It is in man's physical nature to need one day of rest in the week; all toiling creatures, whose muscular energy is strung to its highest pitch to drive life's varied pursuits, or to promote man's pleasure, need a time to recuperate these worn and often over-taxed powers. For them, as well as for man, I plead for one day of rest at least. With the same zeal I would plead for religious freedom; I would compel no man to observe for rest, and for religious exercise, a sabbath that he believes is not the day appointed by the divine Being. When we give away one item of that faith, so well expressed by our institutions, we take one step toward that despotism that has overrun the hopes of religious freedom in the world, one step from the principles upon which our institutions were founded.

"Am I mistaken in the meaning of the Blair bill? or are you not wrong in opposing a measure, a specification, that is comprehended in the great principle upon which your faith is founded?

"J. W. HERVEY, A. M., M. D.

"Indianapolis, Ind., Feb. 4, 1889."

The fact is, as our correspondent suggests, that he wholly misapprehends the meaning of the Blair bill. He certainly did not read it very closely or he could have seen that it did mean a great deal more than that some day in each week should be observed, but that any individual was at liberty to select his own day of rest. It was entitled a "bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." In the new bill the word "protect" is to be substituted for "promote." Now this contemplates nothing less than the enforcement of the observance of the first day of the week, and that upon every individual within the jurisdiction of the proposed law.

That this is true, is shown by the first section, which says 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, 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." In the new bill this is to be made stronger. Instead of prohibiting work, amusements, or such like, "to the disturbance of others," they propose to prohibit any work or amusement that is done "in public," whether it disturbs anybody else or not. It needs no comment to show that our statement is true, that the purpose of the Blair bill is to compel everybody to keep Sunday.

This is further shown by the introduction. It states that the object of the bill is to secure to the people the enjoyment of the first day of the week, and to promote, or protect, its observance as a day of religious worship. Now as we have before shown in the SENTINEL, there are ample laws in every State to protect the people in their rest upon Sunday, and also to protect them in their religious worship. There is no necessity for a Sunday law in order that people may be protected in the enjoyment of Sunday rest and worship. But note that it is not *the people* that are to be protected, but *the day*. The bill is "to protect the observance of Sunday as a day of religious worship." That is a different thing from protecting the people. We protect a flower garden by building a fence around it, and putting up a sign warning people to keep off. So Sunday is to be protected as a day of religious worship by putting the fence of the law around it, and warning everybody not to trespass upon it. There is a vast difference between protecting people in their worship on Sunday, and protecting Sunday as a day of religious worship. The former, the State is in duty bound to do, just as it is in duty bound to protect all citizens, at all times, who conduct themselves peaceably. The latter it has no business whatever to do.

Our friend says that he would give his unqualified sanction to a bill providing that some one of the days in each week shall be observed as a day of rest, and gives as his reason that man's physical nature needs one day of rest in a week. We hardly think he has considered this matter carefully, or he would not make so sweeping an assertion. We agree that it would be all right for the Government to enact a law that every man *may* rest one day in each week, or, in other words, that no one shall be compelled to labor seven days in a week. But that would be the same as saying that no peaceable, law-abiding citizen shall be interfered with in his right to conduct his own affairs as he pleases, and our laws already provide that. It is a most pernicious idea that the State must compel a man by force to do everything that is for his physical or moral welfare. Let that principle be admitted, and then every man's privilege of judgment is taken away. He is left no chance to decide what is good and what is bad. The State decides for him, and he becomes simply a machine to be manipulated by the Government. Moreover, such a principle as that invests the law-makers with infallibility, in that it assumes that they are fully qualified to decide what is best

for every man, when, as a matter of fact, they may be far less qualified than many men in private life.

It is altogether a false assumption by National Reformers and their allies, that the Sabbath is for the purpose of securing to the people physical rest. The only Sabbath law that we know of is the fourth commandment, and that says nothing about man's nature requiring a weekly rest. The Sabbath was ordained for the purpose of worship, and for that alone. Of course, if it is observed, there is a benefit physically, but that is only a secondary matter in connection with the Sabbath observance; and when professed Christians appeal for Sunday laws on the basis of man's physical necessity, they virtually deny the morality of the Sabbath.

Our correspondent says he never will support any law that takes from the citizen the right to observe his own Sabbath according to his own convictions of right. That is good, and we hope that after a little further consideration he will say with us, that he never will support any law that takes from the citizen the right to take his rest whenever he feels like it.

National Reformers make the very specious plea that seventh-day people will be at full liberty to observe their Sabbath, even though a strict Sunday law be enforced. Now here is a query. Seventh-day people form a very small minority of the population of this country. Now if the Sunday-law advocates are sincere in their statements that they will lose their rest-day if they do not have a civil law to protect them, and to compel others to rest on that day; if they are sincere in their statement that "the liberty of rest for each depends upon a law of rest for all," how can they say that seventh-day people will have perfect liberty to keep their Sabbath even though a strict Sunday law be enacted? If the great majority of people, who profess to regard Sunday as a sacred day, cannot keep it without a law enforcing its observance, how can the very small minority of people who regard the seventh day holy keep that day with no civil law favoring it, but with a law which tends to compel them to use it for labor, by depriving them of one of their regular working days? We apprehend that no one will attempt to harmonize this.

As a matter of fact, seventh-day people can and do observe Saturday strictly with no law to favor them, and even with laws discriminating against them; therefore, it is a self-evident fact that Sunday people may, if they will, observe the first day of the week without any Sunday law. Therefore, it is evident, still further, that the only reason why they desire a Sunday law is that they may compel others, against their will, to keep the day. Sunday laws are always and everywhere oppressive, immoral, and antichristian.

E. J. W.

### Pagan Tactics.

It has been the policy of the promoters of religious legislation in this country to attribute public calamities to our so-called infidel Constitution, and urge as a remedy for storms, earthquakes, yellow fever, and small-pox, that we vote the name of God into our Constitution.

A rehearsal of this superstitious idea appeared in the *Christian Statesman* of March 7, in which the rain which fell on inauguration-day is attributed to the anger of God because of the trains

which brought the visitors to the capitol running on Sunday.

Does God smile when the sun shines and frown when it rains? Is he, like mortals, subject to fits of impatience? and does he manifest his displeasure by sprinkling his victims with rain-water?

The idea, though apparently harmless, involves a dangerous doctrine, and if acted upon will make some person or class of persons responsible for every public calamity, and thereby bring down upon them the fanatical frenzy of the ignorant and superstitious.

A quotation from "Neander's Church History" (page 92), will show how well this doctrine served the purpose of the pagans: "If in hot climates long absence of rain brought on a drought; if in Egypt the Nile failed to irrigate the fields; if in Rome the Tiber overflowed its banks; if a contagious disease was raging; if an earthquake, a famine, or any other public calamity occurred, the popular rage was easily turned against the Christians." That an enlightened and Christian people should have recourse to the same tactics is most astonishing.

Are the Christian churches annually burned down, blown down, and wrecked by lightning to be considered special objects of God's wrath, and those left standing of his special care? No, it is but one of the many absurd deductions from National Reform principles, and received its rebuke 1,800 years ago from the lips of the Saviour when he assured his disciples that the men killed by the falling tower of Salome were not to be considered "sinners above all men which dwelt in Jerusalem."

A. T. BALLENGER.

### Sunday Legislation.

#### DO WE NEED IT? AND IS IT RIGHT?

(From the Allegan, Michigan, Journal.)

EDITORS JOURNAL: As the Sunday-law question is receiving some attention at the present time, please permit a few remarks upon it, touching some points brought out in the recent meeting held in Union Music Hall in the interests of the Blair Sunday-Rest bill.

It seems strange, indeed, that Christianity in past ages when championed by but few, has been able to maintain and defend its doctrines successfully, not only in the absence of civil laws in its favor, but in direct opposition to such laws; but that now, with a numerical strength of boasted millions, it is compelled to appeal to the civil law to save, as is claimed, one of its most cherished and important institutions. We are led to inquire if it is the same Christianity. To resort to civil power it would seem is a confession of weakness on the part of the church.

In explaining the bill it was stated that its nature and intent were such that should it pass and be strictly enforced the people of Michigan would not know, so far as effects are concerned, that there was such a law. If this be so, we query why it was thought necessary to call a mass-meeting of the citizens of Allegan, to consider the bill and urge its passage. It might be well to call attention to that section of the bill which says: "The same shall be construed so far as possible to secure the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day." That will include the people of Michigan.

It was also stated that no such thing as religious intolerance or infringement on the rights of conscience is intended by the bill. Allowing this

to have been the sincere opinion of the speaker, the best way to ascertain what it may do is to learn what has resulted from the enactment of similar laws in the past. In the States of Arkansas and Tennessee, in the years 1885-86, quite a number of respectable citizens, who, after having conscientiously kept the seventh day, went quietly about their work on the first day, were indicted, fined, and imprisoned, in accordance with the strict Sunday laws then in force in these States. Some were prosecuted for no greater offense than digging a mess of potatoes for dinner on Sunday. Only a few weeks ago a former resident of Otsego, and an observer of the seventh day, was taken up, in Georgia, for splitting an armful of wood on Sunday. So, whatever the intent of the Blair bill may purport to be, laws which permit such intolerance, and the taking of such advantages, are dangerous, and should never be enacted. The bill prohibits certain things "to the disturbance of others." But this is a very treacherous and uncertain qualification. Some people are very easily disturbed. To many the bill may appear quite harmless, but beneath a fair exterior is couched a most splendid opportunity for the exercise of religious bigotry, and an open sesame for intolerance and persecution.

The Fresno (Cal.) *Expositor* of January 17 has truly said: "Every despotism that ever cursed the world began in an innocent way, but the beginning was not the end."

Quite a different complexion is given to the question by those who are leaders in the cause, and have been longer in the way. The *Christian Nation* of September 28, 1887, said:—

"Let those who will, remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."

Rev. M. A. Gault, a vice-president of the National Reform Association, says:—

"Our remedy for all the malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion that does not conform to it." And in a recent speech at College Springs, Ia., he said the means for accomplishing the desired object were four: (1) agitation; (2) petition; (3) the ballot; (4) the sword and bullet.

These sentiments more nearly accord with the actual workings of such laws as that which the Blair bill contemplates, where they have been tried.

There is nothing in man's physical nature that indicates a needed rest of one day in seven any more than one in six, five, or eight. Night is the time indicated by nature for such rest. A law compelling men to go to bed regularly every night, would be a more reasonable one from a physical standpoint than one requiring them to rest one in seven. The great design of the Sabbath was for a vastly higher and altogether different purpose, of which physical disengagement is but a necessity in the case. The Sabbath command is to remember the day "to keep it holy," not because we are tired, but because "in six days the Lord made the heavens and the earth, . . . and rested the seventh day." The day, to be of profit, must be employed in religious pursuits. A day of enforced idleness would prove a curse rather than a blessing, for Satan always finds something for idle hands to do.

The *Christian Statesman* of April 4 says:—"Labor ceases on that day [Sunday]; wages paid on Saturday are still, to some extent, in the hands of workingmen. The Sabbath is the great opportunity

for filching these wages for drinks. Statistics show that on this day the sales of liquor, when unrestrained, are two and one-fifth times the average for other days, and the mischief done is greater in the same proportion."

This shows that for the best interests of society no day at all would better be kept unless it be kept "holy." But no one but God and religion can supply these hallowed influences. And unless the Government has a right to step in, in the place of God, and compel men to go to church and be religious, it has no right to compel them to rest on the day set apart for these purposes.

That the most prosperous men in the world are the best men is hardly a Bible axiom, to say the least. Wealth is not held out in that as a special inducement to right action. In that we read, "Sell what thou hast," and of those who had "forsaken all," David speaks of the "prosperity of the wicked," and James asks, "Hath not God chosen the poor of this world, rich in faith?"

The statement that God had never abrogated the Sunday law of the decalogue need not be questioned, as the decalogue never knew of such a law. "Chambers's Encyclopedia" states that the first Sunday law either human or divine the world ever saw was Constantine's Sunday edict, of A. D. 321.

It is a false impression that religious assemblies are protected from disturbance by Sunday laws. These and deliberative assemblies are protected by peace regulations, which apply to meetings held on one day as much as another, 365 days in the year.

The Blair Sunday-Rest bill is an infringement on both civil and religious rights. It compels men to keep Sunday whether they believe in keeping it or not. This interferes with the individual right to use one's time as he sees fit, and is contrary to the principles of religious liberty and the right of choice. No man is compelled to work on Sunday, for every man chooses his vocation, and is at liberty to change it at any time. The Government has no right to enact compulsory laws for the observance of any religious institution—the Sabbath no more than the Lord's Supper, or baptism. Christians cannot be manufactured by political machinery. The Government should protect men in their religious worship, and that it already does. Therefore, with the *Christian Leader*, of February 5, we would say to all ministers on religious matters, "Keep within your pulpits."—*W. A. Colcord.*

### Religious Legislation.

ALMOST from the beginning of our country's career as an independent Government, efforts have been made by various individuals to bring into connection with its statutory laws divers religious provisions. The latest and most thoroughly organized effort in this direction, however, has been made by the so-called National Reform Association, which for several years past has been laboring with intense but misguided zeal to accomplish this result. As most of the readers of the AMERICAN SENTINEL are doubtless aware, this movement has received a fresh impetus by the introduction, during the last Congress, of two bills by Senator Blair, one providing for religious instruction in the public schools, the other being his well-known Sunday-Rest bill.

That these bills were intended as religious measures no one can reasonably doubt, especially in view of the fact that they were introduced at the request of, and championed by, the National

Woman's Christian Temperance Union, which is confessedly a religious organization. Their passage was also earnestly advocated by the National Reform Association, which stands committed on the same issue by virtue of its constitution, which states the grand object of the society to be the securing of "such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion." It also proposes to place the existing Christian usages and institutions of our country on an "undeniable legal basis in the fundamental law of the land." With such an outspoken statement of principles as this, it would not be expected that the National Reformers would let slip such an excellent opportunity to show their sincerity as was offered by the bills in question.

How these two bodies of would-be reformers can shut their eyes to the legitimate consequences of the success of such a movement as this is difficult to understand. We can readily see how it is that many good people might be led to favor the legislation proposed, because, at first thought, its real nature might not be apparent. But that any loyal American citizen, after carefully reasoning out the logical result of such work, could favor the intolerance necessarily connected with this, or any other such scheme of religious legislation, we do not believe.

Legislation is right, and religion is right, and even religious legislation is right when it proceeds from proper authority, but that authority does not consist in the issuing of religious mandates by men, or even in God's commandments interpreted and enforced by human power. And whenever we see any class of men proclaiming their right to formulate civil laws to govern the religious belief of their fellow-men, we shall oppose such intolerance with all our power, and enter a most vigorous protest.

The word "legislation" comes from the Latin *legis*, or law, and is defined by Webster to be "the act of legislating or enacting laws." We believe in law, and hold, in common with all good citizens, that without law anarchy must supervene. In fact, law is the foundation of all government, and a Government without law is simply no Government at all. But because it is right for men to be governed by law, it does not necessarily follow that that law must be religious in its character. Far from it. The laws which govern men in their relations to each other must be, in the very nature of the case, as different from the laws governing their relation to God as God is different from man. Religion has direct reference to God and his worship, and is worship, in fact, in one sense of the word; and in all senses of the word is the recognition of some object of veneration or worship. We care not whether this object be animate or inanimate; whether it be simply a principle, or Jehovah himself. The idea is the same. Religion is the recognition of the idea of deity, and religious legislation is simply the enactment of laws professedly emanating from a divine source, and relating to divine government. But as no power, save that of their own wills, can lead men to pay reverence and homage to a Supreme Being, it follows that all efforts in the direction of religious legislation must end in failure, whenever such legislation is controlled and conducted by men.

When will people learn that no human power whatever can control the individual consciences of the children of men? It would be well if National

Reformers, and others of their class, would learn what are the first principles of religion, and that enforced worship never did and never can constitute true and acceptable service to God. Perhaps if they understood this more perfectly, they would not desire to place themselves so conspicuously in God's stead. J. W. SCOLES.

### The United States Constitution.

THE third argument advanced by the advocates of constitutional amendment is that the omission of all direct recognition of God and Christianity gives a basis for the claim that this is not a Christian Nation, and that there is no warrant for the laws for the observance of the Sabbath, for religious teaching in the schools, etc.

This argument reaches the real merits of the question, and it must in fairness be conceded that it is based upon truth. It is true that the omission claimed *does* give a basis for the claim that this is *not* a Christian Nation, if we shall look no farther than the declarations of the Constitution for evidence of the fact.

It is also true that such omission furnishes a basis for the claim that there is no warrant in our fundamental law for legislative enactment for the preservation of the Sabbath, for religious teachings in the schools, etc. It is not only fair that this much should be admitted, but it is also but fair that it should be admitted in broadest terms that it was intended that the Constitution should be construed just as the advocates of amendment now construe it in this regard; and that there should not be found in the instrument any warrant for legislation to require any to observe the Sabbath as a religious duty, or to enforce any religious observance.

The same constitutional principle would apply to and render invalid any law requiring religious teaching in the public schools; or to any law which should have for its object the enforcement of any act as a religious duty, or compulsory observance of any religious rite. Here I apprehend is where the real cause of discontent lies, and in this fact may be found the real cause for the agitation and demand for the amendment of the National Constitution. As evidence of this fact, let me again call attention to the concluding clause of the article of the constitution of the National Reform Association before quoted, which is in these words:—

"And to secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian Nation, and place all the Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."

There has long been a demand for an advance in legislation upon questions relating to morality and religion, and it is found by the advocates of amendment, that the National Constitution marks a line of limitation as to such laws and prohibits them to the extent that they may not be enforced upon a religious basis; and hence it is that an amendment is demanded which shall recognize the Christian religion as a part of the fundamental law, and this accomplished, all our laws affecting men's conduct may be made to conform to the moral laws of the Christian religion. The question in this view of it becomes a serious one. It is not only a demand for a declaration which shall express the religious sentiment of the people, but it is a demand for such change in our fundamental

law as will authorize legislation to control men's conduct to that extent which would destroy religious liberty and freedom of conscience, which we now regard as our most sacred natural right.

From whence comes this demand for greater power to legislate upon questions of morality and religion? It is believed to have its origin in the old spirit of intolerance, or in unrestrained religious enthusiasm. We are accustomed to think that the age of persecution and intolerance in the name of religion has passed. We know that in our own country men have been tortured, persecuted, and banished for no other offense than that in religious belief they differed with the majority. But that time, we say, has happily passed. But has it in fact entirely passed away? may we not yet trace the evidences of the same spirit in matters of religious belief and practice among our people to-day? It is undeniable that the same spirit *does* yet exist among the people, and it is neither difficult to discover or trace to its logical results as a motive to action. There are vastly more people than commonly believed who would be glad to enforce acquiescence in their own religious opinions by law. No observing person can doubt that there are many good people in every community who would feel especially favored if they were privileged to prohibit our comfortable enjoyment of the Sabbath, our newspaper, and perhaps our comfortable Sunday dinner, and would feel special delight in depriving us of tobacco; they would be glad to regulate our conduct in many ways according to their own standard.

Then we have in every community the other class whom we speak of without irreverence or disrespect. They are the religious enthusiasts, without balance of judgment. These are the worms of the dust, who are only here temporarily. With this class all joy and merriment is frivolity and worldliness. They do not see how one can be joyous and happy when there is so much wickedness and sin in the world. These are the people who expect God in some mysterious way to pay their rent. They go into business without capital and trust the Lord to interpose his providence in some way to pay their debts and give them success. They would minister the consolation of religion to the starving, and would not think to relieve the suffering with bread. With this class there is nothing in this world calling to duty, or for man's serious consideration, except the church and its agencies. They express their readiness and anxiety to leave this wicked world at any hour, and they do not understand why the good doctor smiles when they appear among the first to be vaccinated. They are good people in their way, well meaning and sincere; but they misconceive their true relations to human society. It would pain them exceedingly to realize that they were a real hindrance in the great work of the church, but if the fact may be stated without disrespect, they are. This class of our good people are in favor of the Constitutional Amendment, and they are the class who most earnestly press their demands for advanced legislation regulating men's moral conduct beyond the line now permitted by our organic laws. This class of good people, and those in whom dwells the old spirit of intolerance, constitute largely, it is believed, the moving cause which has influenced the agitation and demand for constitutional amendment of the character under discussion.

Having seen that a change in our National Constitution is essentially necessary, as claimed by the advocates of amendment, before valid laws can

be passed to regulate human conduct in accordance with the Christian religion, it becomes an interesting subject of inquiry whether such advanced laws are desirable, and whether they are consistent with the natural rights of men, and whether such a change as would necessarily result in our system of government would be of advantage or otherwise. This suggests an examination of the theory of government upon which our present Constitution is based, and the theory upon which the proposed amendment would place it, so far as related to the subject under discussion.—*Hon. John L. Rupe, Richmond, Ind.*

### Sectarian Appropriations.

THE total amount of taxes to be levied in this city for the current year is \$33,800,000, and of this amount \$13,000,000 go for State purposes, and \$20,800,000 are used to defray municipal expenses. The sum of \$1,142,232.61 is appropriated to charitable and benevolent institutions in this city, which, being classified according to their characters, as public, private, Protestant, Roman Catholic, and Jewish, are receiving aid from the funds of the city as follows:—

#### NON-SECTARIAN, PUBLIC INSTITUTIONS.

|  |              |
|--|--------------|
| New York Asylum for Idiots.....                                    | \$ 972 00    |
| Hudson River State Hospital.....                                   | 7,957 20     |
| New York Institution for the Blind.....                            | 8,750 00     |
| New York Institution for the Instruction of the Deaf and Dumb..... | 15,750 00    |
| New York Juvenile Asylum.....                                      | 112,500 00   |
| New York State Lunatic Asylum.....                                 | 1,200 00     |
| State Asylum for Insane Criminals, Auburn.....                     | 5,895 68     |
| Total.....   | \$153,124 88 |

#### NON-SECTARIAN, PRIVATE INSTITUTIONS.

|  |              |
|--|--------------|
| American Female Guardian Society.....                              | \$ 25,000 00 |
| Children's Aid Society.....  | 70,000 00    |
| Institution for Improved Instruction of Deaf Mutes.....            | 17,080 00    |
| New York Infant Asylum.....  | 90,297 50    |
| New York Infirmary for Women and Children.....                     | 4,500 00     |
| New York Society for the Relief of the Ruptured and Crippled.....  | 26,250 00    |
| Nursery and Child's Hospital.....                                  | 110,000 00   |
| State Homeopathic Asylum for the Insane.....                       | 3,000 00     |
| Five Points House of Industry.....                                 | 10,400 00    |
| New York Magdalen Benevolent Asylum and Home for Fallen Women..... | 440 00       |
| Total.....   | \$356,967 50 |

#### SECTARIAN, PROTESTANT EPISCOPAL.

|  |              |
|--|--------------|
| The Children's Fold of the City of New York.....                                     | \$ 17,680 00 |
| Protestant Episcopal House of Mercy....  | 9,134 63     |
| The Shepherd's Fold of the Protestant Episcopal Church in the State of New York..... | 5,000 00     |
| Total.....   | \$ 31,814 63 |

#### SECTARIAN, ROMAN CATHOLIC.

|  |              |
|--|--------------|
| Association for Befriending Children and Young Girls.....                | \$ 7,280 00  |
| St. Joseph's Institution for the Improved Instruction of Deaf Mutes..... | 20,700 00    |
| Foundling Asylum of the Sisters of Charity.....                          | 252,345 60   |
| New York Catholic Protectory.....  | 254,000 00   |
| Roman Catholic House of the Good Shepherd.....                           | 6,000 00     |
| Total.....   | \$540,325 60 |

#### SECTARIAN, JEWISH.

|  |             |
|--|-------------|
| Hebrew Benevolent Society of the City of New York..... | \$60,000 00 |
|--|-------------|

|                    |                |
|--------------------|----------------|
| Grand Total.....   | \$1,142,232 61 |
| Non-sectarian..... | \$510,092 38   |
| Sectarian.....     | 632,130 23     |

From these figures it appears that the Protestant Episcopal Church in this city will, from the city treasury, during the current year, receive the sum of \$31,814.63 for the support of charitable institutions under its special direction, in which the religious tenets of that church are taught; that the Roman Catholics of the city will

get the sum of \$549,325.60 from the same source to aid them in supporting their charitable and sectarian institutions; and that the Jews will, from the same source, get \$60,000 for a like purpose. The aggregate of these several sums, distributed among the three mentioned religious sects, is \$632,130.23, of which the Catholics will get the lion's share, while the aggregate expended for non-sectarian charities under the control and management of the city government is \$510,092.28. More than half of the whole sum appropriated for charitable and benevolent institutions will go to institutions originated and managed by religious sects, in which their peculiar religious tenets are taught. Such, in plain words, is the exhibit which these figures present to the taxpayers of this city.

We have no objections that Catholics, Episcopalians, Presbyterians, Congregationalists, Jews, and even infidels, should organize as many private charities as they choose, and in the same teach their own religious tenets, provided always that they will be content to foot the bills thereof out of their *own* funds. This is their unquestionable right. But when religious sects seek to use the funds raised by general taxation for the support of their sectarian charities, either in whole or in part, then they in effect ask the people, through the system of compulsory taxation, to aid them in their work of special religious propagandism. To this we do most decidedly object, and would not appropriate a single dollar of public money for any such purpose. Every dollar thus appropriated in aid of a private sectarian charity, or in aid of a private sectarian school for the education of children, is misused and diverted from the purpose for which it was raised by taxation. The fundamental principle of our institutions is that the friends of religion must pay its bills by *voluntary* contributions, and that the public money shall be used only for purposes in which all the people have a common interest.

To compel a taxpayer to help support Catholicism, whether he wishes to do so or not, by using for this purpose a part of the money collected from him as a tax, is to him a gross injustice. This injustice is avoided only by leaving all the religious sects to pay all the bills of their special propagandism. There should be no departure from this rule in a solitary instance or to the amount of a dollar.—*N. Y. Independent, January 10, 1889.*

WE notice considerable agitation in regard to the Blair Educational Amendment. This should certainly be carefully discussed by the American people. The provision of the second section, for the maintenance in each State of free schools, in which the "principles of the Christian religion" shall be taught, is not in accord with the principles of American Government. While it may be well enough to class this as a Christian country, the establishment of a Christian Government is quite another thing. Many of our best citizens are not adherents of the Christian religion, the believers in the Hebraic and other doctrines numbering millions. Again, the establishment by law of "the Christian religion" would necessitate the definition by law of what is the Christian religion. The range from Catholicism, Presbyterianism, and like creeds, to Universalism and other beliefs even more liberal, is great, and it would be hard to make a general definition that would not work a hardship upon some denomination of even those who profess to be followers of Christ. This Nation cannot afford to take a step that so manifestly points to ultimate theocracy.—*Vernon County (Missouri) Republican.*

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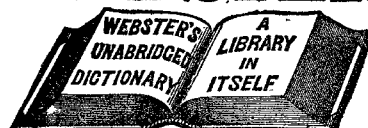
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# The American Sentinel.

OAKLAND, CALIFORNIA, MAY 22, 1889.

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

THE American Sabbath Union has already appointed a vice-president of the society for Oklahoma. The appointee is Rev. B. C. Swartz, a Methodist.

THE officers of the National Reform Association for the coming year are the same as last year, with the addition of I. N. Hays, of Allegheny, Penn., as district secretary. We are glad if the association has ceased to elect dead men to office.

ON the walls of the room in which the recent National Reform Convention assembled were the following mottoes: "Righteousness Exalteth a Nation;" "The Bible in the Schools;" "A Scriptural Divorce for the Nation;" "The Sabbath-Rest Bill;" "The Blair School Amendment;" "Remember the Sabbath to Keep It Holy;" "Christ the King of Nations."

WE do not know which to be amused at the most—the audacious presumption of a man like Col. Elliott F. Shepard giving instruction on the Sabbath question to a body of Baptist ministers, lecturing them on the meaning and force of the fourth commandment, or the docility with which the reverend doctors of divinity listened to the law as laid down by this new convert. Is it true, as sporting men say, that "money talks"?

A RECENT number of the *Christian Instructor* (Reformed Presbyterian) contained the following, which the *Cynosure* thought good enough to reprint without comment:—

"A Hungarian applied to be naturalized at the Court of Common Pleas in this city last week. The court officer asked him if he swore or affirmed. He replied that he did neither. He was asked if he did not believe in a God, and he answered that he did not believe in a deity of any kind. Judge Arnold promptly told him that he could not be naturalized, as he could not take an oath of allegiance, and added, 'We do not want any more infidels in this country. There are enough in it as it is.' The applicant left the court discomfited. Of course the secularists will protest against this action, but all good and true citizens will applaud it."

This is National Reform with a vengeance. If they do such things now, what will they not do when they get the Constitution fixed to suit them? They have already declared that the success of their movement would "disfranchise every logically consistent infidel," and it must be that their movement has nearly succeeded. Of course if the man would not declare allegiance to the United States Government, he could not become a citizen of the United States; but for the judge to refuse to admit him to citizenship because he was an infidel, was a most unwarranted assumption of authority. We should like to know how far we shall be from having a union of Church and State when a man must pass the same test to become a citizen that he would have to pass to become a church-member.

We make no plea for infidelity; it is unreason-

able and absurd, to say nothing more. But we do make a plea for individual rights. A man is a man, no matter what his belief; and a Christian is entitled to no more right as a man than is an infidel. We want no self-constituted infallible popes in this country, who will make every man's liberty depend upon his acquiescence to their opinions.

THE *Union Signal* of April 25 speaks of the National Reform Convention, then in session at Pittsburg, as a "convention which, in the importance of themes discussed, is second to none that has met within the decade." It says that "it convenes in response to the call of the National Reform Association for a conference on the Christian principles of civil government." This shows that the organ of the Woman's Christian Temperance Union is fully committed to the cause of so-called National Reform.

COMMENTING on Colonel Elliott F. Shepard's wild flights into the domain of theology, since he became head of the Sunday crusade, and of his reckless assertions, which are due both to his zeal as a young convert, and to his utter ignorance of the Bible and church history, the *Sabbath Recorder* well says:—

"The new field of theology which the *Mail and Express* has lately entered, demands an amount of accuracy and carefulness in statement to which the average daily newspaper is somewhat a stranger. If Colonel Shepard is to become 'a pastor of pastors,' and 'a brilliant reformer,' as the New York dailies assert, it will be well for him to read up a little on church history, and to recognize the truth that, as a rule, it is best to give a fair amount of facts when dealing with history, and especially with New Testament history. A little leisure for the study of the New Testament would be an excellent recreation for the *Mail and Express*."

WE give herewith the program of the Quarter-Centennial National Reform Convention, held in Pittsburg April 23-25. We have received verbatim reports of the principal speeches, but too late for review in this number. In future numbers, beginning with next week's SENTINEL, we shall review them at length, but this will enable the reader to form an idea of the scope of the conference:—

FIRST SESSION, TUESDAY, 23D, 7:30 P. M.—John Alexander, Chairman. Remarks by John Alexander, Esq., of Philadelphia, first President of National Reform Association.

Memorial Oration, "Twenty-five Years of the National Reform Movement." By the Rev. T. P. Stevenson, D. D., of Philadelphia, Corresponding Secretary.

"The Purity and Stability of the Government in Relation to the Progress of Christianity." By the Rev. I. N. Hays, D. D., of Allegheny, Pa.

SECOND SESSION, WEDNESDAY, 24TH, 9 A. M.—Samuel Collins, Chairman. "The Nation's Responsibility for Her Immigrant Population." By the Rev. James Morrow, D. D., Secretary of the Pennsylvania Bible Society.

"The Oath and Its Abuses; or, Profanity a National Evil." By H. McAllister.

"The Labor Problem from a Christian Point of View." By the Rev. Chas. A. Blanchard, President of Wheaton College, Wheaton, Illinois.

Resolutions.

Discussion.

THIRD SESSION, WEDNESDAY, 24TH, 2:30 P. M.—Chas. A. Blanchard, Chairman. "Popular Objections to National Reform." By the Rev. Prof. Aaron Rittenhouse, D. D., Professor of English History and Literature, Dickinson College, Pa.

"The State and the Family." By the Rev. Geo. K. Morris, D. D., Philadelphia.

"Peace and Arbitration." By Mrs. Mary A. Woodbridge, Secretary of the World's W. C. T. U.

Resolutions.

Discussion.

FOURTH SESSION, WEDNESDAY, 24TH, 7:30 P. M.—Mrs. Woodbridge, Chairman. *The Sabbath Question: "Liberty and the Sabbath."* By the Rev. Wilbur F. Crafts, D. D., Field Secretary of the American Sabbath Union.

"The Sabbath and How to Maintain It." By Mrs. Josephine C. Bateham, Superintendent of Sabbath Observance for the National W. C. T. U.

"Our Sabbath Laws." By the Rev. S. F. Scovel, D. D., President of Wooster University.

Resolutions.

Discussion.

FIFTH SESSION, THURSDAY, 25TH, 9 A. M.—McNarey, Chairman. *The School Question and Other Practical Issues: "The Romish Assault on the Common Schools."* By the Rev. D. McFall, Boston.

"The Secular Theory of Education." By the Rev. D. McAllister, D. D., LL.D., Pittsburg, Pa.

"The Chinese Question." By the Rev. S. L. Baldwin, D. D., Secretary of the Methodist Episcopal Missionary Society, New York.

Resolutions.

Discussion.

SIXTH SESSION, THURSDAY, 25TH, 2:30 P. M.—Mrs. Swift, Chairman. *The Prohibition of the Liquor Traffic: Address. Theme: "Does the Buzz-Saw, Saw?"* By the Rev. Geo. P. Hays, D. D., LL.D., Kansas City, Mo.

Address. Mrs. Mary A. Woodbridge, Secretary W. C. T. U., not present at the time called for.

Resolutions.

Discussion.

SEVENTH SESSION, THURSDAY, 25TH, 7:30 P. M.—"Prohibition Notes—Staccato." By the Rev. Herrick Johnson, D. D., LL.D., Chicago, Illinois.

"Christian Government and Foreign Missions." With discussion of the liquor traffic in its bearing on foreign peoples. By the Rev. Arthur T. Pierson, D. D., Philadelphia.

## Sunday-Law Methods in Michigan.

IN a recent mass-meeting held in Allegan, Mich., called by the ministers of the place in the interests of the Blair Sunday bill, the petitions circulated for signatures consisted simply of blank paper. The people were urged to sign the "petition," being assured that after they had done so, the slips would be collected, pasted together, and the "appropriate heading" affixed to them. No explanation was made as to how the petition was to read; whether the undersigned were "adult residents of the United States, twenty-one years of age or more," or not. Consequently, children were allowed to sign the spotless and wordless document. At this juncture, some five or six speeches having been made by various divines, attorneys, and merchants, a lawyer arose in the audience, and, after remarking that there had been considerable complaint as to the methods employed by this side in obtaining signatures, etc., said he had signed the other petition, and would like two minutes to state why he did so, upon which the chairman very promptly informed him that they did not care to hear him. Such are some of the blind methods of promoting the Sunday cause, and such a sample of the freedom of speech allowed under a Government ruled by the church.—*W. A. C., in Review and Herald.*

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

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

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# THE AMERICAN SENTINEL.

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

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## The American Sentinel.

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EDITORS,

E. J. WAGGONER,

ALONZO T. JONES.

ANY religion that seeks the protection of human government thereby admits its own weakness and lack of vitality. A religion that cannot establish itself is unworthy of alliance with government, and should not have its protection. This movement is subversive of liberty, and conducive to religious sham and parade.—*Reason.*

THE Iron Mountain Railway, a branch of the Missouri Pacific system, has given notice that all unnecessary Sunday trains, both passenger and freight, will be discontinued on that road after May 1. It does well. Any railroad that is in the habit of running unnecessary trains on any day in the week ought to discontinue them if it wishes to make any money.

THE *Pearl of Days* says that "nearly nine thousand persons witnessed the Sunday base-ball game at Ridgewood, L. I., on Sunday, April 14." And so it is everywhere. It is an undeniable fact that the majority of people in the United States do not regard Sunday religiously. Therefore the attempt of the American Sabbath Union to enforce the religious observance of the day is an attempt on the part of the minority to override the will of the majority. Such people have no right to apply the word American to themselves.

THE New York *World* says:—

"The fact that the restriction of Sunday trains on the New York Central Road to business only which will not bear delay, is to be accompanied by corresponding reduction of pay, robs the change of all attractiveness to the employes concerned. Similarly the movement to persuade the street-car companies to reduce the Sunday transportation service will prove unpopular with the men when it is known that it means a diminished opportunity to earn money. It will scarcely be contended that seven days' pay can be regularly given for six days' work, and this appears to be a necessary condition to bring the philanthropists and those whom they desire to benefit together on the same ground."

That shows clearly the full extent of the workmen's desire for a Sunday law. If those who work on Sundays could get the same wages for six days' work that they now do for seven, they would very naturally like to have Sunday work stopped. So they would like to have work stopped every day in the week, if they could get

as much money by lying idle as they now get by working. As we have often stated, money, and not conscience, rules in this matter. If a man is conscientious in regard to Sunday observance, he will not work on Sunday, and nobody can compel him to, law or no law. If he is not conscientious as to Sunday observance, and chooses to work on that day, nobody has any right to interfere and say that he must rest. To do so would be fully as great an infringement of his liberty as it would be to compel him to work on Sunday if he didn't want to. The Sunday-law people talk against monopolies, yet they propose to build up the greatest monopoly this country has ever seen.

### Dr. Crafts at Pittsburg.

THE event of the evening of the second day of the National Reform Convention at Pittsburg was the speech by Dr. Crafts, entitled, "Liberty and the Sabbath." With the exception of the speech by Dr. McAllister on the "School Theory of Education," this was the only one of the speeches, so far as we have received them, containing anything worthy of notice. That which makes this speech noteworthy is not its logic, because it has none, but the perverted ideas of liberty to which the speaker gave expression. In the beginning of his speech, he referred to the Sunday-law petition, copies of which had been placed in the seats, and which he read. It has been changed somewhat, so we will quote it as it now reads:—

"To the United States Senate.—The undersigned organizations and adult residents of the United States, twenty-one years of age or more, earnestly petition you to pass a bill forbidding in the Government's mails, military service, and inter-state commerce, and in the District of Columbia, and Territories, all Sunday traffic and work, excepting works of necessity and mercy, and such private work by those who religiously and regularly observe another day of the week, by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

Concerning this, Mr. Crafts said: "It may be best to define it as a supplement to the State Sabbath law, by doing through Congress what the States cannot do,—giving protection to thousands beyond the jurisdiction of the State laws." From this it seems that Mr. Crafts's idea of liberty and protection is that they shall be guaranteed only to those who think as he does; and that everybody else must be deprived of liberty and protection. Mr. Crafts knows as well as we do that public worship is already protected, and that no Sunday law could afford any better protection to it than it has now. His continually harping on that string shows that he is working for a law from some other motive than that of reason and regard for religion.

While we are talking about protection to religious worship, it may not be amiss to inquire

why those who religiously and regularly observe another day, are not entitled to as much protection as those who observe the first day. If Mr. Crafts says it is because those who observe another day are in the wrong, then he contradicts his statement that the Sunday law is not a religious law. To say that Saturday is not the correct day for Christians to observe, and to say that Sunday is the proper day, and ought, therefore, to be enforced by the State, is to say that the State should decide for people on questions of religious duty, or, in other words, that the State should act as Pope.

But the answer which Mr. Crafts does give is that those who observe another day are so few that they are not worth noticing. In his speech he spoke of the opposition to his movement as composed of "two little Christian sects, professedly Christian,—the Seventh-day Adventists and Seventh-day Baptists, who, with the Jews, make about one per cent. of the population." Of course he knows that his wished-for law will work great disadvantage to these people, but he philosophically answers that it is better for a few to suffer in order that many may be benefited. This is what the false-hearted high priest Caiaphas said when the council were considering whether or not Jesus should be tolerated. He said that it was expedient that one man should die in order that the whole nation should not perish. So, in order to save the nation, they put the one man to death; nevertheless, the whole nation miserably perished, and for the very reason that they rejected Jesus in order to save themselves.

Now we will say this, that any law which works injustice to a single individual in a nation, is an unjust law; and the man that talks about securing liberty for the multitude by means of a law which shall deprive a few equally deserving persons of their liberty, shows that he does not understand the first principles of liberty and justice, but is at heart a tyrant. True liberty knows no favoritism. It may seem to some of the Sunday-law workers that liberty for the people can be obtained only by a law which will deprive some people of their liberty; but they will find in the end, that they are grievously mistaken, as did the Jewish people who crucified Christ in order that they might retain their nationality. Their ideas of liberty, and of gaining it, are just such ideas as were held by Napoleon, who, in order to gain his ends, which no doubt he forced himself to believe were for the good of the people, heartlessly sacrificed thousands of men. When people find that in their supposed march to liberty they are obliged to trample upon the rights of a single individual, they should halt, and take that as a sure indication that they are on the wrong road.

Referring to the observers of the seventh day

as in the front rank of opposers to the Sunday-law movement, he said that they constituted but one per cent. of the population, and added, "And yet they would have the other ninety-nine per cent. yield their convictions in this matter." To this we have to say, first, that the observers of the seventh day do not ask anybody to yield their convictions, unless their convictions are that everyone who does not observe Sunday should be deprived of their civil rights. Sunday-law advocates profess to think that the opposers of their movement want to deprive them of their rest-day. Nothing could be more untrue. The opposers of the Sunday law are perfectly willing that everybody who wishes to keep Sunday should be allowed the fullest liberty to do so, and be protected in his worship on that day to the fullest extent. We challenge Mr. Crafts, or any of his co-workers, to quote a single line from any opposer of the Sunday law, whether he be Christian, Jew, or infidel, which could possibly be construed as indicating any desire whatever to deprive any individual of the fullest liberty to rest and to worship on Sunday. The intolerance is all on the other side. It is the Sunday-law advocates who have such overweening ambition to rule, that they cannot enjoy their Sunday rest so long as any person who differs with them is granted freedom of action. The opposers of the Sunday-law movement simply ask equal and exact justice for all.

Again, by his statement that the seventh-day people, who, as he says, form one per cent. of the population, would have the other ninety-nine per cent. yield their convictions in this matter, he conveys the idea that ninety-nine per cent. of the population of the United States have decided convictions in favor of Sunday. Now if that were true, they would not be asking for a Sunday law. If ninety-nine per cent. of the population of the United States were conscientious observers of the Sunday, the day would be observed so strictly that the labor that would be done by the one per cent. would not make a ripple on the surface of society. But let us look at figures for a moment. The population of the United States is about sixty-five million, but the number of church-members in the United States, both Protestant and Catholic, is not more than thirteen million. That is, only twenty per cent. of the people of the United States are even nominally Christian. This is a good deal less than ninety-nine per cent., but not all of these church-members are desirous of a Sunday law. We have in our possession the statements of prominent religious workers to the effect that the larger part of the present disregard for Sunday is due to members of churches. It is repeatedly stated that if it were not for the patronage of church-members the Sunday newspaper could not exist. Certainly, then, the conviction that Sunday should be observed strictly cannot be overwhelmingly strong, even among the small minority of the people who are nominally Christian. Then there are many thousands of people who conscientiously observe the first day of the week, who are as strongly opposed to a Sunday law as any seventh-day person can possibly be. Mr. Crafts himself only claims ten million petitioners for the Sunday law; but the analysis of the petition presented to Congress shows that only a few hundred people actually signed the petition; and it is making a very liberal estimate to say that the entire number of people in the United States, who are zealous for a Sunday law, is less than a million. So

then we may say that one per cent. of the population desire a Sunday law, and are determined to have it in spite of the opposition, and the passive indifference, of the other ninety-nine per cent.

Mr. Crafts says: "It is a very shallow objection, the attempt to charge that this is at the bottom of a Catholic conspiracy to put Catholicism in this country." We do not know of anybody who makes this charge. We know very well that the Roman Catholics are not at the bottom of this movement. We should not think any the worse of it if they were. We know that there are many Catholics who are opposed to it. All the wickedness in the world does not result from what is called Catholicism, neither is all the goodness bound up in Protestantism. Those who are engineering this Sunday movement call themselves Protestants, but they have not the faintest conception of what Protestantism is. Protestantism derives its name from the protest of the German Princes at the Diet of Spires against religious interference with the Government and the rights of the people. A man is not necessarily a Protestant because he calls himself one. When these professed Protestants labor for the very thing against which the German Princes protested, they show that they are not Protestants, but Papists, at heart.

Mr. Crafts devoted a little time to the consideration of the objection that the Sunday law would be unconstitutional. His answer is as follows: "In cases where it has been carried up to the Supreme Court of the State the decisions have been without reserve that such laws are perfectly constitutional. It seems strange that this cry should still be raised, and the curious thing about it is that in the papers that publish these objections there is not the slightest intimation of the decisions of the courts in this matter." A fitting answer to this is the following incident related of that eminent lawyer, Henry W. Paine, of Maine. One day Mr. Paine was riding in a horse-car, reading a sheep-skin-bound volume of law reports. An acquaintance hailed him, and said, "See here, Paine, do you have to study law still?" "This is not law," said Paine. "It is only a collection of decisions of the Massachusetts Supreme Court." So it may be said of the Supreme Court decisions that Sunday laws are constitutional. They are not law. They are not justice. They cannot make wrong right. Just as Chief Justice Taney's decision in the Dred Scott case did not make slavery any more constitutional than it was before.

Mr. Crafts claims that the clause of the first amendment of the Constitution, which says that Congress shall not prohibit the free exercise of religion, is infringed in this country. He says: "Certainly it is an infringement of the free exercise of religion, when the public service is so managed that hundreds and thousands of employes in the service of the Government cannot have their rightful privilege accorded them. No deeply conscientious Christian man can take an office in the whole Post-office Department. No man who has a strict conscience can either be a postmaster or a post-office clerk, and I say it is an infringement on the free exercise of religion." What about the man who has conscience in the observance of the seventh day? He cannot occupy any position in the Post-office Department, because the post-office is regularly open continually on Saturday, when his conscientious convictions compel him to refrain from all labor. Mr. Crafts does not expect that this condition of things

will ever be changed. On the contrary, he intends to make it even more uncomfortable for them than it is at present. Therefore, according to Mr. Crafts's own statement, he and his followers intend to perpetuate that infringement of the Constitution. We have never heard a Sunday-law advocate admit more plainly that the passage of a strict Sunday law would prohibit the free exercise of religion.

But as a matter of fact, the keeping open of post-offices on Sunday does not interfere in the slightest degree with the free exercise of a man's religion. Any man who has conscience in regard to Sunday will keep it. There is no law compelling him to accept a position under the Government. There are thousands of people who keep Sunday strictly, just as there are other thousands who keep Saturday strictly, who have never dreamed that they were being interfered with,—that their religious freedom was infringed by the mere fact that somebody else worked while they were resting.

One more point in Mr. Crafts's speech we will notice, and then leave him for the present. He said: "We will now notice the work of the seventh-day Christian people who are doing so much in this country to disturb the objects which we seek. I have been criticised for calling this people Saturdarians. They say that I have viewed that work a little uncharitably; but we claim that they make a fetich of Saturday." If "Saturdarians" is a proper term to apply to those who observe the seventh day, then "Sundarians" must be a proper term to apply to those who observe the first day of the week. Mr. Crafts would undoubtedly think us uncharitable if we should apply it to him.

Mr. Crafts says that the seventh-day people make a fetich of Saturday. Let us look into this matter. A fetich, according to Webster, is "a material thing, living or dead, which is made the object of brutish and superstitious worship, as among certain African tribes." Now Mr. Crafts charges seventh-day people of making a fetich of Saturday, because they observe it strictly. Suppose we look at the other side. Mr. Crafts and his fellow-workers make a great parade of their conscientious regard for Sunday. Now if the simple fact that seventh-day people observe Saturday strictly is evidence that they make a fetich of it, then it must be that Mr. Crafts makes a fetich of Sunday. Indeed, he is a hundred fold more open to the charge of fetichism than seventh-day people are, for whereas seventh-day people are strict observers of Saturday for themselves only, Mr. Crafts not only observes Sunday strictly, but desires to compel everybody else to do so. This is one of the characteristics of fetichism; for it is well known that nothing will more quickly exasperate the ignorant devotee than to have people lightly regard his fetich. He not only holds it in superstitious reverence, but he thinks that everybody else ought to do the same; and the less worthy the object of his worship is of adoration, the more intense is his desire to have other people give homage to it, and the more intensely is he excited when it is disregarded.

Still further may we turn Mr. Crafts's charge upon himself. A fetich, as before quoted, is the object of superstitious worship. "Superstition," as defined by Webster, is "extreme and unnecessary scruples in the observance of religious rites not commanded." Now there is nowhere in the Bible a command for the observance of Sunday. We defy any individual to produce even a sem-

blance of such a command. Mr. Crafts manifests extreme scruples in the observance of Sunday, and it is certain that he manifests unnecessary scruples, in that he wishes to compel others to do so against their will. Therefore his regard for it is superstition; and since a fetich is the object of superstitious worship, we have proved conclusively that Mr. Crafts makes a fetich of Sunday. The columns of the SENTINEL are open to him to clear himself from this charge if he can.

E. J. W.

### "All Must Rest, or None Can."

THE statement is made in various ways by the advocates of Sunday legislation that the possibility of rest for any is contingent upon compulsory resting on the part of all. If this be true, no one has ever had a day of rest, and no one has such a day at the present time. Those who advocate stricter Sunday legislation urge, as a prominent reason, that hundreds of thousands of people are now engaged in business on Sunday; this being the fact, and the logic of the claim which stands at the head of this article being correct, the most devout, who give Sunday wholly to worship and deeds of love, do not yet have a day of rest, neither can they have until the whole are compelled to rest, for their sakes. Putting the facts alongside this claim is sufficient answer to the claim. They show it to be false. Several other facts show the same thing. Devout Jews in all lands, and through all the centuries, though often persecuted and bitterly opposed, have conscientiously and successfully rested from their labors and business, not only upon the Sabbath, but upon many other religious festivals. If there were no other facts in history bearing on this point, other than those in connection with the Hebrew nation, the foregoing claim would be absolutely condemned. For more than two centuries in the United States, the Seventh-day Baptists, and in later years the Seventh-day Adventists as well, have observed the Sabbath strictly, finding no trouble in securing a day of rest and worship, though in "the insignificant minority"—as the friends of Sunday legislation describe them—and in the midst of the world's busiest day. What is needed to secure a day of rest and worship, or, better still, "keep the Sabbath according to the commandment," is a conscience toward God, and a determination to obey him. All else is valueless, and the strictest legislation does no more than create a legal holiday.

The arguments upon which men attempt to base statements like that which heads this article, are futile, illogical, and deceptive. Facts deny the statement, and the attempted argument based upon the statement is destructive of regard for God and of conscience toward him. Not the outward compulsion of civil law, but the inward choice of the heart, settles the question, and regard for any day as a Sabbath will be destroyed in proportion as men induce themselves to believe that such regard must depend upon similar regard on the part of others, or upon the fact that others do or do not cease from their labors. It would be as logical to ask civil legislation to forbid all profanity, upon the claim that the ability to refrain from taking the name of the Lord in vain on the part of one depended upon compelling all thus to refrain. He who respects God as he ought will not take his name in vain, though he dwell in the midst of blasphemy. He who regards the Sabbath as he ought will observe it as God requires, though he dwell in the midst of those who forget God, and trample upon his law. —*Sabbath Recorder.*

### A Puzzled Reader.

A FEW weeks ago we copied without comment an article from the New York *Tribune*, in review of a speech made by Col. E. F. Shepard, in which he claimed that God's seventh day was man's first day. The writer of that article showed so clearly the absurdity of Mr. Shepard's theology, and held him up to public ridicule so successfully, that we did not deem it necessary to add anything. But it seems that some have made the mistake of thinking that we indorsed Mr. Shepard's muddled theology, as is shown by the following letter received from an honest man in Columbus, Ohio. We quote the letter in full:—

"To-day I received the last number of the SENTINEL, dated April 24. Although I am a disbeliever in any kind of divine revelation, I read the SENTINEL with much interest, as it is a live paper. In the article headed, 'The Seventh and First Days of the Week Are the Same,' I struck a snag. It may be that my skepticism is at fault, and that I do not correctly understand the wording of the Bible. In the article referred to I find the following passage: 'The first Sabbath was God's seventh and man's first day. Thus God's seventh day of rest after the creation was man's first day of existence, so that his first Sabbath of rest was his first day, although it was God's seventh day.'

"This statement is not in harmony with chapters one and two of Genesis. There we find it asserted, twenty-third verse, 'And the evening and the morning were the fifth day.' Twenty-sixth, 'And God said, Let us make man in our image, after our likeness.' Twenty-seventh, 'And God created man in his own image.' Thirty-first, 'And God saw everything that he had made, and behold it was very good, and the evening and the morning were the sixth day.' Gen. 2:2 says, 'And on the seventh day God ended the work which he had made; and he rested on the seventh day from all his work.'

"Now the day on which it is claimed that man was created, was the sixth, corresponding to our Friday; and on the day following, which we call Saturday, God rested from his work and sanctified it. In consideration of these statements, or, rather, according to these assertions, it must be wrong to say, 'Thus, God's seventh day of rest was man's first day of existence,' for on that first Saturday man had already existed one day; that Saturday was the second day of man's existence, according to my reckoning, which may be misguided, as I do not wear colored spectacles. My eyes must be at fault; else I cannot understand that you learned gentlemen did not point out the flaw in the argument of Col. Elliott F. Shepard. If you would deem it advisable to enlighten me on the subject, I would be under many obligations to you."

We do not think that our good friend needs any enlightenment. He seems to be able to read the English language quite intelligently; and we do not know of anybody who could state the facts in regard to the record in the first and second chapters of Genesis any better than he has done. Mr. Shepard's statement that the first and seventh days are the same is a self-evident absurdity. All the enlightenment that our correspondent needs is to understand that the Sunday-law business is contrary to reason and revelation, and that he must not be surprised at any fraud or absurdity that he may find in connection with arguments for it. Mr. Shepard has been chosen as the head of this great (ir)religious movement; and by virtue of his position as pastor of pastors, he finds himself obliged to give instruction to the clergymen of the United States; and, like anybody else who presumes to talk about that of which he knows nothing, he naturally makes many foolish statements. Still we would not be unnecessarily harsh on Mr. Shepard, for, although he is not a theologian, he makes full as good an argument for Sunday and Sunday laws as any doctor of divinity ever did; which only goes to show that what is needed for the success of the Sunday cause is, not knowledge, but power.

### Sunday Laws Antichristian.

THE *Pearl of Days* (New York *Mail and Express*) of February 8 contained an article entitled, "The Sabbath and the Individual," by Rev. George S. Mott, D. D., the vice-president of the American Sabbath Union for New Jersey, from which we quote the following reasons why Sunday laws and their penalties must be made universal:—

"The person who keeps the law must not be put out and disadvantaged thereby, and this would be the case were there no penalties for breaking Sabbath laws. The merchant who closes his store might find that his neighbor who keeps open on Sunday was drawing away a trade which belongs to him. Now we must not permit the Sunday-keeping merchant to be the loser because he regards the law, and so must it be with all kinds of labor. Let public sentiment in favor of Sunday law die away, and try to popularize in this country the Sunday of France, and the American will not be protected in his day of rest. Thus he would be compelled to work on that day or lose his situation. No public conscience or statutes will be on his side."

This is one of the most common arguments for a Sunday law, and is urged by doctors of divinity who claim to be working in the interests of the gospel and pure morality; but to our mind it is one of the strongest evidences of the antichristian character of all Sunday legislation. A Christian is a follower of Christ, that is, a follower of his example and teaching. Now let us quote a few words from his lips, that we may have his statements concerning what must be done by those who follow him:—

Matt. 5:10-12: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you."

Luke 6:22, 26: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man's sake." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Matt. 7:13, 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Matt. 16:24, 25: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Luke 14:27: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

John 15:18-20: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

John 16:33: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The American Sabbath Union proposes to change this order of things that Christ prophesied should exist. He said that as it was before his first advent, so it should be till the end of time: the righteous should be evil spoken of by the world, and would have greater difficulty in making a living. He expressly told his followers that they would be cast out even as he had been; that they could not plan for ease in this life, and at the same time secure the life to come. He taught them that, when there was a question of right and wrong, they should not parley, nor take anxious thought as to what they should eat or drink or wherewithal they should be clothed, if they should pursue a right course, but that they should first seek the kingdom of God and his righteousness, and trust him for their necessary support. He expressly stated that if a man did not take up his cross and deny himself, he could not be his disciple.

Now, suppose the American Sabbath Union succeeds in getting laws upholding the Christian religion, and making it easy for a man to profess Christianity, making it impossible for him to suffer any loss thereby, what would be the result? It would simply show that the Christianity that was thus professed was not Christianity at all, but a false profession thereof. By their claiming that they are going to have the religion of Christ respected, and to secure those who profess it from being put to disadvantage, they are doing their best to prove that Christ was a false prophet. But this cannot be done. Christ spoke truth. He did not say that the majority of men would reject truth because he wanted them to do so, but because he knew just what they would do. National Reformers may say as much as they please that, although their laws will make it easy for men to profess Christianity and to comply with the outward forms of it, they will not hinder them from being real Christians at heart, and true followers of Christ; but before they can make their claim good, they will have to prove that the Bible is untrue.

Jesus said: "Broad is the way that leadeth to destruction, and many there be which go in thereat;" and that the way to life is narrow, and that few will find it. But the American Sabbath Union proposes to make the way to life so broad that nobody can help finding it; and then if anybody has a desire to follow the Saviour, and to walk in the narrow path, it will pursue him with a goad and compel him to walk in the broad way. But "the Scripture cannot be broken." The broad way will be till the end of time the way to destruction. And so, when the National Reformers shall have succeeded in getting their system of Christianity so protected by civil law that nobody can suffer any inconvenience in obeying its demands, they will simply have succeeded in changing the truth of God into a lie, and in leading people to destruction while making them believe that they are leading them to everlasting life.

Christ never authorized anybody to offer ease and comfort as an inducement for people to follow him. He had no ease while on earth, and he said that it is enough that the servant be as his Lord. When he sent Ananias to baptize Saul of Tarsus, he said, "I will show him how great things he must suffer for my sake." The American Sabbath Union says: "We must show men how little they will have to suffer, and how prosperous they may be in business, for the Lord's sake." Is it not antichrist?

When a man came to Christ, saying, "Master, I will follow thee whithersoever thou goest," he replied: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He was "a man of sorrows, and acquainted with grief," and he says, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" But the American Sabbath Union proposes to make Christianity very popular; therefore it proposes to lead men away from Christ and pure Christianity.

The apostle Paul says, "If we suffer, we shall also reign with him;" but the American Sabbath Union proposes to make it impossible for anybody to reign with Christ, by making it impossible for anybody to suffer with him. Again he says of the children of God that they are "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together." But the American Sabbath Union says that it must not be possible for anybody to be made to suffer for Christ. Therefore we say that the American Sabbath Union is an antichristian institution, devoted to the suppression of pure Christianity, and the propagation of hypocrisy and dead formalism; and to just that extent, also, is it an enemy of mankind. Let every lover of pure Christianity and of his fellow-men work heart and soul against its iniquitous work.

E. J. W.

#### How Mrs. Bateham Shows Up the Adventists.

In the *Christian Statesman* of April 11, Mrs. J. C. Bateham writes an article headed, "The Seventh-day Adventists and the Sabbath." We propose to examine it in connection with another article written by her, on the same page, entitled, "Sabbath Rest and How to Maintain It." In the first-mentioned article she says:—

"The Seventh-day Adventists are circulating in many of the States petitions to Congress against any legislation in favor of a day of rest. They say the ultimate intent of Blair's Sunday-Rest bill is to compel people to attend church; that it is to help the Catholics; that a union of Church and State will be the result, and various other things, all of which are of course false."

Yes, some of the Adventists are circulating that protest, and scores of other people, of all classes, are doing the same thing. Whether it is the intent of the Sunday-law advocates to get people to church, we shall see further on. Although many of the Catholics do not favor the Sunday-Rest bill, yet it is in the direct line of the fundamental principles of their church. That was the first church that ever asked a civil government to enforce an article of church discipline by the passage of a Sunday-Rest law. That law was the first step in a union of Church and State, which logically culminated in the tribunals of the Inquisition. That law was passed on the principle that the State has a right to define and protect religion, and that protection means compulsion.

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above the other, or esteem all days alike holy." "Let the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World." "All religious despotism commences by combination and influence, and when that influence be-

gins to operate upon the political institutions of a country the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence." "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."—U. S. Senate Report, 1829.

Mrs. Bateham says, "all" of these statements of the Adventists "are of course false." What an easy matter it is for her to do away with the arguments of an opponent. "Of course." That is all she needs to say, and the thing is settled. "Of course." Isn't that conclusive reasoning? What more could be asked for? Is she not a prominent official of the Woman's Christian Temperance Union? and are not their decisions authoritative when they speak *ex cathedra*? She has traveled enough, and surely she ought to know whether a thing is so or not. But if she feels so assured that everybody will take it as a matter "of course" that "all" the statements made by the Adventists on this subject are "false," why does she waste her precious time and the valuable space of the *Statesman* by noticing them at all? We apprehend she has met arguments backed up by evidence which she cannot refute, and that is why she asks the people to accept her statements as a matter "of course," without any effort at reasoning or production of proof. She says further:—

"The bill is designed to save our State Sabbath laws from destruction as the result of the National Government having allowed postal and other work and interstate commerce on Sunday, and to secure a weekly day of rest to the laborers who are among the largest class of petitioners."

Doctor Crafts also says in the same paper, that "the national law is needed to make the State laws complete and effective."

This shows that when the national law is secured we shall stand in an entirely different relation to the State laws than we do at the present time. Many of the State laws are now practically useless, for reasons given above, hence they ask for a national law to make the State laws "effective." Now listen to this:—

"If made into a law it will no more compel church-going than do our own State laws, and will have no more tendency to bring about a union of Church and State than these State laws under which we have lived since States were formed."

That is to say, that when the State laws become "complete and effective" they will produce no different results than are seen at the present time, while they are incomplete and ineffective. In other words, because the horrors which attend a union of Church and State are not experienced while the union is ineffective, therefore there is nothing to be feared when it becomes effective. Still air never blows anybody away, therefore how can a cyclone be dangerous?

Mrs. Bateham says further, in her last-mentioned article:—

"Senator Blair's Sunday-Rest bill, prepared at the request of the Woman's Christian Temperance Union, and in response to the first two millions of petitions, is in the main entirely satisfactory to us."

She must, then, regard it as a law that will do some good, else it would not be "entirely satisfactory" to her. Now, how must Sunday be kept in order to be beneficial according to the experienced judgment of Mrs. Bateham? She says:—

"I have spent many months in the countries of Europe and in the West Indies, and have traveled over a large portion of this country and of England, and have everywhere made a careful study of the Sabbath as affecting the people in their home life and national life, their mind and their bodies, their morals and their religion, and I everywhere find that the more carefully the day is kept as a day for rest and

worship, by families and nations, the more they are prospered."

Notice, it must be "kept as a day for rest and worship," and by the Nation as well as by the family. Doctor Crafts and Joseph Cook agree with this sentiment precisely, and so do all the other leaders of the Sunday-law movement. Well, how must people use Sunday in order that it may be "kept as a day for rest and worship"? Mrs. Bateham answers:—

"We want it for the purposes for which God designed it when he bade us keep it holy, not for frivolity and amusement, not for sleep and idleness, not for the Sunday newspaper with its demoralizing literature, but for reading which is elevating and improving, including the word of God, and for attendance upon church services; a practice which I believe does more than almost anything else to insure prosperity in this world and happiness in the next."

Dr. R. O. Post, at the Illinois State Sunday-law Convention for 1888, said:—

"There is no kind of recreation that is proper or profitable on Sunday, outside of the home or the sanctuary."

Now let us put this argument together:—

1. The only kind of Sabbath observance that amounts to anything, or is at all satisfactory, is that which regards it "as a day for rest and worship." "The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship," says Joseph Cook.

2. Senator Blair's Sunday-Rest bill "is in the main entirely satisfactory" to Mrs. Bateham and her co-laborers.

3. Therefore the spirit and intent of that bill must be to secure worship as well as rest, because that is the only kind of observance that is "entirely satisfactory." And Mrs. Bateham tells us that this includes "reading which is elevating and improving, including the word of God," and "attendance upon church services."

If they will work to secure an amendment of the Constitution, the purpose of which is to maintain religious instruction in the public schools, and then compel all the children in the land to attend these schools to receive this instruction, why should they not compel them to attend church on Sunday and receive a little more of that same kind of instruction? Most assuredly they will. And if they will compel the children, why not the parents? Don't the parents need moral and religious instruction as much as the children? If it is the duty of the State to take in hand the moral and religious training of her children, as a matter of civil policy, to insure her own preservation and prosperity in this world, is it not as clearly her duty to see that the parents are cared for in this same respect? This is the way they will reason.

Senator Blair's Sunday bill is to "be construed, so far as possible," in such a way as "to secure to the whole people . . . their mental and moral culture" on Sunday, and no one need tell us that they will not so construe it. But how are they going to attend to the moral culture of the people on Sunday unless the people go to the places provided for moral culture? To say that the spirit of the Blair Sunday bill enforces church attendance would be but a slight trespass upon language compared with the claim that the fourth commandment enjoins Sunday-keeping.

The more they deny that the prime object of all Sunday laws is to help the church, and to get people to church, the more do they expose the hypocrisy of their scheme. They claim that the State has a right to enforce any measure which

will insure prosperity in this world, and Mrs. Bateham says, "Attendance upon church services [is] a practice which I believe does more than almost anything else to insure prosperity in this world." What, then, is to hinder them from compelling people to go to church as soon as they get the power in their hands? Just nothing at all. If they believe it is right to attend church, they will have no trouble to persuade themselves that everybody ought to be compelled by law to do it. Here is their principle:—

"To compel men to do wrong, of course is wrong; but to compel them to do right, is right."—*Pope Pelagius, A. D. 556.*

The Blair Sunday-Rest bill and religious amendment contain every feature necessary to the establishment of a religious despotism in these United States. That the leaders in this movement are determined to succeed, and to make these laws "effective" does not admit of a doubt. If the laws in some of the States are to be made any more "effective" than they have already been, may Heaven protect from the fiendish persecutions of their bigoted inquisitors the poor Christian souls who, with Elijah and Daniel, Christ and his apostles, the prophets of the old dispensation, and the martyrs of the new, dare to serve God according to the dictates of their own consciences, and refuse to bear allegiance in the realm of morals and religion to any king but God.

A. DELOS WESTCOTT.

### Some Inconsistencies of National Reform.

If the future work of National Reformers follows in the line indicated by their present utterances, it will present to the world one of the sublimest spectacles of inconsistency witnessed by modern times. One of the secretaries of the National Reform Association, Rev. M. A. Gault, in a decree against those who dissent from his theories, says:—

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

This is a "remedy" which possibly, like many other so-called remedies, would only aggravate the disease. Does Mr. Gault mean to assert that should the Government grant the National Reformers license to dose out their "remedy," all will thereby be made righteous, and thus the millennium begin? This must be his thought, for the Bible says, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Now one of those commandments says, "Thou shalt not take the name of the Lord thy God in vain." Jesus says, "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. Then if a man blasphemes, it is because he has it in his heart. So then if this proposed "remedy" effects a cure for the man, it must change his heart.

Again, we are warned against the Joss-house and its idol worship. "The Government must establish a standard of religion or admit anything that is called religion," and then "lay its hand on any religion that does not conform to it." The first commandment says, "Thou shalt have no other gods before me." Paul says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. Now, we are exceedingly

anxious to know how these doctors are going to apply their "remedy" to that particular form of idolatry which Paul warns against? A man does not "conform" to God's law when he covets; he is an idolater, and violates not only the tenth precept but also the first.

Do these men mean what they say? If they do, then they design to invent some means by which to control men's thoughts. If the patent has not run out perhaps Rome will loan them her inquisitorial machine, and although a little rusty from recent disuse, it would be an excellent appliance in the administration of their "remedy." To be consistent, National Reformers should adopt this Papal plan as the most efficient process for the prohibition of free thought that has ever yet been devised.

Let us glance further to see the consistency of enforcing upon the citizens of the United States obedience to God's law. Paul says, "The carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7. Are not the great mass of citizens of the United States carnally minded?—Yes; and this is stating the case very mildly. Very well; then they can't "conform" to the law of God till they are converted and possess the Spirit of God. So these doctors, in their arrogant assumptions, have set themselves about the huge task of accomplishing an impossibility. O consistency! thou art a precious jewel, but as yet undiscovered in the realm of National Reform.

The gospel of Jesus Christ is the power of God unto salvation to everyone that believeth. Rom. 1:16. The good result of obedience to God's law can be secured only by faith, not by force. If the righteousness of the people is what the National Reformers indeed seek, why do they not apply the *Lord's* remedy, and not their own? The fact that they utterly repudiated Hon. Mr. McDougal's speech recommending to them the gospel for "malefic influences" is evidence that that is not what they seek; they want power, civil power, to enforce their "remedy." "State and religion" is what they want, says Jonathan Edwards, and he continues, we "are going to have it." It must come, says M. A. Gault, though the terrors of the "sword and the bullet" become agents in its accomplishment. Is it possible that the sentiments of this Jesuitical order are about to be crystallized into American fundamental law? Where are the champions of American rights? Let them herald the note of warning with trumpet tones, and let all true citizens realize that "eternal vigilance is the price of liberty."

E. E. MARVIN.

### Invites Malice and Tyranny.

I REGARD the Blair Sunday bill as a distinct attempt to enforce by legislation the observance of Sunday, not merely as a day of rest, but as a day of religious worship. This fact, which is veiled in the opening clause of the bill, becomes apparent in the closing section. It is a piece of religious legislation, and being such is unconstitutional. Even were it designed to secure only the civil observance of the day, it is inexcusably faulty, since it in no adequate way defines what specific acts or classes of acts are violations of the law, but leaves it to the complaining witness to declare whether or not he has been "disturbed." This invites malice and tyranny.

The wording of the bill is so vague as to permit it to be construed most arbitrarily and tyrannously. It is manifestly oppressive upon two

classes of our people, the Jews and the Seventh-day Adventists, whose religious convictions already compel them to observe the seventh day, and who would, by this bill, be obliged to keep two days in the week.

The bill will be supported by many well-meaning people who fail to perceive that it is subversive of political and religious liberty, and that it is the opening wedge for countless measures which will tend to recall us from American nineteenth-century freedom, to the intolerance and oppression that more than two centuries ago drove the protesting minority of the Old World to seek an asylum of liberty on the shores of New England.

The proposed amendment to the Constitution is an amusing composition, which, in section 1, provides against the establishing of religion in any State, and in section 2 provides for the establishment in each State of free public schools, in which shall be taught "*the principles of the Christian religion*"! Instead of an established Christian church, we are to have an established Christian school. And who shall decide on what are "the principles of the Christian religion," when doctors of divinity disagree?—*Rev. C. J. Bartlett, in Reason.*

### Is It Republican?

PRESUMABLY, most of the readers of the AMERICAN SENTINEL are accustomed to hearing the term "republican America" applied to our own beloved land. By this term we understand that the United States possesses a form of government which is distinctively republican. But a republic must be something in which each individual can take a common interest, therefore, a true republican government must be purely secular. It would be possible to conceive of a religious republic only upon the supposition that all men hold to the same points of religious faith and practice. But this is purely a supposition, and never has been and never can be true of our own or of any other earthly government. Consequently, we repeat that the highest conception of a true republic must be a government which is secular and only secular in its administration.

We are led to make these remarks on account of the growing tendency upon the part of many journals, especially some of a religious character, to regard the President as a sort of patriarch, or general high priest for the Nation. If these journals were of Roman Catholic persuasion, such sentiments would not appear strange, although in that case their allegiance would attach itself to the old gentleman who has his headquarters in the Vatican. But for American citizens to pick up any of the religious acts of the chief magistrate of the Nation, and assume that there is in, and by virtue of, these acts, a religious precedent established which it is necessary for us as good citizens to follow, is simply absurd. It is worse than absurd, it is wicked; because it is stepping from the light and progression of true political liberty backward into the mental darkness and moral degradation of Papal slavery. Because Washington, immediately after his inauguration, attended divine service, does that imply that all the citizens of the Government which he had just sworn to uphold, were to accept his example as conveying any official recognition of Christianity, or of any other religion, for that matter? Certainly not. Listen to his own statement, and see how widely he severed religion from the State. In his reply to certain Baptists who were fearful their

religious rights would be encroached upon, he said:—

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

And yet, judging from the intense anxiety which seems to have been manifested by some overzealous religionists in desiring that President Harrison should attend church on the centennial of Washington's inauguration, it would seem that there must be some idea in their minds that by this act the President would bind a certain amount of religious obligation upon the people whom he represents. This idea is nonsensical in conception, and would be terribly unjust in its application. As well might it be argued that in case the President saw fit to be immersed in order to carry out certain individual religious convictions, it would be the bounden duty of every good citizen to go and be immersed likewise. A man is permitted to hold any religious view he chooses, and still be President of the United States, but he is not permitted, nor is it understood that by virtue of his official position he has any right, to dictate that others shall subscribe to his peculiar religious or irreligious ideas.

And this brings us to the consideration of the proclamation recently issued by President Harrison himself concerning the observance of April 30, the centennial anniversary of Washington's inauguration. In the proclamation the statement is made that the "representatives of religious creeds, both Christian and Hebrew, have memorialized the Government to designate an hour for prayer and thanksgiving on that day." And "in response to this pious and reasonable request" Benjamin Harrison, in his official capacity as President of the United States, does "recommend" that at a certain hour "*the people of the entire country* repair to their respective places of divine worship, to implore the favor of God," etc. Some may think that this entire proceeding was eminently proper, and wonder why any objection should be raised, but there are certainly some who can see in such things as this the violation of the first principles of individual rights.

Supposing that the "representatives of religious creeds" did desire to spend an hour in prayer and thanksgiving on a certain day, did that make it necessary for a proclamation to that effect to be issued by the President? Even admitting that these individuals were "representatives" of the entire religious element of the country, and that that religious element constituted the majority of the population, that does not help the matter any unless we are prepared to concede that "might makes right," and to deny entirely the individual rights of conscience when opposed to the conscience of the majority. The request for such a proclamation as this (although perhaps signed by many right-minded people) was virtually an attempt to coerce the worship of others besides themselves. If not, why did not these "representatives," if they were representatives indeed, make the necessary announcements to their respective believers? This would certainly have been sufficient for the ones directly interested. The fact that they did not do so, but called upon the President instead, seems conclusive evidence of their desire to have others brought to acquiesce in their views by executive power.

But it may be said that the proclamation contained no reference to executive power; that it did not command, but simply "recommended." Exactly; no command was made, because no legal

right existed by which such a command could be given. So of the despotism of the church in the early centuries. It is a noticeable fact that at first the requirements of the church were merely requests, and then when the church began to have influence in the affairs of State the civil power was led to "recommend" that these desires be complied with, and these recommendations soon grew to be absolute commands, to disregard which was considered not only heresy against the church but treason against the Government as well. And it was by just such steps as this that the imperial or governing power became an imperious power and a tyrannical despotism, under the complete control of a combination of intolerant so-called "representatives of religious creeds." Let the people of the United States take warning lest the use of executive power to "recommend" religious ceremonies becomes an abuse of that power to "command" individual conscience, a domain so sacred that even the power of civil authority should hesitate to invade it.

We have not written the above because we are opposed to Christianity, or to the service of God. Far from it; we believe in Christianity with our whole heart, and endeavor to practice its precepts, and it is because of the high standard set by our divine Lord that we do oppose all such abuse of the secular power. Christ said, "My kingdom is not of this world." "Whatsoever ye would that men should do to you, do ye even so to them." These are our principles. Thanksgiving proclamations and all such proclamations as the one referred to, in fact, any proclamation coming from official source, requiring or recommending the worship of God, is a virtual attempt of Cæsar to exact the tribute which God alone has the right to require, and therefore we are opposed to it.

J. W. SCOLES.

### "The Principles of the Christian Religion."

WHAT are they? The amendment to the Constitution proposed by Senator Blair calls for the teaching of the principles of the Christian religion in the public schools. It also provides that no public money shall be appropriated to any school in which "the doctrines, tenets, belief, ceremonies, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character," are taught.

Are not the principles of the Christian religion to be found, then, in all the controverted doctrines of the popular churches of the land? The reply is, "They are to be found only in the doctrines in which they are all agreed." But on what are they all agreed? What principle or doctrine of Christianity is not denied by some of them? Is it all simmered down to the keeping of Sunday, "the wild, solar holiday of all pagan times"? If so, the Sunday-Rest bill is all that is needed as a guide.

R. F. COTTRELL.

THE Denton (Texas) *Chronicle* of April 20 contains a screed on Sunday legislation, by a lady who signs herself Jenny Bland Beauchamp, in which she shows her ignorance of the question by the statement that "two hundred and forty thousand Knights of Labor and Associated Engineers signed the petition" for the passage of a Sunday law. That is a bigger claim than even Mr. Crafts ever made. If any more than two Knights of Labor ever signed the petition it has had a decided boom of late.

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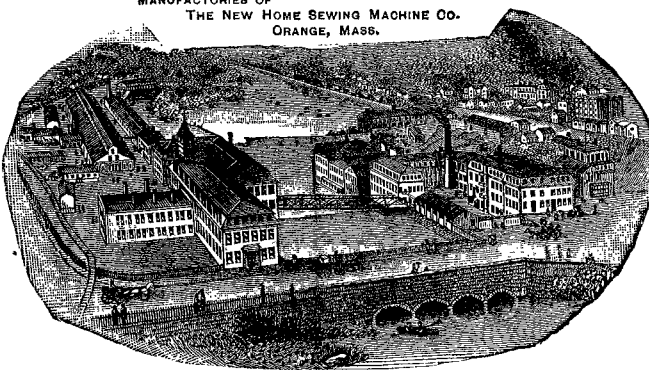
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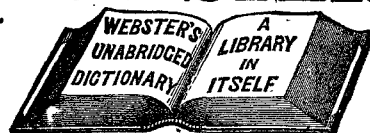
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# The American Sentinel.

OAKLAND, CALIFORNIA, MAY 29, 1889.

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

THE *Alta California* says that the local courts of Pittsburg, Penn., have ruled that it is disorderly conduct to distribute heterodox tracts on the streets. We should like to know what judge decides what tracts are orthodox and what are heterodox. If the Pope ever comes to America we know where he will find a congenial home. He could no doubt find employment for his leisure hours in assisting the local courts of Pittsburg.

THE ubiquitous field secretary of the American Sunday Union—Mr. Crafts—is nothing if not refined in his language. In a recent speech in New York he said that his Sunday-law movement is opposed only by “a little insignificant set of hair-brained, woolly-headed fanatics, of about one hundred men.” Well, well! If that is all the opposition Mr. Crafts finds, we should think he would stay at home and take his ease, and let his religio-political machine run itself. He must be traveling about the country because he likes change of scenery.

WE have already announced the debate between Mr. Crafts and A. T. Jones, to be held June 12, 13, 14. This discussion will without doubt be one of great interest, and will be worth hearing. Many people will doubtless travel quite a distance to be present; but still only a few of those who are interested in the matter can hear the discussion. But we are resolved that they shall lose nothing of it except the tones and gestures of the speakers, and have made arrangements to have all the speeches reported stenographically, so that the next SENTINEL that appears after the debate will have the first installment of it. If possible, we shall publish the whole of one evening's session in one paper, so that no injustice may be done to either party. The numbers of the SENTINEL that contain the matter will be of special interest to everybody, friends of Sunday legislation as well as opposers—inasmuch as both sides will be presented impartially. We cannot at present tell just what numbers will contain the discussion, but those who wish extra copies to distribute can send in their orders just the same. State that you want the numbers containing the discussion.

THE *Christian Union* is often considerably confused in its theology and its views of National polity, but when it does get on the right track for a while its utterances are as good as those of any other paper that speaks truth. In its issue of May 2 it has “A Centennial Homily,” in which it gives expression to some weak thoughts and some good ones, and among the latter are the following:—

“The church is a corporation of men and women organized for certain purposes, which, whether wholly good (as the church people claim) or wholly bad (as the infidel pamphleteer claims), or partially good and partially bad, are certainly, on the one hand, innocent, and therefore entitled to the protec-

tion of the State, and, on the other, non-political and therefore not entitled to any partnership with it. We would have the State appropriate no moneys to institutions under church control; we would have it enter into no entangling alliances with church or clergy in the work of education; we would have it recognize no religious tests; we should be glad to have it abolish all oaths, and punish false affirmation with the penalties now visited on perjury; we would have it enforce no religious observances, except as such enforcement is necessary to protect the religious rights of the individual—no Sunday laws, for example, except to protect the individual's right to his Sabbathical rest.”

THE National Reform Association does not receive much aid and comfort from the St. Louis *Christian Advocate*, although it believes in National Reform principles. In a recent issue it spoke as follows of the Pittsburg Convention, which was then in session:—

“We have closely watched conventions, conferences, and general meetings of this kind, and are free to say that they have not, as a general thing, been promotive of much good to the great body of the people. In many cases it was evident that the zeal of the leaders was far in advance of their discretion, and intelligent, sober-minded men were rather turned against than for that which they advocated. We must, however, be careful what we say about such proceedings, or, rather, about the spirit which prompts them, as the principal actors are usually of the class that not only think themselves right, but are exceedingly sensitive and impatient of anything and everything like contradiction or opposition.”

This is a very just estimate of the men who run the National Reform machine. The AMERICAN SENTINEL is fully conscious of the fact that they are exceedingly “impatient of anything and everything like contradiction or opposition,” yet it calls on all its readers to bear witness that it has endeavored faithfully to do its duty. We would that we had less reason for opposing them.

## National Reform Ideas of Religion.

THE *Moral and Scientific Companion*, published at Florence, Arizona, prints the following items of “Religious Ideas of the Nineteenth Century.” They are well stated, but they are not peculiar to the nineteenth century, but date from the days of Constantine. We wish to caution our readers, however, against imagining that the AMERICAN SENTINEL subscribes to any of these ideas. We repudiate them entirely. They are championed in this country only by the National Reform Association and the American Sabbath Union:—

“A man may keep the Sabbath by merely being idle!

“A man (irrespective of his belief) can keep the day holy if forced by law to remain idle!

“A man, even though an infidel, keeps the Sabbath holy when forced to rest, not on the seventh day, but on Sunday, the day after the Sabbath of the Bible!

“The United States,—infidels, heathens, and all,—will be a ‘Christian Nation’ when compelled to remain idle on the first day of the week [now called ‘the American Sabbath’], even though they break the whole ten commandments during the week!

“A religious party may count one man's signature as 7,000,000 when it comes to petitioning for a law enforcing their pet beliefs!

“The minority are atheists and should not be tolerated—the majority are infallible, provided they preach National Reformism or Sunday compulsory observance!

“The Lord [according to their premises] is not powerful enough to struggle against the ‘wicked minority’ without the assistance of national religious laws! That is, they propose to do what the Almighty can't!

“A national Sunday law is not a religious one; to the saloon keeper and workingmen it is merely a ‘sanitary measure,’ to keep them from overwork; to

the prohibitionist it is solely a ‘temperance measure;’ to the religious people it is entirely a ‘Christian measure.’

“Laws enforcing the beliefs of the ‘Christian church’ (heathens, Mormons, Quakers, unbelievers, Jews, Seventh-day Baptists, Sabbatarians, etc., excluded) will not be a union of Church and State, nor will they be religious laws, but merely ‘civil protections’!

“Wide is the gate, and broad is the way, that leadeth to [salvation], and many there be which go in thereat.”

## A Pope Wanted.

SOME papers are very indignant over the fact that Mr. Bennet has invaded London with his *Herald*, and is actually selling it on Sunday, thus destroying the rest of the people, because the paper is sold by the thousands. We have yet to learn that any efforts have been made to compel people to buy the paper, or that anybody has bought a copy who did not want one, therefore we cannot tell just where the invasion of Sunday rest has come in. But the following from the London *Christian* shows what idea some who would fain be called Christians have of the way to propagate Christianity:—

“In the days of Nehemiah men of Tyre brought fish and all manner of ware, and sold on the Sabbath to men of Judah and in Jerusalem; but that wise governor put a summary stop to their operations, and set his servants at the gates, that there should no burden be brought in on the Sabbath-day. We need a Nehemiah in like manner to prevent this man of America bringing such a Sabbath-day burden into our country.”

What they want is a Pope.

## The Cause of Persecution.

OUR Government, having existed over one hundred years under a Constitution tolerating all religions alike, has been more prosperous than any country on earth under any other form of government. Therefore we would let well enough alone, knowing that intolerant religious legislation of any kind, in favor of any religion, has always been attended with disastrous consequences. The student of history searches in vain for an exception. It is a principle of logic that when one event follows another for a great number of times without an exception, one is the cause; the other, the result. Therefore religious intolerance is the cause of persecuting barbarity, whether the religion be heathen, Hebrew, Mahomedan, or Christian. Similar barbarities were practiced by Nero, Mohammed, the Pope, the Presbyterian, the English Church, the Orthodox, and the Puritans; burning, torture, banishment, are used alike by all. In all countries, at all times, in all religions, from the Druids to the National Reformers, intolerance, with its attendant barbarity, has been instigated by the priesthood.—“*Marcus*,” in *Alexandria (Minn.) Post*.

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VOLUME 4.

OAKLAND, CALIFORNIA, JUNE 5, 1889.

NUMBER 19.

## The American Sentinel.

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

MANY who avow opposition to the Church and State scheme of the National Reformers feel so confident that the measure can never be carried in this country, that they look upon all effort to counteract the movement as superfluous. Herein, to a great extent, lies the strength of the Amendment party; and when the wicked work shall have been carried to a successful end, the people will have an opportunity to look back upon their lost liberties as largely the result of apathy and indifference.

SUNDAY traffic on the New York Central Railroad has been reduced about fifty per cent., and the *Christian Union* says that "the thanks of the religious community are especially due to Mr. Cornelius Vanderbilt, whose persistent urgency in this matter has at length borne fruit."

We fail, however, to see that Mr. Vanderbilt is entitled to the thanks of anybody, for in view of the fact that the change makes a material reduction in the monthly pay-roll, without reducing the business of the road, it seems plain that he was not influenced altogether, if at all, by either religion or philanthropy. We suppose, however, that he is now eligible to become one of the vice-presidents of the National Reform Association.

THE *Christian Union* of May 9 indulges in the somewhat favorite pastime of giving good advice to the Prohibitionists, especially in Massachusetts. It says:—

"One cause of the reaction in Massachusetts has been the endeavor by some very unwise Prohibitionists to coerce temperance men into voting against their convictions, by charging them with being the allies of the liquor sellers if they vote according to their convictions. The American people are not easily bull-dozed, and of all the American people the people of Massachusetts are the least subject to bull-dozing."

We do not know how true all this is; but we do know that the tactics which the *Christian Union* charges upon the Massachusetts Prohibitionists are just the tactics which are everywhere adopted to frighten timid people into the support of Sunday laws and other measures of religious legislation. Indeed, it seems to be "just the thing to do" for these zealous "reformers" to charge that all who oppose them are in league with infidels and liquor dealers.

### "The Secular Theory of Education."

THURSDAY morning, April 25, Rev. David McAllister, of Pittsburg, delivered an address upon the above subject before the National Reform Convention assembled at that place. In beginning he referred to a paper that had just been read on "The Romish Assault on the Common Schools," stating that his address came in very appropriately after that topic, for the reason, as he said, that "when this assault is understood by multitudes of our citizens, they can see no way of meeting it except by the secular theory of education." He then proceeded as follows:—

"What commands my respect for the Catholics is this, that they maintain that education cannot be complete when that education ignores religion. They are on the right ground there. Man is a religious as well as an intellectual being, and no scheme of education, whether by the family, or the church, or the State, is worthy the name that ignores the higher part of man's nature. The only mistake with Romanists is this, that the religion which they insist upon is the religion of Romanists. No other religion will they have. They won't accept the principles that are common to Romanism with Protestantism, for there are such principles. They won't allow these to be taught, for they maintain that any system of religion that leaves out what they regard as essential is utterly defective, and heresy is to be condemned, and heretics who embrace it are to be persecuted."

There are several points about this paragraph which we wish to notice. We are willing to admit that a man is not perfectly developed whose education does not embrace the moral and the physical as well as the purely intellectual. But that does not prove that it is the duty of the State to educate him in all of these principles. Indeed, it is an open question with leading educators how far the State should go in education on even a secular basis. There are not a few who maintain that the State should teach nothing except the common English branches, leaving all scientific and classical studies to be provided for by the individual himself, or by his guardians. Certainly then the statement that man is a religious as well as an intellectual being,—that no scheme of education is complete that ignores the higher branch of man's nature,—proves nothing whatever as to how or by whom this higher part should be educated. We hold that it is not the province of the State to furnish religious education of any kind whatever; that for the State to get into the business of teaching religion is directly opposed to our Government, in that it involves class legislation. There are so many conflicting views concerning religion, and the public schools cannot by any possibility teach them all, so that if the State should go into the business of religious education it would be obliged to discriminate between a large class of citizens as worthy as those who are favored.

Again, note Mr. McAllister's statement that the only mistake with the Romanist idea of edu-

cation is that the religion upon which they insist is the religion of Romanists. In this they are perfectly consistent, and nobody can justly find any fault with them for it. Protestants who are worthy of the name must take a similar position, and insist that whatever religion is taught their children, whether by the State or otherwise, shall be none but the Protestant religion. But by this token we know that National Reformers are not Protestants, because they are willing to join with Romanists. It is true that Mr. McAllister wishes to compromise, having the State teach such branches as are common to both Protestants and Romanists; but he might as well go right over to the Catholic Church at once; for when he begs the State to teach the principles of the Christian religion, and says that the principles which he desires to have taught are only those which are common to both Protestants and Romanists, he shows that in his mind there are no distinctive features of Protestantism, as compared with Romanism, that are worthy of being held.

Now let us see where this will lead to. The Romanist will not consent to any such fusion. He thinks that the principles of his religion which differ from Protestantism are vital, and he will not consent that they shall be ignored. In this he is consistent. The only reason why he remains a Romanist is because he regards his religion as superior to Protestantism. But Mr. McAllister, speaking for the National Reform Association, is not so strenuous in regard to his religion. He is willing to drop every feature that is different from Catholicism. The one point upon which Romanists and National Reformers are agreed is that the State shall support religious teaching. Now since the Romanists are decided in their convictions, and refuse to compromise their religion, while the National Reformers are willing to compromise, it is very evident that the stronger and more decided party will carry the day. That is, when National Reformers see that they cannot have religion taught by the State without joining with Catholics, and that the Catholics will not yield, they will compromise, not simply on those principles that are common to Protestantism and Romanism, but on Romanism pure and simple. That this will be the result is further evident from a statement made in the *Christian Statesman* of August 31, 1881, by the Rev. Sylvester F. Scovel, who, speaking of the desire of the National Reformers to secure the co-operation of Roman Catholics, said:—

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches as such; but the time is come to make repeated advances, and gradually to accept co-operation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

Now no matter how ardently the Roman Catholics might desire religious education by the State, they would be very foolish to yield a single principle in their religion in order to gain it, when they can see clearly by such statements as this, that by remaining firm they can bring professed Protestants to their position. When the National Reformers say that they are willing to make repeated advances, and to endure repeated rebuffs, and will gladly accept co-operation in any form in which the Roman Church exhibits it, all the Roman Church has to do is to wait. She is well assured that the National Reformers will keep up their wooing, and she is sure of gaining all that she may exact from so ardent a suitor. National Reformers may deny that their scheme, if successful, will make Romanism the ruling power in this country; but their denials amount to nothing in the face of such statements as those of Mr. Scovel and Dr. McAllister.

In saying this we would not have anyone think that we objected to the National Reform scheme just because it will result in Roman supremacy. We would just as soon see the State enforce the Catholic religion as the Protestant religion. Not but what we have decided convictions in matters of religion, but we have no choice as to what religion the State shall enforce, if it is to enforce any. The Protestant religion united with the State would be no better than Mohammedism. It is the union of Church and State that we protest against. It was by such protesting that Protestantism originated. He who does not protest against such a union is not a Protestant; and when so-called Protestantism is enforced by the State, it ceases to be Protestantism. The reason why we make so much of the statements of National Reformers, both direct and indirect, that they are willing to join hands with Romanists, and of the fact that Romanism will thereby be supreme in the State, is that we thus show clearly that their scheme does embrace the union of Church and State; because Romanism is avowedly in favor of a Church and State union, with the Church as senior partner.

This one point is sufficient to condemn Mr. McAllister's entire speech. We might well leave the article here for the present, but will call attention to one little absurdity. Dr. McAllister said:—

"I might pursue at considerable length a line of argument that has become very familiar with the National Reformers; but I will only revert to it very briefly. It is this: The great mistake that is made by secularists is in comparing the State itself to any mere business association. Secular education rests upon the social compact theory of government—a theory that has been exploded long ago. The best political papers do not entertain it for a moment. There is something back of the social compact theory. Men come together and make a covenant, and there is a compact. You cannot have a compact without the Nation, and there must be a Nation behind the compact. It is the Nation itself that makes the compact. The duties of government are laid upon it. Here is the being that is to undertake the work of education."

Let us make a parallel. Here is a railroad company. A number of men have come together and made a compact, or agreement. They mutually pledge themselves to work together in this line of business, and thus they form a company. They secure a charter and become a corporation. Now we may say there can be no charter without a corporation, therefore the corporation must be behind the charter; but anyone can see that that is nonsense. The corporation does not exist till they form it by mutual agree-

ment. We would like to get Mr. McAllister to define what a Nation is. He says a Nation is there before the compact, that there must be a Nation behind the compact. But a Nation is not a mere aggregation of individuals, although there can be no Nation without people. Ten million people thrown together promiscuously within a certain territory, each one independent of everybody else, would not be a Nation. They become a Nation only when they unite their interests, and covenant together for mutual protection, and agree upon certain officers to execute their wishes. But according to the National Reform idea there has been a Nation stalking around this American continent from time immemorial, waiting for centuries for people to settle in order that it might make a compact with them, and have people to carry out its designs. Surely, if the National Reform scheme were not inherently wicked, the absurdities into which intelligent men are obliged to run in order to foster it, should consign it to oblivion. But people love to be humbugged.

E. J. W.

### Let Moral Government Remain Moral.

THE eighth Wisconsin district of the Woman's Christian Temperance Union passed this resolution:—

"WHEREAS, God would have all men honor the Son even as they honor the Father; and,

"WHEREAS, The civil law which Christ gave from Sinai is the only perfect law, and the only law that will secure the rights of all classes; therefore,

"Resolved, That civil government should recognize Christ as the moral Governor, and his law as the standard of legislation."

What does a civil government want with a moral governor? civil governments have only civil governors; moral governors belong only with moral governments; there cannot be a civil governor in a moral government; nor can there be a moral governor of a civil government. But this is not all; that resolution says, "The civil law which Christ gave from Sinai," etc. But the law which Christ gave from Sinai was not a civil law at all; it is the moral law; it is the law of the Government of God. If that law is a civil law, then God is only a civil governor, and there is no such a thing in this universe as moral government, or moral law, and no such thing as morality, no conduct can go deeper than civility, and no obligations can rest upon men beyond the restraint of outward actions.

This is the logic of that resolution; this is precisely the mistake that was made by the Pharisees in the time of Christ. "The moral law was generally applied as the civil law, not to the acts of the spirit, but to the acts of the body. It was applied to the external conduct of men, not to the internal life. If there was conformity to the letter of the law in external manners, there was a fulfillment, in the eyes of the Jew and the Gentile, of the highest claims that God or man held upon the spirit. No matter how dark and damning were the exercises of the soul; if it only kept its sin in its own habitation, and did not develop it in action, the penalty of the law was not laid to its charge. The character of the spirit itself might be criminal, and all its exercises of thought and feeling sensual and selfish, yet if it added hypocrisy to its guilt, and maintained an outward conformity to the law—a conformity itself produced by selfishness—man judged himself, and others adjudged him, guiltless."

But Christ came as the instructor and exemplar in morality; the law which he gave from

Sinai he carried to the thoughts and intents of the heart,—laid bare the soul itself before the great moral eye of the universe; "flashed the light of the divine law upon the awful secrets known only to the soul itself," and showed that these it is that constitute the transgression of the law of God. In this system of government that is advocated by the Woman's Christian Temperance Union, the National Reform Association, and in principles sustained by the whole Sunday-law movement, there is just such an attempt to reduce the moral law only to the level of outward actions—make it only a standard of civility—as there was by the Pharisees to whom Christ spoke, and to whom he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

This is the only condition to which men ever can be brought by the application of the law from Sinai as a civil law, making it the standard of civil government.

Such ideas as are here embodied in this resolution, and such resolutions as the Woman's Christian Temperance Union adopted, and such work as they do in this line, will never do. The women of the Woman's Christian Temperance Union and all other people, want to understand that civil government is civil, and not moral; that civil government is based only upon civil law, and is governed only by civil governors; that it does not aim at securing morality, but only civility. Such confused ideas of government and law divine and human, moral and civil, clearly show that the women of the Woman's Christian Temperance Union are not in any sense fit to be trusted with the ballot, or with the legislative power in any degree. That these confused views of government and law prevail to such an extent as they do, even amongst men who have the ballot and the legislative power committed to them ought to awaken every American citizen to the most sober consideration of the fundamental principles of American liberties,—which are the true liberties of man.

A. T. J.

### Who Are Religious Persecutors?

AMONG Protestants, in the past, such terms as "Papal," "Romish," etc., were synonyms of all that was intolerant. In other words, the Catholic Church has received credit for about all the bitter persecutions that have ever been heaped upon doctrinal opponents. And because of this quite general impression, erroneous as it is, people are wont to rest in utter unconcern as to any danger of religious persecution in this country, where the Catholics are not at liberty to openly manifest their traditional characteristics.

It is, therefore, supposed by many to be safe, yea, even expedient, to trust all civil and religious authority in the hands of Protestant religionists in the United States. And a very extensive and aggressive movement is on foot to carry out such a scheme. Because of this prevalent delusion it is well to note some of the tendencies of re-

ligious individuals and sects outside of the Catholic Church, when clothed with secular power.

All students of history, as well as many merely casual readers, are familiar with the tyrannical and intolerant sway of the Covenanters and Presbyterians in Great Britain, in the sixteenth and seventeenth centuries. It may not be generally understood, but it is a fact, that the Reformed Presbyterians in the United States boast of being the only conservators of the principles of the Scottish Covenanters. Of course they are Protestants, as their religious progenitors, of whom John Knox was a leader, taught that it was right to disfranchise Catholics, and even to put them to death.

This church is leader in the movement to secure a religious amendment to the Constitution of the United States, enforcing by law what it deems the principles of the Christian religion. And representative men, including Conferences, Presbyteries, and other general bodies of the leading denominations, have joined hands with them in the work. Now no man, or set of men, ever earnestly solicit a law which they do not expect to have enforced,—and enforced at all hazards. And it is impossible that they should contend for a law against a strong element of opposition for a quarter of a century without some idea of what would be necessary in order to enforce it. Therefore, persistence in the effort means, in case of success, persistence on the part of the Government in the execution, at whatever cost. In support of this position, I quote the following sentiment from one of the most active leaders in the movement here alluded to. He says:—

"Whether the Constitution will be set right on the question of the moral supremacy of God's law in the Government without a bloody revolution, will depend entirely upon the strength and resistance of the forces of antichrist."

This National Reform Association, which is a wheel within the Reformed Presbyterian wheel, is well aware, from its experience of twenty-five years in the direct advocacy of its pet scheme, that there will be strong opposition to the measure. Knowing this, they deliberately plan to meet it; and expecting, through any and every means, to eventually succeed in becoming a majority in the land, they openly avow their intentions. The president of this society's Prayer League says to opponents:—

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. . . . If, through prejudice or the enmity of unregenerate hearts, you have determined to oppose the progress of this Nation in fulfilling its vocation as an instrument in the divine work of regenerating human society, you may rightly expect trouble. It will be sure to come to you."

Another apostle of National Reform, as advocated by this religio-political association, says:—

"There ought to be a mighty army ready to pour out treasure and blood, if need be, to vindicate the authority of Christ. The Bible should be adopted as a standard to decide questions of political life, to decide between right and wrong. The idea of a divine law and a divine Christ should be forced into politics."

And still another declaration of intention indorsed by that body is thus expressed:—

"Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."

According to the express acknowledgment, yea, the boast, of those who are endeavoring to have their faith incorporated in the fundamental law of the land, when they shall have attained

their end they will use the utmost power of the Government—if need be, "a mighty army ready to pour out treasure and blood"—in order to compel all to accept their peculiar religious faith. And this is so-called Protestantism. Now we have it plainly set before us, that opening the way for religious legislation in our free country means radical persecution for all dissenters from the established faith. And this notwithstanding the fact that Protestants are the instigators of the scheme, and expect to be the executors of the law. Let no one be deluded by the seductive idea that this is a Protestant move and can bode no danger. Beware of the religious clan that seeks political power. Human nature is the same in all ages, and in all religious sects.

W. N. GLENN.

### A True National Reform Government.

In the *Century* of April, 1888, Mr. George Kennan had an article on "Russian Penal Code," from which in the August SENTINEL we copied what it had to say on the subject of religion. In that it was shown clearly that the Russian Government, with all its tyranny and intolerance, is the very kind of government that the National Reformers are working for. In the April *Century*, this present year, Mr. Kennan gives us a view of the workings of the Russian police department, in which is shown very clearly the working of National Reform principles. The following extract from the article will enable the reader to judge for himself:—

"The police, with the Minister of the Interior at their head, control, by means of passports, the movements of all the inhabitants of the empire; they keep thousands of suspects constantly under surveillance; they ascertain and certify to the courts the liabilities of bankrupts; they conduct pawnbrokers' sales of unredeemed pledges; they give certificates of identity to pensioners and all other persons who need them; they superintend repairs of roads and bridges; they exercise supervision over all theatrical performances, concerts, tableaux, theater programs, posters, and street advertisements; they collect statistics, enforce sanitary regulations, make searches and seizures in private houses, read the correspondence of suspects, take charge of the bodies of persons found dead, 'admonish' church-members who neglect too long to partake of the Holy Communion, and enforce obedience to thousands of multifarious orders and regulations intended to promote the welfare of the people or to insure the safety of the State. The legislation relating to the police fills more than five thousand sections in the *Svod Zakónof*, or collection of Russian laws, and it is hardly an exaggeration to say that in the peasant villages, away from the centers of education and enlightenment, the police are the omnipresent and omnipotent regulators of all human conduct—a sort of incompetent bureaucratic substitute for divine Providence.

"In order to give the readers of the *Century* an idea of the nature and infinite variety of the transactions regulated in Russia by the Government through the police, I will quote, almost at random, the titles or subjects of a few of the circular letters of instructions sent by the Minister of the Interior to the governors of various Russian provinces between 1880 and 1884. They are as follows:—

"1. To regulate religious instruction in secular schools.

"2. Concerning measures to be taken to prevent horse stealing.

"3. Concerning a list of dramas that are unconditionally permitted to be put on the stage.

"4. To prohibit the sale of Shimanski's Pills.

"5. To prohibit peasants from cutting young birch trees with which to decorate churches and houses on holidays.

"6. Prescribing the manner in which the censor shall supervise the reports and accounts of private societies.

"7. Concerning a removal of the restrictions upon the transportation of rendered tallow.

"8. Concerning personal identification marks in the passports of Jews.

"9. To regulate the use of mineral waters by sick or wounded officers of the army.

"10. Concerning an order for the sale of all grain by weight instead of by measure.

"11. Setting forth the circumstances under which, and the times at which, the police and other employes of the Ministry of the Interior can wear white linen covers on their caps.

"12. Concerning the question who has the right to collect subscriptions in the empire for the holy places in Palestine.

"13. To abolish the long chains used for the purpose of chaining together marching criminals in gangs of six.

"14. To regulate printing on the paper of cigarettes.

"15. Concerning the prohibition, at meetings of provincial assemblies and town councils, of the expressions of such opinions or judgments as may, from their nature, lie outside the limits of the jurisdiction of such bodies.

"16. Concerning an order prohibiting the emigration of dissenters to the Trans-Caucasus.

"17. Concerning regulations for the proper construction of houses in peasant villages.

"18. To control and regulate the transportation of animal bones.

"19. To regulate advertisements of medicines.

"20. Forbidding the use of all school-books and appliances of instruction not approved by the Minister of the Interior and the ecclesiastical authorities.

"21. Concerning the proper method of measuring the legs of recruits for the army.

"22. Concerning meetings of school-teachers.

"23. Prescribing the manner in which permission shall be obtained for concerts, readings, theatrical performances, and other public entertainments.

"24. To require printers to send to the Department of Police copies of all newspapers, magazines, and almanacs printed by them.

"25. To prevent the sale of quinine that is not of good quality.

"26. To regulate the censorship of price-lists, printed notes of invitation, and visiting cards.

"27. Concerning the construction of water-closets according to the removal or barrel system.

"28. Providing for the censorship of the seals, rubber stamps, and cards of private individuals and business corporations.

"29. To regulate begging for ecclesiastical institutions and for the holy places in Palestine.

"30. To regulate the sale by apothecaries of certain 'cosmetics'—namely, soap, starch, brilliantine, tooth-brushes, and insect powder.

"These are only a few of the countless thousands of orders, directions, and regulations that come within the jurisdiction of the imperial police. Of course they are not all carried into effect. The enforcement of such a multitude of prohibitions and restrictions, affecting every province of human life, is beyond the power of any one man or any set of men; but whether they are enforced or not, they operate constantly as a bar to individual enterprise, a network to restrain every free impulse, and a clog upon all human activity.

"It is difficult for Americans to realize that such relations can exist between the people of a country and the Government as those shown by these circulars to exist in Russia. Imagine a governor of New York State issuing an order requiring all the citizens of that State to send in their seals, rubber stamps, and visiting cards for censorial supervision. Or imagine a Postmaster-General writing a circular letter to the governors of all the States prescribing rules for the regulation of the sale of soap, starch, brilliantine, tooth-brushes,

and insect powder! Such an extension of the powers of government is to us almost inconceivable, both on account of its tyranny and on account of its preposterous absurdity; and yet such regulations are not regarded in Russia as anything extraordinary, and one sometimes finds the police engaged in work that is even more remarkable than the regulation of the sale of tooth-brushes and insect powder. I have in my possession the original report of a Russian police *pristav*, written upon a printed form, in which the officer notifies his superior that, in compliance with instructions of such and such a date, he has called upon such and such persons, who are named, and has 'admonished' them that they must partake of the Holy Communion, 'upon penalty of an administrative calling to account [pod opaseniem v protivnom sluchae kazennabo vziskania].' This document bears in capital letters at the top of the first page the words, 'Ukase [oo-káz] of his Imperial Majesty the Autocrat of all the Russias.' In the newspaper *Sibir* (See-bér) for July 10, 1883, it is stated, as a matter of news, that the police authorities of the city of Irkutsk have just received orders to admonish all persons who have been neglectful of religious duty, and to oblige them to partake of the sacrament. The use of the police power as a means of compelling indifferent or backsliding Christians to partake of the Holy Communion—the sending of an armed man in a blue uniform to drag another man to the table of the Prince of Peace, and to compel him to eat and drink the symbols of the broken body and shed blood of Christ—is something that has not often been seen, I think, outside of Russia, since the Dark Ages."

A few words only are necessary to show that this very state of things must exist in this country, if the National Reform Association, the American Sabbath Union, and the Woman's Christian Temperance Union, succeed in carrying out their (ir)religious designs. All of these associations heartily indorse Mr. Blair's proposed amendment to the Constitution, which requires that the principles of the Christian religion be taught in the public schools. It has already been shown in these columns that the adoption of that amendment would require that text-books on religion be issued, and that both text-books and teachers should be in harmony with the standard of religion that would be recommended by the ecclesiastical authorities. But when that is done it will be necessary that a strict watch should be kept to see that no other text-book is brought in; and to see that no teacher presumes to inculcate any ideas of his own, that may be different from the established religion.

The individuals who will have this matter in charge may not be called police, but their duties will be exactly such as are defined in the articles above numbered one, twenty, and twenty-two. They will have to regulate religious instruction in secular schools. They will have to note if any books and plans of instruction are used that are not approved by the ecclesiastical authorities, and they will have to oversee the meetings of school-teachers to guard against the introduction of anything in their discussions that shall differ in any way from the standard of religion set by those ecclesiastical authorities. In short, they will have to see that religion is not discussed at all; for it must be obvious to any thinking person that when the State, having taken counsel of the elders, prescribes the religion for its citizens, re-

ligious discussion is at an end. School-teachers will have no business to question the text-books, and they will not dare presume to make any alteration. If anything different is to be taught, it will have to be decided upon by the ecclesiastical authorities of the Nation, just as in the days of old in Europe, no new thing can be even mentioned in the school unless a new council has passed upon it. When the council shall have decided upon what shall be taught the people, the school-teachers and ministers of low degree will have simply the duty of handing to the people that which has been given to them by their superiors.

Again, the enactment of a strict national Sunday law will require that the powers of the police be very greatly magnified. Indeed, the Sunday law is often called "a police regulation," showing that the enforcement of the law will rest largely in the hands of the police. Of course the number of police will have to be greatly increased in order that they may keep an oversight over all the people, to see that no one violates the law. It will be their duty, also, as in Russia, to "admonish" people who do not attend divine service at stated intervals. The leaders in the Sunday-law movement openly avow that their desire for a Sunday law is that people may go to church. But as we have beforeshown, if the mere enactment of a Sunday law does not accomplish their designs, they will necessarily have to amend it so as to require attendance at church. Moreover, Mrs. Bateham has said that what they want is the "ideal sabbath of the Puritans;" the guarantee to rest and to worship. Now we have before us some of the laws by which that ideal sabbath was secured, and we will quote them. In Robert Wodrow's "Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberdeen," we find the following:—

"It is thocht expedient that ane baillie with tua of the session passed throw the towne everie Sabbath-day, and nott sic as they find absent fra the sermones ather afor or efter none, and for that effect that they pass and serche sic houss as they think maist meit."

In his collections he says that the session allows the searchers to go into the houses and apprehend absentees from the Kirk. In the records of the governor and company of the Massachusetts Bay in New England we find that in 1629 the first Sunday law in the colony read thus:—

"And to the end the Saboth may bee celebrated in a religious manner we appoint, that all that inhabite the plantacon, both for the gen'all and pticuler imploymts, may surcease their labor every Satterday throughout the yeare at 3 of the clock in the afternoon, and that they spend the rest of that day in catichising and pparacon for the Saboth, as the ministers shall direct."

This is very similar to the law now required by the American Sabbath Union. But that law was found insufficient to meet the desires of the ecclesiastics, and so in 1634 they supplemented it by the following:—

"Whereas complainte hath bene made to this Court that dyvers psons within this jurisdiction doe usually absent themselves from church meetings vpon the Lord's day, power is therefore given to any two Assistants to heare and sensure, either by ffyne or imprisonment (att their discrecon), all misdemeanrs of that kind committed by any inhabitant within this jurisdiction, provided they exceed not the ffyne of vs for one offense."

It worked then just as we have said it will work now. First was the strict Sunday law. Then was the law requiring everybody to go to church, and allowing officers to search the town to discover absentees. In 1782 an act was passed enjoining the worship of almighty God, as an essen-

tial part of the due observance of the Lord's day, and imposing a fine of ten shillings upon any able person who shall absent himself for a month from the public worship of God on the Lord's day. This statute provided for wardens to enforce the law, and gave them power to enforce it by stopping travelers, and by entering all places where they may find or think they may find Sabbath-breakers.

That is the "ideal sabbath of the Puritans." That is the condition of things that Mrs. Bateham wishes to see in this country. When it shall be brought about we shall have a despotism fully as bad as that of Russia. Mr. Kennan says that Russian police are "a sort of incompetent, bureaucratic substitute for divine Providence." If the American Sabbath Union and the Woman's Christian Temperance Union shall secure their desired ends, we shall have a police who will not only be a substitute for divine Providence, but a substitute for men's consciences. Is there an American who has any love for freedom? If there is let him protest vigorously against any such usurpation. E. J. W.

### Sunday and Sunday Newspapers.

As referred to elsewhere in these columns, the question of Sunday newspapers is agitating the minds of some of the good people of Sacramento, this State, and the editor of one of the dailies of that city has felt called upon to explain at some length his position in the premises. We quote as follows from the *Record-Union* of May 8:—

"The Woodland Democrat quotes in full an editorial note of the *Record-Union*, concerning the manifest antagonism of public sentiment to the Sunday hoodlum picnic, and the growing disposition to secure for the one day in seven more of consideration as a day when boisterous amusements, carousal, and rowdyism ought to cease. In that article we also said that the sentiment referred to was not opposed to rational use of the day, as good taste, the demand for change, and the necessities of rest and recuperation, require, even when these are manifest by indulgence in reasonable amusements. Upon such expression our contemporary thus comments:—

"The above is from the *Record-Union*, and right beside this friendly sympathy with the sentiment against Sabbath desecration is a blazing advertisement stating that the *Record-Union*, in order to be 'abreast with the times,' will issue a regular Sunday edition. This is not a youthful ebullition, but the determination of a respectable, staid, elderly journal. How does it seem as to consistency?"

"We are amazed that so old a journalist as the editor and proprietor of the *Democrat* should have committed himself to the confession of such rank ignorance. The intelligence bounded by a comprehension that cannot distinguish between rowdy picnics, boisterous amusements, and drunken routs, and the sober and educating vocation of issuing a clean newspaper for reading by the people on Sunday, or any other day, is really unworthy of consideration. But since our contemporary asks how the expression quoted from the *Record-Union*, and its announcement of the *Sunday Union*, can be reconciled, we are disposed to reply, since it will reach a few other hide-bound people who strain at a gnat and swallow a camel in disapproving of a newspaper that is compiled, originated, composed and made ready for the press on Saturday, but who do not even entertain the suggestion of gagging over a newspaper that is the product of Sunday work entirely,

in order that the editor of the *Democrat*, in common with the rest of the community, may enjoy coffee and the record of the news of the world on Monday morning.

"There is no question of consistency involved in the case of the *Record-Union*; it has published a Monday edition, the product of Sunday labor, for more than a third of a century. That it now proposes to publish a newspaper dated on Sunday, but the product of Saturday labor, in no wise changes its relation to the public or to the Sunday question, and the decent observance of that day. If all the world does no more to offend the Sunday sentiment than this journal, neither clergy nor laymen need entertain any fear of desecration of the day. We recall a time when the *Democrat* was composed, printed, and issued on Sunday—it being an evening paper—and its proprietor and editor held that he was serving God and man thereby. The Woodland community will bear us out that his religious convictions and profound regard for things holy were as deep and sincere as those of his successor, who now takes the *Record-Union* to task, but, unlike his predecessor, holds the *first* instead of the *seventh* day holy. We have no patience with the bigotry and shortsightedness that exclaims against the clean, helpful, and knowledge-disseminating newspaper dated on Sunday, but that has a stomach for the all-around newspaper that is wholly worked up on Sunday and simply dated on Monday.

"The *Record-Union* yields to none in its regard for the sentiments of the Christian world, and in sincerity has labored diligently through the medium of these columns to afford its priest and apostles a wider hearing than their pulpit insures, and has labored on Sunday to that end. It has not come to our knowledge that any of these worthy people, whose profession, like that of the journalist, is the betterment of mankind, have ever objected to the industry of the press that makes the newspaper a vehicle for carrying to the world the voice of the pulpit, even though that industry involves labor on Sunday."

What the *Record-Union* says about the work on a Sunday paper is true, as every newspaper man can testify, as is also what is said of the work on a Monday-morning paper; if either ought to be discontinued because of Sunday work, certainly it should be the Monday paper. But that is not where the shoe pinches; the trouble is, as many ministers have been candid enough to state, that people read the newspapers instead of going to church; the papers are, in short, the competitors of the preachers, and the latter want a monopoly of instructing the people on that day. Were it not for this fact, the outcry, if there were any, would be against the Monday paper.

#### A Timely Utterance.

THE following letter, dated Burlington, Vermont, May 1, speaks for itself:—

EDITORS AMERICAN SENTINEL: Yesterday I had the privilege of listening to an eloquent address delivered in this city by M. H. Buckham, D. D., president of the State University at Burlington. His address clearly showed that there are still great and true hearts in old Vermont, that beat in unison with the noble principles of our fathers who framed our National Constitution.

The Burlington Daily Free Press favors us with a copy of the address, from which I have taken the liberty to clip a paragraph to send to

you, thinking that you might wish to insert it in the SENTINEL.

It is as follows:—

"We recognize also God's good hand upon us in the Constitution which for the century past has been the law of our national life. The world may be challenged to point to a public document which gives better evidence that its framers were inspired and guided by a wisdom beyond their own. It would have better suited a few literalists if the divine name had been inserted somewhere, anywhere, if so be that in some conventional and perfunctory way the divine being might have had due recognition. But as God is in nature in its abounding vitality, in its exquisite beauty and perfect harmony, a thousand times more impressively than if his name had been spelled out in the rock and bellowed out in the thunder, so God is in the Constitution in that reticent reverence which does not parade his titles in set phrase, but does put his love of justice and of mercy, his care for the rights of the weak and the duties of the strong, into every article and section and clause of it. Most significant to us in the retrospect of it is the fact that slavery in those days of its power could get no direct recognition in the Constitution, but that in this august presence it stands a marked and guilty thing, ashamed of its own nature. Significant also in face of the history of State religions is the provision that 'there shall be no law respecting an establishment of religion or prohibiting the free exercise thereof,' and that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' Thus did our fathers render unto Caesar the things that are Caesar's and to God the things that are God's. Thus has religion in America escaped the 'fatal donation of Constantine,' and thus has the word of God had free course and been glorified."

In this State there is much interest in National Reform questions. Mr. Buckham is one of the first men in this State.

EDWIN R. PALMER.

#### That Petition Again.

SINCE the AMERICAN SENTINEL has shown up so fully the crooked methods by which the Woman's Christian Temperance and American Sabbath Unions have added signatures to their Sunday petitions, the leaders of these organizations have found it necessary to do something to divert public attention from their course, and, not being able to offer any excuse for the dishonest methods, they have had no alternative but to try to make it appear that the signatures to the protest were not obtained in a legitimate manner. Of course this does not help their cause any, for even if all the signatures to the protest were fraudulent, that would not make their duplicity any the less; but the charge which they bring serves in a measure to divert attention from themselves.

Their charge is: First, that the petition was signed only by Adventists. Second, that those who signed it who were not Adventists did so because they did not understand what they were doing. Third, that all besides Adventists who signed it were saloon keepers, who naturally disliked the idea of a Sunday law.

It needs nothing more than this statement of the charges which they make, to show to what straits they are driven to make it appear that they alone are not guilty of fraud; for one part of their charge contradicts every other part.

That the petition was not signed by Adventists exclusively is shown by the fact that, according to the Seventh-day Adventist Year Book, there are only 26,000 members of that denomination in the United States; whereas, there were 230,000 signatures to the petition that was presented in the Senate last winter, and as many more have been obtained since. These are not "representative" signatures either. Anyone who

wishes to do so can verify the fact that there are 230,000 distinct signatures in the petition that was presented to Congress.

We have, however, just received a letter from a gentleman in Woodbury, N. J., a stranger to us, which covers every point of the charge which the Sunday-law people bring against those who circulated the protest. It is so concise a statement that we present it in full. It was entirely unsolicited by us, and was called out by the statements of the *Western Christian Union*, which were quoted in the article, "Is This the Breath of the Puritan?" in the SENTINEL of April 10. Referring to the statement that the canvassers for signatures to the protest had adopted the practice of "button-holing unsuspecting citizens in railroad waiting-rooms and street corners, not a few of whom were unfamiliar with the question," the writer says:—

"Gentlemen, I am not an Adventist; neither am I ignorant of this great question now claiming the attention of so many people of this Union. I was one of several who signed this petition against the Blair bill. I was not asked to sign this until the gentleman who circulated it was fully satisfied that I knew just what I was signing. This paper was headed by the pastor of the M. E. Church of this city; next came that of my own pastor, of the Baptist Church, followed by the signatures of several of the prominent men of our city, whose signatures I recognized. I have in my possession a petition upon which I expect to receive a number of names of Christians. All of them will know why they sign it. I do not wish to weary you, but I want to say to you that I am sorry to see those of my own faith persecuting those Christians against whom they can bring no greater charge than that they insist upon having the liberty which God has given every man, and which our National Constitution guarantees. God speed you in this work. I remain, etc."

This simple statement meets every point of the charge which they bring against us; and coupled with the fact that every point of their charge contradicts every other point, it certainly ought to put a stop to their attempt at misrepresentation; but it will not. Having started on a career of misrepresentation, and being determined to have a Sunday law, which cannot be secured by fair means, they must necessarily pursue their course to the end. Our desire is to save as many as possible from coming to that end, which will not be simply the securing of a national Sunday law.

E. J. W.

#### Exemption Clauses in Sunday Laws.

THE *Christian Oracle* of April 25 contains an article from a fair-minded correspondent, upon "License and Sunday Laws." In it he makes the following reference to one who had previously written to the same paper:—

"He says that if the Blair bill should pass, and a strict Sunday law be passed, Adventists could obey the law without any violation of their religious principles. True; but if you forbid them doing any manual labor on that day you rob them of one-sixth of their power to earn a living for their families—or at \$2.00 per day it would amount to \$104 annually. Without their consent, is that American liberty? Suppose you rest on Sunday, and we pass a law to prohibit you from working Mondays; how would that suit you? Brethren, we don't want a Sunday law unless it has a proviso that those who conscientiously keep the Sabbath shall not be prohibited from performing their usual occupation on Sunday. The Constitution is good enough as it is."

The writer of the above evidently believes in equal and exact justice to all; but he has not given the Sunday question sufficient thought, or he would know that there can never be any justice in connection with a Sunday law. In the

first place, a seventh-day Christian could not obey a Sunday law without violating his conscience. It is not necessary, however, to dwell upon this, since the writer would not have such compelled to rest on Sunday, because, as he rightly says, such compulsion would be robbery.

But those who have given much thought to the subject, whether friends or foes of Sunday legislation, know that no law can long be enforced with exceptions. We say that it is utterly impossible to enforce a Sunday law that makes an exemption in favor of those who observe the seventh day. Such a thing never has been done, and never will be done. True, there are Sunday laws which exempt observers of the seventh day; but those laws are never enforced. They remain upon the statute books as dead letters. When the time comes that enough people get in earnest to have them enforced, they secure the repeal of the exemption clause. Then they can enforce the law, and not before.

Take the case of Arkansas as an example. It had for a long time a Sunday law which made an exemption in favor of seventh-day people. But that law was not enforced. No attempt was made to enforce it. Finally some *unco guid* people concluded that the law ought to be enforced. But they could not enforce it as it was. Why?—Because there was really nothing to enforce. The exemption in favor of seventh-day observers deprived the law of all its force. So they pleaded for the repeal of that exemption section, so that no non-religious person could evade the law by professing to be an observer of the seventh day. There is no evidence that any person had ever done so; but the Sunday-law people saw plainly that that could easily be done, and that to attempt to enforce a Sunday law with an exemption section, would be like trying to trap a fox with two holes to his den. So they stopped up all chance of escape, by securing the repeal of that obnoxious section. Then the law was enforced for the first time in its existence. And right vigorously was it enforced too. Then the saloon keepers had to suffer, didn't they? Not much. They sold whisky as openly as ever, and were not even indicted therefor. It was enforced against those who had rested on Saturday, and against no others. The National Reformers of Arkansas seemed to feel a special interest in the physical welfare of the Seventh-day Adventists and the Seventh-day Baptists, for they sought to compel them to rest after they had already rested, while others were left free not to rest at all.

This prosecution went on until public indignation demanded that simple toleration, if not justice, should be granted to those observers of the seventh day, all of whom were good citizens. So a bill was introduced and passed, which granted to conscientious observers of the seventh day immunity from the pains and penalties of the Sunday law. The result was that the prosecution ceased. No attempt has been made since to enforce the law. Surely this is far more than merely suggestive.

Now a National Sunday law is desired. Its advocates make a great show of liberality, and say that they are going to see that it exempts those who observe the seventh day. The Blair bill, however, made no such exemption. Nevertheless, many fair-minded persons are caught by the pretension to liberality on the part of the National Reformers and the American Sabbath Union. But let it not be forgotten that the object of this proposed National Sunday law is to make efficient existing State Sunday laws. But

it cannot give efficiency to them unless it is itself "efficient;" and it may be accepted as a fact that it will be no exception to previous laws, and cannot be enforced so long as it makes any exemption of those who observe another day. So the exemption will be allowed to remain only till the law is secured, and when the time comes to enforce it, the exemption will be repealed. That is the way it is done. Exemption clauses in Sunday laws are frauds. They are designed only to delude fair-minded persons into favoring the enactment of the law, and they never serve any other purpose. Let all lovers of justice pay no heed to the voice of the National Reform charmer, charm he never so wisely. E. J. W.

### Please Explain.

FROM figures based on the census of 1880, the American Sabbath Union, so called, estimates that there are in the United States, out of a total of 17,392,000 workers, 3,145,572 persons deprived of their Sunday rest, of whom 1,555,404 are "regularly engaged in needless work for gain on Sunday." This may all be true; and it may also be true that many of these men would lose their situations if they should refuse to do Sunday work, but does it follow that laws should be enacted which would enable them to keep the day just as well as not? Said the Saviour, "If any man will be my disciple, let him deny himself, and take up his cross, and follow me;" and if a man's convictions are not strong enough to move him to do that which he believes to be a sacred duty, even if it does entail pecuniary loss, it is scarcely worth while to strengthen them by legislative enactment. The man who will not serve God unless it is *convenient* to do so, does not serve him acceptably at all.

But there is another feature of this question which is worth considering. The advocates of a law which guarantees to these Sunday workers a day of rest, whether they desire it or not, demand that *all* shall rest upon Sunday. They know that a small minority of their fellow-citizens conscientiously keep the seventh day at not a little sacrifice, and that they ask no law to enable them to do it without such sacrifice, yet Sunday-law advocates propose to secure a law which will compel them to keep another day also, thus depriving them of one-sixth of their means of support for conscience' sake. Will someone please explain why the State should make it so easy for some of its citizens to outwardly observe the forms of their religion, and at the same time so difficult for others?—*Signs of the Times.*

### Is It Ignorance?

UNDER the heading, "Ignorance That Is Inexcusable in This Progressive Age," the Sacramento *Record-Union* of May 8 publishes the following. We are inclined to the belief that the letter to the *Record-Union* was the result, not of ignorance, but of something which is even more inexcusable.

"The following letter was received by the managing editor of the *Record-Union* yesterday:—

731 N STREET, SACRAMENTO, May 7, 1889.

DEAR SIR: Please instruct your carrier not to leave the Sunday issue of your paper at my house.

I am opposed to Sunday papers on principle, and am sorry for this change in policy in the management of the *Record-Union*.

A Monday paper may be published without Sunday work, but seven papers a week cannot. I am, yours respectfully,

ARNOLD T. NEEDHAM,  
Pastor Sixth Street M. E. Church.

"Why, certainly, we will so instruct the carrier, but at the same time we would suggest to the reverend gentleman that it ought to be a greater salve to his tender conscience to have the same instructions given in regard to the Monday issue, as the work on the latter is all done on Sunday, while the work on the Sunday edition is necessarily done on Saturday and Saturday night. Mr. Needham ought to know this as well as any man, for reporters of this paper have often worked on Sunday in the preparation of his sermons for the hands of the compositors, who have had to set them up on Sunday night. Frequently the reporters are assisted in this work by the ministers themselves—and on Sunday, too.

"We had believed that there were none so ignorant of the work of publishing a daily newspaper as this letter seems to indicate. We thought that everyone knew that the publication of a paper on Monday morning involved the working of the entire force on Sunday, while the work of publishing a Sunday edition must be done on Saturday night. We have never heard Mr. Needham complain when he saw his sermon published in the *Record-Union* on Monday morning, that the reporter and compositors had been compelled to work on Sunday in order that he might have that satisfaction, thereby enabling him to place his arguments before an immense audience, which he could never have reached in any other way."

### Christianity Does Not Need It.

A CORRESPONDENT of *Reason* has struck the right chord in opposition to the proposed Sunday law, as will be seen from the following, which we clip from that paper:—

"On grounds of public policy there are grave objections to the proposed legislation, but the objections from the standpoint of those who have the best interests of religion at heart are equally weighty. The Christian Church in America occupies a position different from that in those countries where it has been in league with the State. While there may be much indifference and unbelief, there is but little active hostility. Secularism in the European sense of bitter hatred of all that savors of the church, has little power among our native-born population. It is because here the church has not been identified with ecclesiastical annoyance and intolerant legislation.

"Our Protestant churches cannot afford to enter the arena of politics, and transform what had been mere unbelief into active enmity. Religious legislation in a country like this has no power to convince nor to coerce, it can only irritate.

"Christianity must be true to itself before it can perform its work; and Christian charity 'vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own.' Christianity 'vaunting itself' in legislative enactments and 'seeking its own' in the Constitution is true neither to its highest mission nor faithful to its best spirit. Dogmatic and sectarian Christianity is, even in the proposed amendment, refused the recognition of the Government; spiritual Christianity does not need it nor ask for it."

It is not enough to say that Christianity does not need such legislation; it cannot stand it. Christianity will not ask for legislation in its favor, even as Christ did not, and if men secure legislation in favor of Christianity, they will succeed only in driving Christianity out of the Church as well as out of the State.

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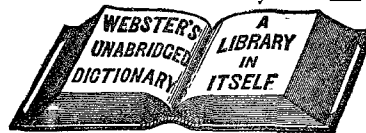
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# The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 5, 1889.

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THE Southern Baptist Convention, recently in session at Memphis, Tenn., adopted the following resolution:—

"Resolved, That we fully sympathize with the American Sabbath Union in laboring to secure such national legislation as will allow to all employes of the National Government one day in seven as a day of rest, and request our brethren to promote its work so far as may be practicable."

That is a rather misleading way of putting it; for that for which the American Sabbath Union is laboring is not to secure to Government employes the *right* to rest, but to *compel* everybody to rest whether they wish to or not. If anybody doubts this, let him read the Blair Sunday-Rest bill, which the Union indorsed. We very much fear that the Southern Baptists are proving recreant to true Baptist principles.

WE are informed by a letter from our brother editor, A. T. Jones, now in the East, that the debate between Dr. Crafts and himself announced to take place in Chicago, June 12, 13, 14, has been declared off by Mr. Crafts, the challenging party, and that for no better ostensible reason than that the Chicago ministers refuse to interest themselves in the matter as fully as he feels that they should. This is quite a disappointment to us, and we doubt not that it will be also to the readers of the AMERICAN SENTINEL, as we proposed to give a verbatim report of the debate. Mr. Jones has written to Mr. Crafts protesting against his arbitrary action in the matter, and offering to meet him at some other time. We trust he will yet be able to make satisfactory arrangements with this champion of National Reform, and if so we promise our readers the full benefit of all that is said on both sides of the question.

GEORGIA ought to be a paradise for National Reformers, for the law of that State provides that a fine for working on Sunday may be as high as \$1,000, and that "all moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath-day, shall be paid to the Ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county." In addition to the fine the convicted person may be imprisoned for six months and worked in the chain-gang. No exemption is made in favor of those who observe a day other than Sunday. It should be remembered in this connection that it is urged in behalf of a National Sunday law that all that is wanted is simply to make State laws effective. But in the case of Georgia that would be a good deal more than any Christian would ask. Such a law is a disgrace to any State. And to seek to make it effective stamps any association, we care not how high its professions may be, as antichristian. Men who would seek to make such a law "effective" would use the rack and thumb-screws if they had the power.

AN association has been organized in Japan, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies and business companies, "carefully to exclude all who are disloyal to our emperor or untrue to Buddhism by believing in the foreign religion called Christianity." This is simply National Reform in the interest of Buddhism. But there is hope for Christianity in the fact that many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics. And it ought to be condemned not only in Japan but in the United States. If it is right that the majority should rule in matters of religion in one country it cannot be wrong in another, and Japan would have the same right to exclude or boycott Christianity that the United States would have to discriminate in religious matters.

THE following from the *Churchman* is interesting as showing the real ground of opposition to Sunday newspapers; it is not the labor that is performed on Sunday, but it is because the Sunday paper is a too successful rival of the churches:—

"The outcry in England against the appearance in London of a Sunday edition of the New York *Herald* appears to be a little paradoxical. Everyone knows that in the principal centers of population in England there always have been Sunday papers of more or less respectability. The *Observer* is really a high-class Sunday paper. The projectors of the *Herald* evidently consider both Paris and London as mere suburbs of New York, but the opposition to their Sunday edition suggests a question as to the violation of Sunday rest involved in the Monday edition of a paper. It is the Monday paper that requires editors, compositors, and printers to work on Sunday. Only the publishing and distribution of the Sunday paper demands Sunday labor. It seems a more rational demand that proprietors of newspapers do as Italian papers in this city do, i. e., omit a Monday edition, or else publish it only at noon or after noon. But of course we must not lose sight of what is, after all, the strongest argument against the Sunday paper, namely, that its piquant attractions, its utter worldliness and secularity, distract the minds of the people from the religious observance of the week's one hallowed day."

THE National Reformers assume prerogatives and vested rights in the matter of Sunday legislation on the ground that first-day observers are largely in the majority as compared with those who adhere to the seventh day. Now we have always maintained that the issue is not between the claims of certain days to special consideration. It is a question as to whether the civil and religious liberty of all classes now guaranteed by the Constitution shall be maintained. Equal and exact justice to all men is the principle for which we contend, no matter what day they choose to keep, or whether they keep any day. Justice is not determined by majorities, but even if it were, that would nullify the assumed rights of the Reformers. Although Sunday-keepers are more numerous than the observers of the seventh day, both together—if we reckon by church member-

ship—are but a small minority of the people of the United States. So, to be consistent with their own arguments, they should stop their clamor for religious legislation. They know very well the majority is against it. But, as we have before stated and often demonstrated, consistency is no part of National Reform.

THE *Frontier* is a journal published at Spokane Falls, Washington Territory. A copy of its issue of February has been sent us which contains a marked editorial against the work of obtaining signatures to the remonstrances against religious legislation and what the editor calls liberty. He refused to sign a remonstrance against religious legislation, or allow the petition to be circulated in his rooms. His ability to judge of what is liberty can be estimated from the opening sentence, as follows:—

"A man came to our rooms recently with a petition to the Legislature, asking that the section in the Constitution of the United States in reference to the strict observance of the Sabbath be not inserted in the new charter for the State of Washington."

First, there is no section in the Constitution of the United States in reference to the strict observance or any observance of the Sabbath; and secondly, no such petition was ever circulated in Washington Territory. The petitions were that the Constitution of the United States should remain as it is. The *Frontier* had better get into the civilization of the district school.

"DOES prohibition prohibit?" is a question in which all are more or less interested because of the rapid growth of temperance sentiment during the past few years, and it is candidly and fearlessly answered in a recent pamphlet by S. B. Bradford, ex-attorney-general of Kansas. Mr. Bradford has had unexampled facilities for informing himself relative to the practical workings of prohibition, and no one, whether friend or foe of prohibition, can read his statement of facts without deep interest. The friends of constitutional and statutory prohibition should not only read but should study Attorney Bradford's pamphlet, as it will fill their mouths with arguments in favor of prohibition; and the liquor dealers should read it, as it will show them what they will shortly have to meet in other States. The price of the pamphlet is 25 cents. For sale by The George W. Crane Publishing Company, Topeka, Kansas.

THE "Report of the Missionary Conference" held in London in 1888 is upon our table. It is in two volumes, of some 650 pages each. These volumes are full of live, interesting matter, and should be in the hands of all who are in any way interested in the spread of gospel truth in foreign lands. Every Christian should be intelligent in regard to what is being done for the evangelization of the world, and we know of no better source of information than these books, which can be had by sending \$2.00 to the publisher, Fleming H. Revell, 12 Bible House, New York, or 148 and 150 Madison Street, Chicago.

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VOLUME 4.

OAKLAND, CALIFORNIA, JUNE 12, 1889.

NUMBER 20.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
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18 POST ST., SAN FRANCISCO, CAL.;  
12TH & CASTRO STS., OAKLAND, CAL.

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

*America* remarks that Elizabeth Stuart Phelps has contributed an able article to the *Forum*, entitled, "The Christianity of Christ," and adds: "This subject is little studied in the present generation, yet it is the only Christianity which should engage our thoughts or our devotion."

*America* is evidently not well indoctrinated in the principles of National Reform, else it would understand that the Christianity of Christ is getting to be somewhat out of date, and is, according to that program, to be shortly superseded by National Christianity. Nevertheless, the words of *America* are true; the Christianity of Christ "is the only Christianity which should engage our thoughts or our devotion."

THE *Christian Union* of May 9 notes the action of Vanderbilt in reducing Sunday travel on his railroads, and says: The thanks of the religious community are especially due to Mr. Cornelius Vanderbilt, whose persistent urgency in this matter has at length borne fruit." Why the thanks of the religious community? They tell us that this Sunday-rest movement is not a religious affair at all, but that it was started by the workmen, and is solely in the interest of the workmen. Then why should religious people feel specially thankful, since, according to Mr. Crafts, they only reluctantly took part in the crusade at the urgent request of the laboring classes? It doesn't require very much discernment to tell why the religious community alone are mentioned as feeling thankful. The religious (not necessarily Christian) community alone are interested in it. The majority of the laboring men are indifferent or opposed.

SOMEBODY has sent us a Chicago paper containing the following marked paragraph:—

"The gentleman named Schweinfurth, who is posing as the Beekmanite Christ down about Rockford, is in a very pretty fix. The White Caps have served notice on him to leave that neck of woods. The fetching part of the ukase, however, lies in the alternative which they present. If he doesn't decamp by a certain time the gentlemanly White Caps promise to take Mr. Schweinfurth into the near-by woods, plaster the tar on him as long as it will stick, and then set him on fire. That's all. Only just that. And still Schweinfurth hesitates to skedaddle."

We have read of this man before, but never thought him worthy of any mention, and do not now; certain it is that we have no sympathy with his blasphemous pretensions, but we wish to say, now that the matter is up, that we think that bad as he may be he is not half as dangerous to the community as are the lawless scamps that threaten dire vengeance against him; neither are his doctrines likely to do a tithe of the harm that will surely rise from the idea that seems to be gaining ground quite rapidly, that the majority of a community have a right to dictate to a minority in matters of religion. If the Illinois pretender has violated the civil or criminal law of the State, then let the State deal with him as with other offenders; but if his only offense has been to teach erroneous doctrines, whereby he has drawn away disciples after him, he should be protected from violence even if the Governor has to order out the militia to do it. This White Cap business should be promptly stamped out.

### A Misleading Petition—Which One Is It?

In the February number of *Our Day*, the magazine edited by Joseph Cook, in an editorial notice of the presentation of the Sunday-law petition to Congress, we find the following:—

"The Seventh-day Adventists, whose chief aim in life seems to be to break down the American Sabbath, are circulating a misleading counter-petition, which gives the impression that it is the religious observance of the Sabbath which the great petition asks Congress to promote, whereas nothing is asked beyond protection of Sunday rest and public worship in the domain of the National Government, as has been afforded in nearly all the States from the beginning to citizens in the domain of State governments."

About the same time Mr. Crafts published a circular letter in which he said:—

"Prompt action on the petition is the more important from the fact that the enemies of the Sunday-Rest law, a curious combination of Saturdarians, saloonists, and a few papers, are becoming very active in the circulation of misrepresentations and misleading counter-petitions, the latter so worded as to give the false impression that we are asking for a law to promote the religious observance of the Sabbath, whereas our petition seeks only protection for Sunday rest and worship."

Since so much is said about this counter-petition, it may be well to publish it, that all the readers of the AMERICAN SENTINEL may know what it does ask for. The petition reads as follows:—

"To the Honorable, the Senate of the United States—

"We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the Na-

tional Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it."

Now we can compare the statements with the petition. Mr. Cook and Mr. Crafts say that this counter-petition is misleading, in that it gives the false impression that the Sunday-law people are asking for the promotion or protection of the religious observance of Sunday. But the most careful reader of the counter-petition will fail to find in it any reference whatever to the American Sunday Union, or to a petition for a Sunday law, or to the Blair bill, or to anything whatever that has been done. It simply asks that Congress shall not pass a bill in regard to the observance of the Sabbath, or in regard to any other religious institution; nor to favor any amendment that would tend to give preference to any religion, or to any religious body, above another, but to keep Church and State entirely separate, as they were designed to be by the fathers of our country. In short, the sum of the petition is that Congress will not interfere in religious controversies, and in matters purely religious. Our Sunday-law friends claim that this is just what they want; they claim that they do not want religious legislation; they claim that they want Church and State kept entirely separate. Now if they are sincere in their protestations, why do they object so strongly to this counter-petition? Indeed, if they mean what they say when they deny the charge that they are laboring for a union of Church and State, and are so bitterly opposed to civil interference in matters purely religious, they ought to sign the petition. Indeed, they should be intensely anxious to sign it. If their protestations are of any value, then this so-called counter-petition is not a counter-petition at all, but is exactly in harmony with their petition and their line of work, and they ought to adopt it. But they do not indorse it; they most bitterly denounce it. Then what shall we conclude? We can form no other conclusion than that they are not sincere when they say that they do not desire a union of Church and State; when they say that what their petition calls for is not religious legislation. It is the wounded bird that flutters. The hatred which they manifest to this petition, and their evident chagrin at the large number of signatures of the best people that have been secured for it, show that the petition strikes directly against their work. They show that the counter-petition asks Congress not to do the very thing that their petition desires it to do. And what is that? It asks them not to legislate upon the subject of religion, and not to do anything that tends to Church and State union. By op-

posing the petition which asks that this be not done, they show that they want it done. In no other way could they so clearly show the real object of the Sunday-law petition, and the spirit of the Sunday-law movement, than by the bitter opposition which they make to this counter-petition. Their action in the matter stamps their movement as a movement to secure a union of Church and State, and nothing else.

Now we will have a little direct testimony concerning the matter of the religious observance of Sunday, which both Mr. Cook and Mr. Crafts say they do not desire. We will quote once more a few statements which will show clearly just what they do want. We have given them many times, but we shall doubtless be compelled to repeat them many more times, for the Sunday people persist in telling the people generally another thing from what they talk among themselves. First, we repeat the statement made by Mrs. Bateham in her speech at the Washington Convention last summer. Referring to the petitions that hung around the assembly room, she said:—

"As I look about this church to-night, I cannot help thinking of the fourteen million people that this meeting represents, all of whom are praying to have the holy day observed. They are praying that the Government will pass a law that will compel the people to observe the first day of the week; and people in every State of the Union are distributing circulars to secure signatures to that effect."

This statement is taken from the report in the *Lutheran Observer* of December 21, 1888, whose editor, Dr. Conrad, was one of the speakers at the convention, and is one of the officers of the American Sunday Union. Nothing that we could say could more directly contradict the statement made by Mr. Cook and Mr. Crafts than does this statement by Mrs. Bateham. They say that their petition does not ask for the religious observance of the day, but she says that the petitioners pray to have the holy day observed. Of course, we know that there were not fourteen million petitioners, and that the day is not holy; but her statement intimates that those who signed the petition intelligently did so with the understanding that it was a request to have the day observed as though it were holy. It is true that the petition itself does not say anything about religious observance; but Mrs. Bateham says that those who sign the petition thereby pray that the Government will pass a law to compel the people to observe the first day of the week. And the fact that she calls it a holy day shows that they sign the petition with the understanding that it is to secure the compulsory observance of Sunday as a holy day. Therefore, if Mr. Cook and Mr. Crafts are so righteously indignant because their petition has been, as they say, misrepresented and made to appear as though it called for the religious observance of Sunday, they should turn their guns upon Mrs. Bateham. Not an enemy to the Sunday-law petition or the Sunday-law movement has said a single thing beyond what Mrs. Bateham herself has said.

Again, in the report above referred to in the *Lutheran Observer*, we find the following statement made by Dr. Crafts. He said, "The bill which has been introduced makes Sunday the ideal Sabbath of the Puritan, which day shall only be occupied by worship." That bill was introduced by Senator Blair in response to the petition which has been referred to, which was gotten up by the Woman's Christian Temperance Union. Yet Mr. Crafts says that they do not want anything like religious legislation, and that they don't petition to have Sunday observed religiously.

Again, Mr. Crafts said in his address before the general assembly of the Knights of Labor, reported in the *Journal of United Labor*, November 29, 1888, that "the weekly day of rest has never been secured in any land, except on the basis of religious obligation. Take the religion out and you take the rest out."

Col. Elliott F. Shepard is president of the American Sunday Union. The *New York Mail and Express* of January 25, 1889, gives in full his address before the convention upon his election as president of the Union. In that address, he spoke of the petition as follows:—

"We have already been told that there are upon this petition for a National Sunday-Rest law some six millions of Protestants, and some seven millions of Romanists. The Romanists are supposed to be represented by that one signature—of Cardinal Gibbons—which was obtained with much less trouble than the greater part of the Protestants in our country. We have some six millions already on the petition, so that we have a basis to work upon; but there are still fifty-two millions of Protestants whom we must interest in this movement. We must go on; we must bring them to sign the petition for the Sabbath. We are very glad to welcome as a coadjutor the Roman Catholic Church in any branch of Christianity, or in any form of benevolent work in which it will consent to join us; but we must not forget the greater number of the population outside of that church, and we are bound to prosecute this work until we lay its binding truths of divine authority before the whole people, and bring them all into the valley of decision. Choose this day whom ye will serve; if the Lord be God, serve him; and if the world be God, serve that. You have to say yes or no—whether you will stand by the decalogue, whether you will stand by the Lord God Almighty, or whether you will turn your back upon him. The work, therefore, of this society has just begun. We do not put this work on mere human reasoning—for all that can be overthrown by human reason. We rest it directly and only on the divine commandment."

Now this shows that their petition is the one that is misleading. It shows that they expect to gain a great deal more than appears on the face of their petition; it shows that they have worded their petition just so as to secure the greatest number of signatures to it. They are multiplying signatures by every means, both fair and foul—principally foul—counting in its favor thousands of people who never heard of it, as well as other thousands who have heard of it, but who know really nothing as to its real design; and then they intend to wheel these petitioners into line, as favoring their construction of the petition, and demanding a law to compel people to observe Sunday as a holy day.

We might give other quotations from the leaders in the Sunday movement, but these are sufficient. We are not dealing in conjectures, but we give the statements as they appear in black and white, upon the authority of the leaders of the Sunday-law workers themselves. If anything in our language seems to be harsh, we leave it to the candid reader to decide if it is not just. We make no scruple in charging bad faith upon the leaders in this Sunday-law movement, because we condemn them only out of their own mouths; but in so doing we wish to make no reflections upon these men as individuals. We have no doubt that personally they are very pleasant men, and that under almost any other circumstance they would reason logically and act fairly. We attribute their course, not to any inherent wickedness in themselves but to the force of circumstances. They have committed themselves to the securing of an iniquitous law, and such a law can be secured only by iniquitous methods. Religious legislation by civil Governments has always been marked by

fraud and a disregard for the rights of dissenters; and when these men give themselves to such unrighteous work they can do no other than what they are doing. We pity them, and hope that some of them, at least, may see the error of their way and turn from it. E. J. W.

### Trusts.

THE "Trust" is now the favorite scheme by which the greedy increase their gains. There is the Whisky Trust, the Sugar Trust, the Coffee Trust, the Oil Trust, and Trusts of all kinds too numerous to mention. A Trust is formed by the leading dealers in a certain article of trade laying together all their interests in that line, making a combination so strong as to control the market, and then putting up the price to the highest possible point. If a dealer refuses to join the Trust and does not follow the rise in price which is laid upon the article by the Trust, then the Trust takes steps to compel him either to join the Trust or go out of business. If the Trust cannot so fully control the market as to keep him from buying from anybody but them, at their own price, then they will run down the price so low that he cannot afford to sell at such a rate, and in one way or the other the object of the Trust is accomplished,—he is either forced into the Trust or out of the business,—and then the Trust, having the field entirely to itself, puts up the price to the highest possible point, clears immense sums, pays its trustees enormous salaries, and divides the profits amongst the managers of the combination, making them, many times, millionaires in a very few years. The Standard Oil Trust, for instance, has nine trustees who are paid a salary of \$25,000 a year, and divides among its managers profits amounting to millions every year.

It will readily be seen that the word "Trust" is but another name for an organized monopoly, but with this characteristic: it is wholly irresponsible. A corporation, a railroad or steamboat line for instance, may secure a monopoly of the traffic in a certain locality, but being a corporation, receiving its charter from the State, it is responsible to the State, and the State may put a check upon its exorbitant greed. But a Trust is not incorporated, is responsible to nobody but itself. The following from the *Christian at Work* fitly describes the Trust:—

"What after all is a Trust? Well, for one thing it is neither a corporation nor a well-defined common-law Trust; it avoids the checks and safeguards which a wise public policy has thrown around corporate acts; its articles of agreement are secret and jealously guarded even from the investor himself; no charter nor statements need be filed for public inspection; no reports need be made or published; it may carry on any business it desires; the principles of *ultra vires* acts do not check it; no limit is placed by statute on its capital stock; no law prevents an increase or decrease of its Trust certificates; no qualifications are prescribed for its trustees; no tax is levied on its charter or franchises or capital stock; no limit is placed by the public on the power and discretion of its trustees; no publicity is given to its acts. It may move from State to State; it may evade taxation and defy the powers of courts; it wields vast sums of money secretly, instantaneously, and effectively to accomplish its nefarious ends; and it does all this not for the advancement of the community and the Nation, but for the purposes of extortion and for the annihilation of independent firms. Such a trust is the Sugar Trust; such are the four great Oil Trusts—such in short are almost all the Trusts."

It is evident that, in its accepted use, the word "Trust" signifies a combination of capital for the formation of an irresponsible monopoly to rob the consumer of the extra price which he can thus be

forced to pay. This is the one extreme. There is another monopoly, although not called a Trust, at the other extreme, which is as irresponsible, and consequently as despotic, as any Trust in existence can be. Although not called a Trust, to all interests and purposes it is a Trust. Although, by those who compose it, it is not granted that it is a monopoly, yet a monopoly it is. Instead of calling this a Trust it is called a *Union*. Instead of a monopoly in certain lines of trade, it is a monopoly of labor. What we refer to is the trades-union. It is as really a Trust, and as certainly a monopoly, as any Trust or any monopoly that was ever formed. And, like any other monopoly, its greed grows by what it feeds upon.

An instance in point (if any instance were needed to show what is palpable to all) will show that the action of the Union is identical with that of the Trust: In the fishing season of 1888 the Fisherman's Union in the Columbia River formed a combination so strong that no outside fisherman was allowed to enter the Columbia to fish. Then, having secured control of the river, they forced up the price of fish so that each fisherman of the Union made from seven to ten dollars a day. The only difference between this and the Trust is in the amount secured to the parties interested in the monopoly.

More than this, the trades-union not only assumes the monopoly of work within the trades, it monopolizes the trades themselves. This combination that is responsible to no law, presumes to make and enforce the law that nobody shall learn any trade without the consent of the Union; and that consent is granted only to a limited number. Under this "law" of the trades-union Trust a manufacturer cannot apprentice his own son, at his own trade, in his own shop, without the consent of the labor Trust. Some months since a young man wrote a letter to Mayor Hewitt, of New York City, asking to be directed to some place where he could learn some mechanical employment. He said that he had applied to more than fifty employers to be received as an apprentice, but could not find an entrance anywhere. The mayor replied, regretting that he could not give him a favorable answer, and said:—

"In this great city there ought to be abundant opportunity for every young man to learn a trade. Under the regulations adopted by the various trades-unions, the number of apprentices is limited, so that there is growing up in our midst a large number of young men who cannot find access to any mechanical employment. This is a lamentable state of affairs, because these young men are turned loose upon the streets, and grow up in habits of idleness, resulting in vice and crime. If this action of the trades societies in this matter really limited the competition for employment which they experience, it might be defended, at least upon selfish principles; but inasmuch as foreign workmen are free to come to this country in unlimited numbers, the only effect of these regulations is to keep our own young men out of useful employment, which is freely open to those who are born and trained in foreign countries. The evil is of the most serious character, and I trust that this statement of it may lead to a reconsideration on the part of the various trades organizations who now restrict the right of employment without benefit to themselves, but to the great injury of the rising generation."

We seriously doubt whether this statement, or any other, will ever lead to any such reconsideration as the mayor suggests. Monopolies never voluntarily loose their grip.

Only lately some boys in Chicago made application to the Police Court to be sent to the Industrial School, or House of Correction, that they might become sufficiently acquainted with some

trade so as to enable them to follow some useful occupation. We are not informed whether their request was granted or not. But even if it were, we know that even this refuge is not long to be left them; for the despotism of the labor Trust is controlling the State, and is already declaring that the trades shall not be followed to any material extent even in penal institutions, but that all criminals shall be supported in comparative idleness.

The third week of last July, the Legislature of New York, in response to the "labor" agitators, enacted a law which provides that no manufacturing machinery shall be used in any of the penal institutions of that State; that hand labor only shall be employed; that only such articles shall be made therein as can be used in the penal or public institutions of the State; and that none of the prison products shall be sold to the public. And why is this? Because, it is said, articles manufactured in prison by convict labor and sold outside, come into competition with articles manufactured outside by "free labor," thus lowering the prices of the outside articles, which tends to reduce wages and degrade "labor"!

Is it necessary to point out to any man who thinks, the blind fallacy of such an argument? Do these men not know that if the State is not allowed to make the convicts support themselves, they will have to be supported by taxation? And if the manufacturer has to pay increased taxes, wages will be lowered accordingly. But the labor monopoly may say, We will not allow him to lower the wages. Very well, he will then add to the price of his goods the extra tax which he pays to support idle convicts, and when the laboring man buys any manufactured article he will pay the tax. And if the merchant or the grocer has to pay an increased tax for the support of convicts, he will add the amount to the price of his goods, and when the laboring man buys a piece of muslin, or a pound of coffee, he pays the tax which the State is compelled to levy to support the criminals, whom he himself has declared shall not be allowed to do enough to support themselves. The whole subject then resolves itself into this simple question: Shall the convicts be made to do enough work to clear the expense which they cause, or shall the laboring man support them in idleness so that the proper dignity of labor may be maintained?

Thus the labor monopoly forces the youth into idleness rather than to allow them to support themselves by honest trades. Through enforced idleness they are led into vice and crime, and by that into jails and penitentiaries; and even there the labor monopoly compels him to dwell in idleness. Therefore of all Trusts the labor Trust is the most heartless; of all monopolies the labor monopoly is most wicked. To say that such organizations are in the interests of labor, is a perversion of language. Their principal effect, if not their direct aim, is solely to promote idleness, with its inevitable consequences,—vice and crime.

A. T. J.

RELIGIOUS FREEDOM.—One fatal mistake which has contributed to support the throne of Intolerance, is to suppose that people may be made religious by force; that torturing and mangling the body may benefit the soul. It appears much more self-evident that if a man has not a religion of his own choice, he can have none at all. A man may be constrained to dissemble what he really is, and to affect to be what he is not; but he cannot be compelled to be a servant of God.—*Selected.*

### Mr. Crafts against Facts.

WE have before us a copy of the Vineland (N. J.) *Evening Journal*, of April 19, which contains a report of an address on the Blair Sunday-Rest bill, delivered in that place by Doctor Crafts. From that report we make the following brief quotations, that we may compare them with the facts:—

"The Blair bill, said he, is not what its enemies would have it. Blair drew this bill for the Sabbath men the same as any lawyer would draw bills for any client. Blair has drawn bills for another sect who are opposed in some degree to the American Sabbath, or a day of rest. The two bills are put together by enemies of the Rest bill, and thus misrepresentations are made. When Blair drew the original bill he used his own language, and the bill read 'promote' Sabbath observance instead of 'protect.' Enemies took the word 'promote' as an effort to get God in the Constitution and establish State religions—that is, religions supported and maintained by the State.

"The friends of the bill never had any desire to 'promote' Sabbath observance, and therefore that word was stricken out and 'protect' inserted, and this was done immediately, but the enemy still delights in informing the people that 'promote' is the word. Dr. Crafts gave a history of how the movement for Sabbath observance first started, and denied, as has been charged, that the W. C. T. U. was at the head of the move. The movement was started, not as a religious measure at all, but because some people saw that it was necessary to have a day of rest for the health of the multitudes, and that in these days of soulless corporations and combinations, it was necessary that law should stand between the 'spoiler' and the employees. When P. M. Arthur, the head of the Locomotive Engineers, and T. V. Powderly, the head of the Knights of Labor, each representing thousands of signatures, signed the petition for this Sunday-Rest bill, it was plain that they saw a need of a day of rest for the workingmen. Now labor organizations are taking the matter up and will carry reform out. Understand that 'religious observance' nor the 'word of God' are not mentioned in the bill, and are no part of it. The 'Rest bill' is for the benefit of the masses and the health of the people. The bill does not deny the right to work to any citizen in the United States, on any day of the week, provided that citizen does not engage in trade where there is competition, so that his neighbor is compelled to keep open his shop."

We know nothing of a bill that Mr. Blair has drawn for a sect that is opposed to the American Sabbath or to a day of rest. Indeed, we do not know of any sect in the United States that is opposed to a day of rest; but whatever other bills Mr. Blair may have drawn up, the enemies of the Sunday-Rest bill have not put together nor confounded it with any other. All our strictures have been made upon the Sunday-Rest bill, without any regard to any other bill. Further, Mr. Blair did not draw up the Sunday-Rest bill just as a lawyer would draw up any bill, but has shown himself intensely partisan in pushing the bill. In the notice which the April number of *Our Day* gives to the hearing on the Rest bill, we find this sentence: "We subjoin from its pages some of the dialogues between Senator Blair (who showed himself matchless in cross-questioning) and the opponents of the bill." This states the case exactly, as the reader of that hearing will see. Mr. Blair did act the part of a paid attorney, cross-questioning and arguing with the opponents of the bill, but assisting those that were praying for its passage. This may be set down as one instance where Mr. Crafts unfortunately differs with facts.

Again, concerning the relative importance of the words "promote" and "protect." It is not true, as Mr. Crafts states, that "the enemy still delights in informing the people that 'promote' is the word." It is a matter of fact that the bill

was not amended, nor was any substitute introduced during the session of Congress. "All there is to it is this: The American Sabbath Union, at its meeting in Washington last December, saw that the statement that the bill was designed to promote the observance of Sunday as a day of religious worship, showed too plainly upon its face that it was an act to establish a State religion. Accordingly they appointed a committee to formulate changes they desired in the bill. This committee reported; and among other things was the substitution of the word "protect" for "promote" in the preamble and last clause of the bill. These changes we immediately noted, publishing the original bill side by side with the bill as the Union desired it to read; we have printed it more than once, and have repeatedly referred to the change from "promote" to "protect;" although, as it has been said before, the bill which was introduced into Congress read, "to promote its (the first day) observance as a day of religious worship," until the bill died a natural death by the adjournment of Congress.

What Mr. Crafts objects to, however, is the fact that we have showed that the word "protect" does not conceal the object of the bill any more than did the word "promote." We have shown again and again that so far as the people who observe Sunday are concerned, they do not need any more protection than they already have. There is abundant provision in the laws of every State for the protection of religious worship. And the bill which Mr. Blair introduced does not say that it is desired that *the people* shall be protected, but that *the religious observance of the day* shall be protected; and that can mean nothing else but that all the people shall be prohibited from using the day in any other way than as a day of religious worship.

And this is just what Mr. Crafts himself has said that they desire to secure by the passage of the bill. In the Washington Convention he declared that "the bill which has been introduced makes Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship." So here we have No. 2 of Mr. Crafts's unfortunate collisions with facts.

Again, the report says that "Dr. Crafts gave a history of how the movement for Sabbath observance first started, and denied, as has been charged, that the Woman's Christian Temperance Union was at the head of the movement." Unfortunately for Mr. Crafts, we have something upon this point also. In the *Union Signal* of May 3, 1888, there appeared a report of a hearing which the Senate Committee on Education and Labor gave on the 6th of the preceding month to the friends of a Sunday law. Mrs. J. C. Bateham, the superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union, presented the opening paper, and was followed by several ministers. The *Union Signal*, to which we just referred, said: "Senator Blair will now draft and present a bill for us." This shows that the bill was introduced at the request of the Woman's Christian Temperance Union.

Again, in the hearing before the committee on Education and Labor, on Thursday, December 13, 1888, Mrs. Bateham, in replying to a question by Mr. Blair, said: "This petition work has been done chiefly by our Woman's Christian Temperance Union. The ministry, I may say, have had almost nothing to do with it. It was started in behalf of the elevation of the masses to protect

the morality of the people." This is sufficient on that point.

Mr. Crafts says that the movement was started, not as a religious measure at all, but because some people saw that it was necessary to have a day of rest for the health of the multitude. Again he says: "Understand that 'religious observance' nor the 'word of God' are not mentioned in the bill and are no part of it. The Rest bill is for the benefit of the masses, and the health of the people." Mr. Crafts may presume upon the ignorance of the people to whom he lectures, but he ought to take some precaution to keep his lectures from getting into print, where they can be seen by those who are familiar with the Blair bill. With his statement that religious observance is not mentioned in the bill, and is no part of it, compare the preamble of the bill. We quote it with the changes desired by the American Sabbath Union, so that Mr. Crafts can find no fault with it. It reads as follows:—

"A bill to secure to the people the enjoyment of the Lord's day, commonly known as Sunday, as a day of rest, and to protect its observance as a day of religious worship."

Now it is technically true that the term "religious observance" does not occur in this preamble; that is, the words do not occur in just that relation; but nevertheless it is plainly declared that the bill is to protect the religious observance of the day. But this is not all; the bill itself closes with the statement that "the act shall be construed so far as possible to secure to the whole people rest from toil during Sunday, their mental and moral culture, and the protection of the religious observance of the day." Yet in the face of this Mr. Crafts wishes us to understand that "religious observance" is not mentioned in the bill and is no part of it! The reader can draw his own conclusions as to the design of Mr. Crafts in making that statement.

Again he says that "when P. M. Arthur, the head of the Locomotive Engineers, and T. V. Powderly, the head of the Knights of Labor, each representing thousands of signatures, signed the petition for this Sunday-Rest bill, it was plain that they saw the need of a day of rest for the workingmen." Mr. Crafts is here trying to substantiate his assertions that this Sunday movement was originated solely by the workingmen and not by the churches. But it is about as nefarious a statement as the other; for, as a matter of fact, Mr. Powderly and Mr. Arthur did not indorse the petition in behalf of the thousands who had never seen it, until Mr. Crafts had labored with them for several hours, overcoming their objections. And further than this, the *Union Signal*, referring to the vote passed by the General Assembly of the Knights of Labor after Mr. Crafts had argued and pleaded with them, said that it was a wonderful victory achieved by Mr. Crafts. It could not have been very much of a victory to secure the signatures of those workingmen, if the workingmen had instituted the movement. There seems to be a little discrepancy here which we will leave to Mr. Crafts to explain.

Once more, Mr. Crafts says that the bill does not deny the right to work to any citizen in the United States, on any day of the week, provided that citizen does not engage in trade, where there is competition, so that his neighbor is compelled to keep open his shop. If we had the space we would reprint the bill in full; but those who have files of the AMERICAN SENTINEL can find it, and

can verify our statement that the bill specifies nothing of the kind. We will quote enough to show that it does deny the right of any person subject to the exclusive jurisdiction of the United States to work on Sunday, even if he is not engaged in trade, and if there is no competition. Section 1 of the bill (and let it be understood that we are quoting from the bill as amended by the American Sabbath Union) reads as follows:—

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

We advise Mr. Crafts to study the Sunday bill a little more thoroughly before he lectures again. We might dwell at length upon the last statement quoted by Mr. Crafts in regard to competition, but if we merely call attention to it it will be sufficient in this place to let the reader see that if his statement were true it would show that the Sunday movement was simply a part of a gigantic monopoly, that if carried out would eclipse anything that has ever been known. All that we designed to do in this article was to call attention to the almost constant collisions between the statements of the leaders in the Sunday-law movement and the truth. It can truly be said of them that they are not afraid of the truth, for they meet it in conflict nearly every day.

E. J. W.

### Is the United States a Christian Nation?

THIS question is answered in the affirmative by most Christians living in our glorious country. Let us see if the affirmation is based upon truth. How do those who hold that we are a Christian Nation prove, or attempt to prove, such to be a fact? Some would-be proofs for our national Christianity have recently come to our notice in the *Rocky Mountain News*, a leading political paper in this section of the country. Before giving his reasons why we are a Christian Nation, the editor of the *News* in the issue of April 11, by way of general remark, says: "It is singular that an intelligent person should question a proposition that is so palpably true." That proposition, however, is not so palpably true as the editor would imagine. "The truth is," the editor says a few sentences further onward, "that it (the first amendment to the Constitution of the United States) merely establishes an equality of rights among Christian denominations, and incidentally admits and tolerates unbelief." This sentence misrepresents the first amendment entirely; but even if the sentence contained the truth, does the fact, we ask, that the Nation in its Constitution establishes, and that *merely* establishes, an equality of rights among the various Christian denominations, constitute it a Christian Nation? No, no more than does the "incidental toleration of unbelief" constitute it an infidel Nation.

One of the "reasons" why we are a Christian Nation, according to the *News*, is the following: "The Nation was established by Christians and is

still mainly composed of the same class of beings." But an institution established by Christians is not necessarily a Christian institution; the church fair of the Roman Catholic Churches in Denver, which was mentioned in No. 15 of the *Witness*, was gotten up and was patronized by persons denominated Christians; but did that fact make it a Christian affair? Then it is not true that the Nation at the present time is mainly composed of Christians. Statistics serve to show that only one-third of the population of the country is professedly Christian. Another proof advanced for our being a Christian Nation is the fact, as the editor says, that the Christian religion was recognized in various conventions prior to the Continental Congress, also in that Congress, also in the Constitution, in so far as the latter has "the provision that precludes Congress from 'prohibiting the free exercise thereof.'" But recognizing the Christian religion in the manner in which the Constitution does, this does not make the respective person or Nation a Christian person or Nation. For how is it recognized? Is it recognized by the Nation in its Constitution by declaring it to be the religion of the Nation? No; the Christian religion is recognized by the Nation only in so far as in its Constitution it declares this religion to be one which the members of the Nation may believe, and the precepts of which they may practice. Then the Christian religion is not even definitely or separately mentioned, but all other religions are placed on the same plane with it, and as far as the Constitution is concerned are entitled to equal respect, belief, and practice in this country.

These proofs for our being a Christian Nation, it is evident, we trust, are unsound; let us throw them overboard. If this is all that can be adduced as proof that we are a Christian Nation, then the assertion may fearlessly be made that we are not a Christian Nation.

In order to set forth the truth of this proposition more plainly, it must continually be borne in mind what constitutes a nation. A nation is a mass of people living in a given country and governed according to given laws, which are in conformity with a certain so-called constitution. Now in order to determine whether a nation is monarchical, aristocratic, or democratic, reference must be had to the constitution of that nation, and not to the private opinions of its different members. For, granted that, in the present day, a majority of our people, which, however, we hope is not the case, were monarchical in their views and tendencies, would that make our Nation a monarchy? Not at all! But those people could make this Nation monarchical, provided they were sufficiently strong in numbers to have the Constitution altered according to their wishes, and actually had this done. But so long as that has not been accomplished, the Nation remains a democracy, in consequence of the Constitution declaring it such and actually constituting it such.

Likewise, if we wish to determine whether the United States as a Nation is a religious Nation, we must not ask, Are the majority of the people religious or not? but recourse must be had to the Constitution. Now is the United States a religious Nation? Yes, if the word religion is taken in its broadest sense; for the Constitution, indirectly at least, as we take it, recognizes a God, a supreme Being, for instance, in Art. II, Sec. 1, No. 9. But is the United States a Christian Nation? No; for nowhere in the Constitution can there be found one word that rec-

ognizes the Christian God and the Christian religion, nor that can be construed as recognizing them. So little does the Constitution even dream of doing this that it forbids it in its very first amendment, which is as follows: "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*"

In the *Rocky Mountain News* of March 25, of the present year, there is an article in which the following words occur pertaining to the Christian religion and the Constitution of the United States: "In a letter published in the *Sentinel*, December 5, 1789, addressed to the Presbyterians of New Hampshire and Massachusetts (who had complained of the omission of an acknowledgment of God in the Constitution) George Washington said that religion was left out of that document 'because it belongs to the churches and not to the State.' 'Religion,' said Madison, 'is not within the purview of human government.' Benjamin Franklin wrote, October 9, 1780: 'When a religion is good I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for help of the civil power, it is a sign, I apprehend, of its being a bad one.' Justice Story said: 'It was deemed advisable to exclude from the National Government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the infidel, may sit down to the common table of our national councils.' A treaty adopted between the United States and Tripoli, November 4, 1796, signed by George Washington, contains this sentiment: 'The Government of the United States is not in any sense founded on the Christian religion.'"

These sentiments express the Lutheran doctrine concerning Church and State. The Church and the State are two radically different institutions, each moving in a sphere peculiar to itself. Let each remain in its own sphere; let neither interfere with the affairs of the other. Both have a work to perform; let each perform the work appointed to itself.—*Rev. H. Raup, in Lutheran Witness, St. Louis, May 7, 1889.*

#### How to Reach the Masses.

I LIVE in Washington City, and am pastor of the Central Presbyterian Church, which is located in a densely-populated portion of the city. There are no rented pews; the seats are free at all the services; the entire revenue is derived from the weekly gifts of the congregation; all comers are equally and alike made welcome. There are persons of all conditions and classes who are regular members of the church and congregation. In the last few years every house within four blocks of the church has been visited by members of the congregation, going two and two, and the inmates have been kindly and cordially invited to the services. The pastor has extended repeated invitations to scores of the "masses" living near the house of worship. Yet at this very moment there are enough of these "masses" within five minutes' walk of the church, who never attend the worship of the Most High God, to pack to its utmost capacity our present edifice and another one of the same size.

Now, what are we to do to save these masses who refuse to be saved; to evangelize these masses

who will not be evangelized; to gather into the church these masses who will not be gathered? Some of the masses are lawyers, capitalists, merchants, mechanics, wage-workers, and some very poor; but, as they do not and will not come to church, they are all masses. Is my life and the life of my congregation to be entirely devoted to one unceasing effort to bring these people to church? If, after repeated invitations and offers of the gospel, they continually and willfully reject Christ, is it like our Lord, and does it honor him, to force his salvation on unwilling souls?

A chosen apostle said: "Seeing ye thrust it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The church has been fairly flooded of late years with publications of all sorts and sizes proclaiming the gross neglect of the masses by evangelical churches and Christians. Statistics have been tabulated, *ad nauseum*, to prove that all manner of failures and dire evils are upon us. True, the facts are dark enough. The devil is very busy, and evil is rampant. True, believers continue, as they have ever been, a little flock, and as they will continue until the Lord returns, when he will give them the kingdom. Christ is still a rejected king. I venture the assertion that nine-tenths of the churches of this land, city or country, are never filled at any regular service, morning or evening; and, if all the services are considered, we can furnish seats free for just as many more people as now come to church. The church has always furnished, and is furnishing to-day, far more seats than there are persons who come to fill them. The gospel agents, agencies, and accommodations are sufficient to evangelize all the masses of cities and countries in less than a week, if only the masses were willing; but, alas! this unwillingness is the supreme difficulty, which only the Holy Spirit can remove.—*Rev. A. W. Pitzer, in the Interior.*

#### A Statement of Baptist Principles.

THE following letter, referred to elsewhere in these columns, and which we are kindly permitted to publish, is from a Baptist clergyman, and should commend itself to every fair-minded person, both by the candor of its tone and by the sentiments expressed in it. It is another evidence that all Baptists are not ready to prove recreant to the principles for which Roger Williams so heroically suffered. We trust it will be carefully read, and candidly pondered, especially by those who imagine that opposition to religious legislation is akin to infidelity.

SALINAS, Cal., May 9, 1889.

W. A. RUNNELS—*Dear Sir:* Your kind letter of April 17 is before me, and I have received two or three copies of the AMERICAN SENTINEL. One of the principal reasons why I am a Baptist is the positive and radical position of the denomination on the subject of Church and State. The entire and absolute separation of Church and State has been a cardinal principle with American Baptists from Roger Williams down to the present time. It was through the direct efforts of Virginia Baptists, aided by Washington, Jefferson, and Madison, that the first amendment to the Federal Constitution was adopted, providing that Congress should have no power to establish a religion, or prohibit the people in the free exercise of their individual religious convictions. The literature of the American Baptist Publi-

cation Society is liberally permeated with the doctrine of soul liberty and the rights of conscience.

The sermon on this subject, by Rev. R. D. Clark, of Eureka, published in the SENTINEL of April 24, has the true Baptist ring. No intelligent Baptist can controvert his position. It is as fundamental and firm as the everlasting rock, and in vain will the waves of religious fanaticism and intolerance break against it. All that Christian people have a right to ask of the State is, *protection in their worship and church work.* All Sunday laws and Sabbath laws which require the people to yield a certain observance of a certain day in the interests of religion, is contrary to the spirit of our Government, and an invasion of the civil rights guaranteed to every citizen of the republic. When will the people learn that the religion of Jesus Christ can never be implanted in the heart by legislative enactments and civil processes? I believe the first day of the week is the "Lord's day," to be observed by his people under the new covenant, but I do not believe its observance is to be enforced by legal enactments. If this institution of religion is to be sustained by the pains and penalties of civil power, then why not all other Christian institutions, including baptism and the Lord's Supper? Where is the difference in principle? While I insist upon my right to hold public worship on the first day of the week, I insist with equal tenacity that the Sabbatarian has just as good a right, from a civil standpoint, to hold public worship on the seventh day of the week.

It is the province of the State to recognize, track out, and punish crime; but, when it comes to the ordinances, institutions, and forms of Christian worship, we say to it, **HANDS OFF.**

These are my views upon this subject, and I have written them at your request. You are at liberty to make any use of them you think best.

Very truly yours, E. B. HATCH,  
Pastor Salinas Baptist Church.

### National Reformers.

THEY tell us again and again that our Government is atheistic, because, as a Nation, we have never acknowledged God as the supreme ruler of the universe, a statement wholly at variance with truth, no matter how often it may be repeated. They can hardly put on cheek enough to deny the official character of the Declaration of Independence, the national and necessary preamble to the Constitution and laws of the United States. Every school-boy knows that in the first sentence of that first official deliverance of the Nation, "the law of nature and of nature's God" are acknowledged; and again, near the close of it, it "appeals to the supreme Judge of the world" and confesses "reliance on divine providence." If this is not acknowledgment of God by the Government of the United States, then there was no Fourth of July in 1776. This is our atheistic Government!

But they ask that the name and the religion of the Son of God be put in the Constitution. Now a little reflection will convince the candid mind that this would unite Church and State.

The blessing of God and "the protection of divine providence" having been invoked in behalf of the Nation in its preambles, the Declaration of Independence, the Constitution itself must be an inventory of its own powers. These powers all being compulsory, forbid its connection with the Christian religion.

God has appointed the State, or secular power, as a representative of justice with power to compel obedience.

He appointed the church, or spiritual power, as a representative of mercy, with power only to persuade. If, then, the religion of Christ be recognized by the secular power at all, it will belong to that power as a proper subject of forcible propagation or forcible suppression, neither of which is admissible. God has appointed his church to carry the religion of his Son to all the world, but he has not appointed the State either to help or hinder, because it knows no power but force.

It is the duty of the State, or secular power, here and everywhere, to protect the persons and property of those who believe, preach, or practice the religion of Christ, and nothing more. The church of Christ, with her omnipotent Founder to lead, needs no State support, nor will her great charter allow it. To show that the National Reformers hold no such truths as these, we have only to quote from their own official organ, the *Christian Statesman*. That paper says:—

"We advocate such a religious amendment to the Constitution of the United States as will place all our Christian laws, institutions, and usages on an undeniable legal basis in the very charter of the Government."

The above language certainly implies an amendment that would give Congress the control of the Christian religion, and it would depend upon the religious complexion of that body whether we had a Protestant or Catholic establishment. They tell us that their amendment would not unite Church and State, for the Constitution already provides that "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof;" and that is true, and a glorious truth while it stands there; but we propose to show that their amendment will erase it. For example, Article IV, section 3 of the Constitution provides for the rendition of fugitive slaves, but the thirteenth amendment abolishes slavery entirely, and of course abrogates the rendition article. An amendment always abrogates a former clause inconsistent with that amendment, and the courts will so decide. Now take the *Christian Statesman* for what that amendment is to be, and put it in the Constitution, with congressional power to enforce it, then if you have not got a union of Church and State there is not a lawyer in the United States that can write down with pen and ink what would constitute a legal establishment of religion by the State.

They are challenged and defied to answer the following question without self-stultification: If there was a party in this country that wished to unite Church and State, where else could they begin than with this amendment?

WILL M. GLENN.

Coulterville, Penn.

### That Civil Sabbath.

THE New York *Mail and Express* says:—

"These Sunday newspapers take away the Sabbath of those who make them up and sell them. They teach young people, into whose homes they go, that worldly matters need not be laid aside on Sunday; they secularize the day for every Christian who reads them."

How do the Sunday newspapers take away the rest of those who work at them on Sunday? Why, just as a farmer's corn-field takes away his rest when he hoes corn on Sunday. But who is to blame? the farmer or the corn-field? the printer or the Sunday paper? A corn-field or a Sunday

paper that is mean enough to take away a man's rest on Sunday ought to enter the toils of the Inquisition at once.

But why need worldly matters be laid aside on Sunday? Isn't it a "civil Sunday" that they want the law to enforce by civil penalties? Are not worldly matters civil matters? and is it not proper to attend to civil matters on a civil day?

Again, "they secularize the day for every Christian who reads them." Who secularizes the day for Christians? Is it the paper? or the professed Christians who read it? Is it the corn-field? or the Christian that hoes in it? Why don't you tell the truth, and put the blame where it belongs? Why don't you say that these excellent Christians (?) have not enough conscience and moral backbone to do what they believe to be right, and that you want a law that will take away from them all chance to do wrong, so they will be compelled to receive the blessing of God and go to Heaven? Without a Sunday law, no doubt many of these good Christians would continue reading the Sunday newspapers till the day of Judgment; and when asked why they were not ready for Heaven, they would reply, "O Lord, we should have been ready if it had not been for those Sunday papers. You see we tried to get a law to stop them, for we did not want to read them; but they kept on printing them, and they would creep right into our homes on Sunday, and we just had to read them." And they will expect the Lord to excuse their hypocrisy and pass them into the realms of the blest, while he pronounces judgment upon the Sunday newspapers in the words, "Be ye eternally damned!"

But why should you blame the Sunday papers, or Christians, or anybody else, for secularizing Sunday? Isn't that what the leaders in the Sunday-law movement profess that they are trying to do? Are they not urging Congress and every State Legislature to pass laws enforcing the observance of Sunday "as a civil institution," and do not secular and civil mean the same thing? We would like to have somebody tell how they can make Sunday a "civil institution" without making it at the same time secular. The Christians who read the Sunday papers are merely carrying out in their actions what those that censure them are trying to enact into law. They are making Sunday a civil, or secular, institution.

A. DELOS WESTCOTT.

THE *Christian Nation* says of such men as Murat Halstead, editor of the Cincinnati *Commercial Gazette*, that "the best thing to do with them is to send them out of the country." What is his offense? Why, he is not the kind of a politician that suits the National Reform idea. If it will aid in securing the supremacy of his party, he "will openly declare that a Sabbath law cannot be enforced anyhow." That makes him an awfully bad man from a National Reform standpoint, and he "should not be appointed to any office." It is said that "coming events cast their shadows before," and such utterances as these from the *Christian Nation* show what kind of a Government we may expect when the "Reformers" shall have succeeded in making this a "Christian Nation" by constitutional amendment. They make very smooth pretensions, but occasionally the real spirit of the religious amendment movement crops out. The foregoing is in perfect keeping with the sentiments expressed by leading National Reformers on various occasions, and is a fair indication of their ultimate intentions.

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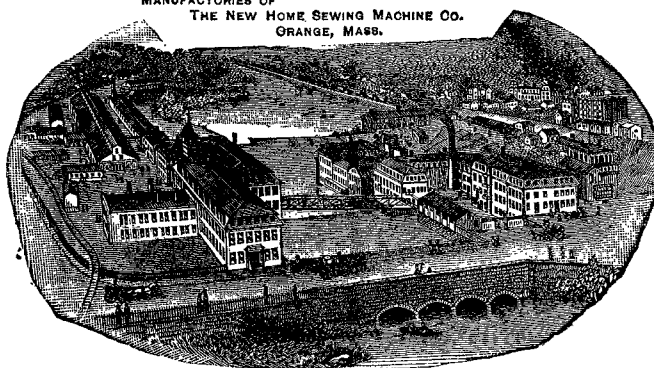
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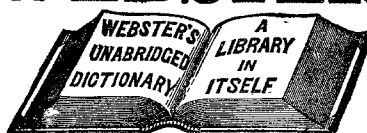
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# The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 12, 1889.

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

THE excellent article, "Is the United States a Christian Nation?" on another page of this paper, is from the *Lutheran Witness*, published in St. Louis, Mo., and is well worth a careful reading. In these days, when, through a mistaken zeal, the leaders of so many of the churches are seeking some sort of an alliance with the civil power, it is refreshing to find in the organ of one of the oldest and most respectable denominations, the proper relation of Church and State so clearly set forth. The sentiments expressed in the article are not only Lutheran doctrine relative to Church and State, but they are the doctrine of all true Protestants of whatever name.

M. A. GAULT, district secretary of the National Reform Association, says that there are four ways by which this may be made a Christian Nation, namely, first, agitation; second, petition; third, by the ballot; fourth, by the sword. In attempted justification of the latter method, he says: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned, and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet." And in this he exposes the true animus of the association to which he belongs.

DISCUSSING Sunday laws in a recent letter to that paper, the Washington correspondent of the *Christian Standard* says:—

"No State Legislature has a right to pass a law because it is the will of God; to put on the statute books, for example, the first and second commandments; to legislate people into Christianity. To do this would be for the State to establish a religion, and to infringe that right of self-liberty which is the atmosphere of our Constitution and laws. Again, it will not do to pass a law for the benefit of the individual; to make a man more moral; to compel a man to attend divine worship. To do so would violate liberty."

Yet, strange to say, that same correspondent urges the passage and the enforcement of laws compelling everybody to rest upon Sunday. His want of consistency brands him as a genuine National Reformer.

THE St. Louis *Observer* says:—

"Christ's kingdom is not of this world. The church is not a police board, nor Caesar's lieutenant, but a Saviour of lost sinners. Its simple, sole, glorious mission is to bring sinners to Jesus by preaching the gospel to them with the Holy Ghost sent down from Heaven."

And commenting upon this the Cedar County (Neb.) *Nonpareil* remarks:—

"This has been our idea of true Christianity, and of the duty of the church. That is, to convert, to preach the gospel, and argue, and appeal to man's better nature—rather than to say to the sinner, 'You must do this and you must not do that, and meddle with politics and pass laws in the attempt to compel people by force to be good.'"

All of which is sound and in accordance with the principles advocated by the AMERICAN SENTINEL.

THE *Christian Statesman* of May 16 has the following item:—

"There is sufficient justification for a general movement of workmen to recover their lost Sabbath, in the following words of Carroll D. Wright: 'No man likes to work on Sunday; the only railroad men who favor Sunday work are those who don't work themselves on that day.' At the same time, while this would justify a general movement of the working classes, it will never bring it about. The only motive strong enough to preserve and maintain the Sabbath is the religious motive. The fear of God is the only sufficient defense for the rights of man!"

We doubt Mr. Carroll's statement, though possibly he may voice the feelings of the majority of railroad men; but even if they all want to rest on Sunday that would not justify a law compelling other people to rest if they don't want to. But the point to which we wished specially to call attention is the admission made in the latter part of the paragraph quoted, namely, that the religious motive is the only one strong enough to maintain Sunday rest. It has been most persistently urged that the movement in favor of Sunday laws was not from a religious but from a sanitary standpoint; now the *Statesman* candidly acknowledges that the religious motive is the only one strong enough to do the work. It follows that if the religious element is the stronger it must give its color to the whole thing, and so, after all the denials, the demand for Sunday laws is a demand for religious legislation.

A MINISTER of the Christian Church writes from Winters, Cal., to a friend of the AMERICAN SENTINEL, as follows:—

DEAR SIR: Your letter is before me. In reply, will say, first, I am opposed to civil enactment for the purpose of compelling obedience to religious rites, ceremonies, ordinances, or institutions. Such laws contravene the law of God and invade the rights of men. God requires a willing and personal obedience, not one made mandatory by civil enactment. Man is accountable to God alone for his religious faith and practice. I regard the efforts being put forth by the Sabbath Union as Gentile-Judaism gone mad. Such laws as they seek to have enacted would be subversive of every principle of individual religious liberty, and would outrage the consciences of Christian people who fail to understand that God made a mistake and meant the first day when he commanded all Israel to observe the seventh day as a Sabbath of rest.

I doubt the wisdom of a law compelling the people to rest one day in seven as a police measure, and when a civil enactment intervenes to compel all people to observe the first day of the week as a Sabbath such intervention is an outrage upon personal liberty. The right of candid investigation and independent inquiry in all matters pertaining to faith and morality are through such laws slaughtered by blind fanaticism, religious bigotry, and intolerance. Such a law would be an unwarranted assumption of power.

As a Disciple I do not feel it my duty to observe any day as a Sabbath. It seems to me, however, to be the climax of absurdity and religious ignorance for these first-day-of-the-week-Sabbath observers to base their authority upon the fourth command of the decalogue, which plainly made mandatory the observance of the seventh day. In all the Old Testament Scriptures no reference is made to the first day of the week as a Sabbath-day, and to use the fourth command of the decalogue to prove that the first day of the week is a Sabbath-day, or to enforce its

observance as such, is about as logical as an essay on botany for the solution of a mathematical problem. While I do not indorse all of the religious views of the AMERICAN SENTINEL, I can but admire its ability, honesty, and devotion to personal liberty in religious faith and practice, and its able defense of such liberty.

I am, with great respect, your humble servant,

\* \*

SUNDAY-LAW advocates claim that such legislation is no infringement upon the rights of those who observe the seventh-day Sabbath, as they are at perfect liberty to keep any day they choose. Suppose that we have a Monday law, instead of a Sunday law, would the first-day philanthropists think that it was no hardship on them to forego business on that day on account of their conscientious rest on Sunday? Indeed, they would not so admit. One of their strong arguments in favor of a law to compel all classes to close business on Sunday is, that he who conscientiously rests on Sunday cannot successfully compete with others who continue their business seven days. They protest against the financial disadvantage against which the Sunday man labors in resting while others work, but claim that it is no disadvantage to the seventh-day man to be required to do the same thing. The man who is foolish enough to keep the seventh day according to the fourth commandment, ought to be willing to pay tribute of one work day's income for the privilege of obeying God—in this land of liberty! This is another specimen of National Reform consistency.

ON another page we publish a letter from a Baptist minister of this State, which breathes true Baptist principles. Indeed, as we not long since told a prominent Baptist clergyman of this State, the principles for which the AMERICAN SENTINEL contends are those for which Roger Williams contended, and every consistent Baptist will be with us. We are sorry to know, however, that all Baptists are not consistent. Many forget the persecution which Baptists suffered for their religion in the early history of this country, and are willing, in turn, to become persecutors for conscience' sake. A case in point is called to mind by the reference made in this letter to the sermon preached by Rev. R. D. Clark, of Eureka, which was recently published in the SENTINEL. Because of that sermon, Mr. Clark has been compelled to resign his pastorate. But we rejoice to know that there are many, not only among the Baptists, but among all the denominations, who heartily indorse the work of the SENTINEL.

WESTERN civilization utterly repudiates the idea of paternal government, and denies the existence of any analogy between the family and the State.—President George Washburn.

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL

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

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## The American Sentinel.

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E. J. WAGGONER, ALONZO T. JONES.

It is generally supposed by Christian people that sin is the worst thing in the universe. It seems, however, that Rev. Charles F. Thwing, D. D., of Minneapolis, Minn., has discovered something worse. He says, "The man who refuses to take rest on Sunday is not simply committing a sin, but what is possibly worse, is committing a blunder." This shows conclusively, we suppose, that there should be a civil law which will prevent men from committing blunders. The law of God may be sufficient to restrain from sin, but it seems that it is entirely impotent in the matter of blunders, and it follows that it should be supplemented by civil enactment.

"DARK AGES" is the expression used by Protestants to designate that period in which Catholicism ruled the Old World. Now that Protestants are straining every nerve to bring the civil institutions of this country under the control of the church, does it not look as though they rather envied the Papal prestige of those by-gone days? When they seek to re-inaugurate a system of government similar to that which they have been wont to style dark, is it not because they prefer a condition of darkness? The effort to erect in the United States an image to the power that held sway in Europe during the Dark Ages, is made by so-called Protestants. Then is Protestantism really a failure, as charged by Catholics? or is this backward move merely a proof that men love darkness rather than light, because their deeds are evil?

THE following from the *Light of Home*, published at Alfred Center, New York, is a pointed and truthful statement:—

It is clear that, without any opposition on the part of those who observe the seventh-day Sabbath, public opinion in California is opposed to the re-enactment of any general Sunday law. Prohibitory legislation against liquor traffic on all days ought to be obtained in California and elsewhere. Any law which is directly or indirectly in the interest of religious observance of any day has no right to demand a hearing, there or elsewhere. All laws which are based upon the idea that it is wrong to attend to "secular affairs" on

Sunday seek to establish a religious observance of the day. Some men may injure themselves through overwork by not resting on Sunday, but ten times as many injure themselves by dissipation, smoking, drinking, etc., when the law compels men to make it a holiday. If Sunday laws are to be supported mainly on hygienic grounds, they must be made to include smoking, drinking, "late suppers," and scores of other unhealthful practices which compulsory idleness induces.

### The Proposed Authority for the National Sunday Law.

As authority for Sunday, and as the basis of national Sunday legislation, Dr. Herrick Johnson before the Senate Committee appealed to the fourth commandment. The "American Sabbath Union," whose grand aim is a national Sunday law, likewise declare the basis of their movement to be the fourth commandment. It is proper, therefore, to inquire what authority there is for Sunday laws in the fourth commandment. As it is a question of legislation and of law, it would be proper to examine it from the standpoint of law. Suppose, then, that the Blair bill, or one to the same purpose, were enacted into a law, and the courts in construing it should take judicial cognizance of the fourth commandment as the authority and the basis of the law.

Courts are governed by certain well-established rules in the construction of laws. Let us notice some of these rules and see what would be the result of a judicial construction of such a Sunday law on the basis of the fourth commandment.

1. "What a court is to do is to declare the law as written."

The fourth commandment as written is as follows: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

That commandment as written says, "The seventh day is the Sabbath." Consequently, at the very first step, the first day of the week, as declared in the bill and as these people demand, would be completely shut out. But if any should innocently inquire, The seventh day of what? the commandment itself is ready with an explicit answer. It is the day upon which the Lord rested from the work of creation. In that work he employed six days, and the seventh day he rested, and that, and that alone, as Doctor Johnson has

said, established the weekly division of time. As those seven days formed the first week of time, the seventh day of those seven was the seventh day of the week. And that is the seventh day fixed in the commandment. This is confirmed by the Scriptures throughout. The New Testament declares that the Sabbath is past before the first day of the week comes. Mark 16:1, 2 says:—

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun."

The people mentioned in this scripture came to the sepulcher very early in the morning of the first day of the week; yet the Sabbath was past. This national Sunday bill, and the people who favor it, propose to secure the religious observance of the Sabbath on the first day of the week. But no such thing ever can be done, because, according to the Scripture, the Sabbath is past before the first day of the week comes; and it matters not how early persons may come to the first day of the week and its observance, they will not be early enough to find the Sabbath there, because, by the word of the Lord, it is past before the first day of the week comes.

This is made yet more positive, if need be, by the record in Luke 23:56 and 24:1, which reads as follows:—

"And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

Here it is declared that certain people rested on the Sabbath-day, according to the commandment, and then on the first day of the week did what they would not do on the Sabbath-day. This proves conclusively that the Sabbath-day—according to the commandment which these men cite, and which it is supposed the courts will have to interpret when such a bill becomes a law—is the day before the first day of the week; which plainly demonstrates that the seventh day named in the commandment is nothing else than the seventh day of the week. Therefore, if courts, in the interpretation of this commandment as the basis of a Sunday law, declare the law as written and as defined by the plain word of the Lord, they will have to declare that the seventh day, and not the first day of the week, is the Sabbath.

2. "In the case of all laws it is the intent of the lawgiver that is to be enforced."

What, then, was the intent of the Lawgiver when the fourth commandment was given? Did

the Lawgiver declare or show in any way his intention?—He did. When the Lord gave that law at Sinai he did not leave it to the people to interpret it to suit themselves, nor to interpret it at all. By three special acts every week kept up continuously for nearly forty years, he showed his intent in the law. The people were fed by manna in their forty years' wandering. But on the seventh day of the week no manna ever fell. On the sixth day of the week there was a double portion, and that which was gathered on that day would keep over the seventh, which it could not be made to do over any other day in the week. By this means the Lawgiver signified his intent upon the subject of the observance of the day mentioned in that law; and keeping it up continuously for so long a time made it utterly impossible that his intent should be mistaken.

Therefore, if the courts of the United States shall ever take judicial cognizance of the fourth commandment, which is held forth by these people as the basis and the authority for their movement, according to this rule the seventh day of the week, and not the first day, will have to be declared the Sabbath.

3. "When words are plain in a written law there is an end to all construction; they must be followed."

This rule, in these very words, was declared by the Hon. John Bingham, when, as special judge-advocate appointed by the representatives of the United States, he was conducting the impeachment trial of Andrew Johnson. Are the words of the fourth commandment plain words? Are they words of common use? They are. There is not an obscure nor an ambiguous word in the commandment. Then, according to this rule, if ever that question becomes one of judicial cognizance in the courts of the United States, as the plain words of that commandment must be followed, and as they plainly declare, "The seventh day is the Sabbath," that is all the courts can declare.

Therefore, the conclusion of the whole matter thus far is, if our courts are to remain courts of law, and are to be guided by the established rules for the construction of laws, they never can uphold any law founded on the fourth commandment for the observance of the Sabbath on the first day of the week.

Just here, however, another element comes into court, and that is the theological. The theologians step in right here and declare that the intent of the fourth commandment has been changed, and that now instead of that commandment's requiring the observance of the seventh day in remembrance of creation, it requires the observance of the first day of the week in remembrance of the resurrection of Christ. To reach this point they first declare that the phrase "the seventh day" in the commandment is indefinite; that it does not enjoin the observance of any particular day, but only of one day in seven. Such a construction is clearly in violation of established rules for the construction of law; it involves an assumption of power on their part that can never be allowed. Admitting for argument's sake that that phrase in the commandment is indefinite, it must be admitted that the Lord when he wrote it intentionally made it indefinite, because the Scripture says that when he had spoken these words he added no more; he had nothing more to say on the subject. What he said then was final. If, then, that statement be indefinite he intended it so, and no other

power than the Lord ever can, or ever has the right to, make it definite. But the theologians, just as soon as they have made it indefinite, to escape the obligation it enjoins to observe the seventh day, at once make it definite in order to sustain the supposed obligation to keep the first day of the week. Consequently, when they make it definite, after having declared that the Lord made it indefinite, they assume the power and prerogative to do what the Lord intentionally declined to do; and in that they put themselves above God.

So much for their theological assumptions. Such a course, however, is not only an assumption of almighty power, but on the basis of law it is a violation of the rule which declares that—

4. "No forced or unnatural construction is to be put upon the language of a statute."

To make the phrase "the seventh day" in that commandment indefinite, and to mean one day in seven and no day in particular, is nothing else than to put a forced and most unnatural construction upon the language not only of the commandment itself throughout, but on all the language of the Scriptures upon the subject of the commandment.

Further, to make that commandment support the first day of the week in commemoration of the resurrection of Christ is a direct violation of that other rule of law which declares that—

5. "A constitution [or statute] is not to be made to mean one thing at one time and another at some subsequent time, when the circumstances may have so changed as perhaps to make a different rule in the case seem desirable. . . . The meaning of the Constitution [or statute] is fixed when it is adopted, and it is not different at any subsequent time when a court has occasion to pass upon it."

The meaning of the fourth commandment when given was, as has been clearly proved, that the seventh day of the week should be observed, and for the reason that God rested that day from the work of creation and blessed the day and hallowed it. The Sabbath-day was established for that reason, before men had sinned, and before there was any need of the resurrection of Christ. If man had never sinned, the day would have been observed for the reasons given, in commemoration of the rest of the Creator from his work of creation. That being the meaning of the commandment when the commandment was given, that must be the meaning of the commandment so long as the commandment remains, and according to the rules of law it never can be made to mean anything else, although the theologians should wish to have it so, and circumstances concerning the resurrection may seem to them to make it desirable.

The question here very properly arises, Shall the courts of the United States, in violation of these rules, adopt the wishes of the theologians and make that statute to mean that which it was never intended to mean? In contemplation of such an issue, the words of Judge Cooley—"Constitutional Limitations," page 57—are worthy of consideration by Congress as well as by the judges of the United States courts. He says:—

"A court or legislature which should allow a change in public sentiment to influence it in giving to a written constitution a construction not warranted by the intention of its founders, would be justly chargeable with reckless disregard of official oath and public duty."

The theologians have given to the fourth commandment a construction which is not in any

sense warranted by the intention of the Author of the commandment. They go to the National Legislature and ask it to allow itself to be influenced by theological sentiment in giving to a written Constitution of the Government of God a construction which is not warranted by the intention of the Founder of that Constitution. As Judge Cooley says, "Such a thing done to a human constitution, an earthly statute, would be reckless disregard of official oath and public duty." But if this be true in the case of things wholly human and earthly, what should be thought of such an action with reference to the divine Constitution and heavenly law?

Will the National Legislature allow this theological sentiment to influence it to commit an act with reference to the Constitution and laws of the living God, which, if committed with reference to the laws of man, would be reckless disregard of official oath and public duty? Not only do we ask, Is the National Legislature ready to do this, but is it ready also, by doing it, to force the United States courts into the sanctioning of it in direct violation of the plainest principles of every rule for the construction of law? Is the National Legislature ready to take the step which would turn all our courts of law into courts of theology? For such would be the only effect of the enactment of such a law as is here demanded by the theologians, because when the law comes to be interpreted by the courts upon the basis upon which the law is enacted, the first day of the week as the Sabbath can never be sustained by rules of law nor by the principles of interpretation established in law. The only way that it can ever be sustained is by principles established by the theologians, and by theological distinctions, in total disregard of the rules of law; and the effect of it can be nothing else than to turn our courts of law into courts of theology.

The Scriptures also plainly and logically show the seventh day to be the Lord's day. Yet this law proposes to enforce the observance of the first day of the week as the Lord's day. As it is not a universally accepted view that the first day of the week is the Lord's day, the question will certainly come before the courts for decision. When the courts come to construe the law, it will be proper, if not indeed necessary, that they shall consult the word of the Lord in regard to the question of what day is the Lord's day, and as to what its proper observance is. When the courts, or any other persons, inquire of the word of the Lord upon the subject of the Lord's day, they find the expression used but once in the Bible, and that in Rev. 1:10, saying, "I was in the Spirit on the Lord's day." But this does not say what day of the week is the Lord's day, nor does the book in which this text is found say anything further upon the subject.

Other texts, however, in the Bible, speak on the subject in such a way as logically to show what day is there meant by the expression "the Lord's day." The Lord himself said, "The Son of man is Lord also of the Sabbath." Mark 2:28. The Lord also said, "The seventh day is the Sabbath." Here are two plain scriptural statements, which may form the major and the minor of a syllogism; thus:—

*Major*—The Son of man is Lord of the Sabbath.

*Minor*—The seventh day is the Sabbath.

The only conclusion that can ever be drawn from these two premises is that,

Therefore, the Son of man is Lord of the seventh day.

That conclusion is just as sound as these two statements of Scripture are, and the two statements of Scripture are as plain and positive on that subject as any two statements ever can be made. Therefore, the Son of man is Lord of the seventh day.

Taking this conclusion as the major in a second syllogism, we have this:—

The Son of man is Lord of the seventh day.

That day of which he is Lord is the Lord's day.

Therefore, the seventh day is the Lord's day.

This logic is unquestionable; this conclusion is as true as the Scripture itself. Therefore, just as surely as courts undertake the interpretation of any statute enforcing the observance of the Lord's day, and enter upon an inquiry as to what day is the Lord's day, they will, if logical, be brought face to face with the fact as demonstrated by the word of the Lord itself, that the seventh day, and not the first, is the Lord's day.

But it will probably be said that the courts are not to enter on the interpretation of Scripture; they are to interpret the law as it is enacted and as it is written, and that the law as it is enacted says that the first day of the week is the Lord's day, and that that is as far as the court can go. Suppose this be granted, then it puts the United States Government into a position where it establishes and enforces the observance of an institution as the Lord's which is not the Lord's, and which is directly contrary to the word of the Lord on the subject of the institution and its observance.

One or the other of these alternatives, therefore, the United States Government will be forced to adopt as surely as this bill, or any one like it, shall ever become a law. The Government will either have to become the authoritative interpreter of the Scripture for all citizens of the Government, or else it will have to put itself in the place of God and authoritatively declare that observances established by the State, and which the State chooses to call the Lord's, are the Lord's indeed, although the word of the Lord itself declares the contrary. Is the United States Government ready to take either of these positions? Is the Congress of the United States ready to force the Government of the United States into a position where it will be compelled to take one or the other of these positions? The taking of either position by the Government of the United States would be nothing else than for this enlightened Nation, in this period of the nineteenth century, to assume the place, the power, and the prerogatives of the Governments of the Middle Ages in enforcing the dogmas and the definitions of the theologians, and executing the arbitrary and despotic will of the church.

Thus, from whatever point this subject of Sunday laws may be viewed, it clearly appears that the only effect that it can ever have will be only evil, and that continually. Let Congress now and forever decidedly refuse to have anything to do with it in any way whatever. And let all the people, instead of sanctioning a movement to bring the national legislation down to the degraded level of that of the States on this subject, put forth every effort to bring the legislation of the States up to that place where it shall be limited, as the power of Congress is limited, by the declaration of the National Constitution, that they "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

A. T. J.

### Christopher Ephraim's Tottering Morality.

SOMEONE has favored us with a copy of the *Home Record*, a paper published at Leavenworth, Kansas, which contains an article that shows very clearly the spirit that actuates some of those who are zealous for a Sunday law. The article in question is by Mrs. H. F. Hartough. It purports to be the experience of an old lady with a young lady who was circulating the protest against religious legislation. After a little introductory gossip about her son, Christopher Ephraim, who was a little wild, the old lady describes the visit of the young lady and her introduction of her business, and finally asks what the petition is. The story then proceeds in the old lady's language, as follows:—

"It is against establishing a religion in this country," says she, "that will make a man keep a proscribed Sabbath-day, or believe in things he cannot believe in. It is against recognizing God in the Constitution."

"That Sabbath business made me think of Christopher E. How he went to base-ball games and races on Sundays in summer-time, and hunting in winter time, an' it wasn't doing him any good. So I says, says I, 'I'm in favor of getting more of God an' the Sabbath in our Constitution! It won't hurt our systems one bit. Now, my Christopher Ephraim is lettin' all the Sabbath get out of his constitution, an' he's failin', morally. His foundation is totterin', an' he'll fall, sure as fate, if there ain't something done. I want a law passed,' says I, 'that'll compel people to keep the Sabbath-day just as much as to keep 'em from killin' folks.'

"Whether they believe in it or not, eh?" says she, sneerin'.

"Certainly," says I. "If a man believes in killin' would you let him murder your family, ma'am?"

"That's quite a different matter," says she.

"No," tain't, says I, getting warm. "One's just as right as the t'other. It's no more right for my son to go to base-ball games on Sundays, an' horse-races, an' all such, than it is for him to steal or kill. No, ma'am; I want a Sunday law an' want it enforced, an' if somebody or other don't believe in keepin' the law let 'em go where there ain't none. We don't want 'em here."

"She looked at me as if she felt sorry for me. She actually did. But I didn't mind her looks. I was thinking about Christopher E., and how he was doomed to destruction if these things wa'n't put a stop to, an' I just went on: 'This land's getting too free,' says I, getting up and resummin' my dustin'. 'We've put the Bible out of the public school for fear of hurtin' somebody's feelings; we've let the base-balls run for fear the workmen wouldn't get exercise enough, an' now them freedom-lovin' folks want us to give up our Sunday. Pretty soon they'll come sneakin' round an' petition Congress to compel the preachers to hunt texts out of the daily papers or the magazines instead of the Bible, for fear o' hurtin' their feelings. They ain't patriots, they're heathen infidels, an' the quicker we send 'em out o' this land the freer we'll be.'"

This little story was of course written with an object, and that object was to prejudice people against those who oppose Sunday legislation and Church and State union. We propose to give a brief review of the portion which we have just copied, with the object of showing the real purpose of these Sunday workers.

The first point that we notice is the idea that religious legislation will make men good. The old lady gives as a reason why she is in favor of recognizing God in the Constitution, that her Christopher Ephraim is "lettin' all the Sabbath out of his constitution, an' he's failin', morally. His foundation is a totterin', an' he'll fall, sure as fate, if there ain't something done." The idea seems to have obtained a firm foothold that men can be made moral by law; but there is not a law in the universe that can make man moral or religious. The moral law does not make man

moral, and will not prop up a "totterin'" morality. God's own righteous law cannot make men righteous. The ten commandments only point out the unrighteousness of men, and drive them to Christ, whose righteousness may be imputed to them, and who, through their faith in him, will enable them to fulfill the righteousness of the law.

When people talk about propping up tottering morality by civil enactments, they show their ignorance of what morality is. Does the writer of that story imagine that the enactment of the Sunday law, and the recognition of God in the Constitution, will keep man from falling?—It seems so, and that is a regular National Reform idea; for in the *Christian Nation* of December 5, 1888, the Rev. N. M. Johnston tells of the time when Christ's "gospel will prevail, and wickedness be suppressed by law." In a speech in Monmouth, Ill., September 29, 1884, reported in the *Christian Statesman* of November 6, of the same year, M. A. Gault said:—

"This movement includes the triumph of every moral reform. Every true reform is simply an effort to get back to some one of the ten commandments. If that law was taken as a standard of religion, and if public sentiment were lifted up to that standard, it would do away with stealing, intemperance, profanity, Sabbath desecration, licentiousness, murder, and every evil that now vexes society. So we do not flatter ourselves when we say that the glorious millennial day will be ushered in by the triumph of this movement."

This shows just how much knowledge these National Reformers have of what sin is. They are going to suppress Sabbath-breaking, murder, licentiousness, etc., by law; but the truth is that very often the most vicious are those of whom the law cannot take any notice, because their viciousness is concealed in their own hearts. When a man commits a murder, the law can punish him, but it cannot prevent him from committing the murder. For instance, here is a man that has received some injury at the hands of another. He broods over the wrong, and cherishes anger and hatred until his revengeful feelings assume entire control of him, and he resolves to murder the object of his hatred. He fixes on the time when he will carry his murderous designs into effect, secretes himself at the place where he expects the man to pass, has his knife all in readiness to give the fatal blow, but his intended victim passes by another way where he cannot reach him without exposing himself, and so his plan is frustrated. Is he any less a murderer than though he had carried his design into effect? If he should die that moment, would God hold him any less guiltless than though he had killed the man? No; for the Bible declares that whosoever hateth his brother is a murderer. Yet not another soul on earth has known of this man's murderous intentions. Then how would it be possible to suppress murder by law?

Take the case of Sabbath-breaking. It is not simply the abstaining from labor on that day that constitutes Sabbath-keeping. Through the prophet Isaiah, the Lord says that to honor him by keeping his Sabbath, men must not do their own ways nor find their own pleasure, nor speak their own words. Now the minions of the Inquisition cannot keep such persistent watch over men as to know every word they speak, and does anyone suppose that the thoughts can be prevented from running riot even in the house of worship? Is anyone so foolish as to suppose that any law can change a man's heart, and make him honor the day, or even the place of worship?

Take the matter of licentiousness. The law

punishes the adulterer and the seducer, but it cannot prevent licentiousness. Here is a man whose very soul is rotten with iniquity. He cherishes lustful desires toward someone of the opposite sex, and his whole thought is how he can accomplish his design. He thinks of it by day, and dreams of it by night. He lives in an atmosphere of impurity, and is wholly corrupt. In imagination he again and again accomplishes his desires; but something happens to prevent the overt act, and nobody but himself knows his evil purpose. Yet, according to the Bible, he is as guilty as though the act had actually been committed. The Saviour said that he who looks upon a woman with lust, has already committed adultery. But law cannot prohibit lust. Even the agents of the Inquisition cannot fathom a man's thoughts and read his corrupt desires.

So it is utter folly to speak of suppressing immorality by law. It is not only folly but it is wicked, for it leads to an establishment of a false standard of morality. When men talk of putting down immorality by law, they thereby say that the outward observance of the law, which is all that can be secured, is all that constitutes morality. Therefore they deceive the man who is outwardly correct in deportment but abominably corrupt in heart, into the belief that he is an upright man.

The writer of the article under consideration makes the old lady say: "I want a law passed that will compel people to keep the Sabbath-day just as much as to keep them from killing folks." Now granting that it is just as wicked to break the Sabbath as it is to murder, it does not follow that there should be a civil law against Sabbath-breaking, just as to punish murder. The two things are entirely dissimilar. A man may break the Sabbath, and do no injury to any person besides himself. He does not interfere with the inalienable right of any individual to life, liberty, and the pursuit of happiness, as he does when he commits murder. He does not by his act compel anybody else to do wrong. His act begins and ends with himself; therefore the Government cannot rightfully take any notice of it.

But says one, What about the hilarious, boisterous Sunday picnics, in which drunken hoodlums annoy people, disturb worship, and endanger or destroy property?—Why, deal with them just as you would on any other day of the week. The same law that arrests the drunken hoodlum for making a nuisance of himself on Monday will do it on Sunday. The old lady in the story said that her Christopher was doomed to destruction if Sunday labor and amusements were not stopped. This again shows the National Reform theory that the people of the country are to be saved by law. The State is to take the place of the church, and men are to be swept into the kingdom of Heaven by wholesale, whether they will or no. The gospel knows nothing of such methods of salvation.

Only one point more need take our attention. That is the intolerance of religious legislation. Says the old lady: "I want a Sunday law and want it enforced, and if somebody or other don't believe in keeping the law, let them go where there ain't none. We do not want them here." And again, "The quicker we send them out of this land, the freer we shall be." These statements stamp this Sunday-law movement as being the very essence of National Reform, for the readers of the AMERICAN SENTINEL have often read the statement made by Mr. Graham, one of the

vice-presidents of the National Reform Association, to the effect that if the enemies of their movement did not like it they could go to some barren land, and in the name of the devil and for the sake of the devil, stay there till they die. Now notice where this false zeal for religion will lead these people to. First, they must Christianize the country by law. Those who do not like the law and do not wish to be Christianized after their methods can leave the country. But some other country to which they might go will be fired with the same kind of zeal, and so will refuse to receive them. Thus we may imagine them wandering from country to country only to find that all are zealous for the same sort of millenium, and that the people are getting so good that they will not tolerate anyone who they think is bad, and that will be the one who does not think as they do. Then what?—Why, then the only thing to do with these persistent heretics, who refuse to be Christianized according to the National Reform idea, will be to put them to death. There will be no room for them on the earth. This was the conclusion that was reached in the days of the Papal supremacy. And if National Reform, which is the image of the Papacy, shall ever be carried to its finality, it will result again. The spirit of so-called National Reform from Sunday legislation to the end of the chapter is the spirit of intolerance and persecution.

E. J. W.

#### A Voice from Missouri.

EDITOR AMERICAN SENTINEL—*Dear Sir:* As a friend of religious liberty, I certainly sympathize with you in your noble effort to maintain the liberty vouchsafed to us by the Revolutionary fathers, and which is so unmistakably taught by Christ and his apostles. Having for the last eighteen years been a minister of a church which adheres strictly to the observance of the first day of the week (Sunday), what I have to say can be looked upon in no other light than in the cause of justice and a willingness to grant to others the same rights and privileges I demand for myself.

I have before me the "National Sunday bill" as introduced into the United States Senate by Senator Blair, and the amendments proposed by the American Sabbath Union, and I can look upon the measure in no other light than as a stepping-stone to a union of Church and State, and a repetition of all the intolerance and bigotry that characterized the Dark Ages. I am opposed to the Blair bill, first, because it antagonizes the teachings of the Bible; second, because it undermines the principles of a free Government; and third, because it is an invitation to a serious and bloody religious war. I want to go on record as being, first, last, and forever, opposed to all such arbitrary laws, cunningly devised by designing men as a means to assist them to ride into power.

I have a right to express my opinion in common with every other citizen, and I am willing to grant to others the same privilege; but it seems that there are some persons in this country who are not satisfied unless they are trying to pull down someone else. I want each individual to be free in politics and religion. Let every man be his own pope, vote as he pleases, and think for himself.

There can be no objection to the principles of morality (in the common acceptance of the word) being taught in our public schools, but there is no use in talking about teaching the "principles

of the Christian religion" in the schools, for before it could be done, some ecclesiastical conclave would have to decide as to what constitutes the "principles of the Christian religion." And after all it would not be the principles of the Christian religion, for, as taught by Christ and his apostles, those principles are one thing, and, as taught in the creeds and dogmas of men, they are quite another. Religion should be left to individuals, each man to worship as he pleases and when he pleases.

Constantine's decree fixed a sabbath, and united Church and State; and the logical result was the Papacy—that wicked power which in the name of religion put to death 70,000,000 souls, and destroyed political and religious liberty for over 1,200 years. It is to be hoped that the United States will not make the same fatal mistake. Religion and politics cannot be mingled together without corrupting both. Unite Church and State, then the blood of our fathers will have been spilt in vain, and political as well as religious liberty in this country will be at an end. Pass the Blair bill, and the time will not be far distant when the horrors of Roman and Protestant cruelty will be repeated in this country. God forbid that such should ever be the case! Religious intolerance is bad enough without being backed up by the strong arm of the Government to enable it to carry out in fact what it would do if it had the power. A church that has not got merit enough to stand without the aid of human law, is not worth being continued, and deserves to come to naught.

Apostate churches have always tried to enlarge their borders by the aid of human law; but not so with Christ and his followers—and when teaching and moral suasion fail, the proper work of the man of God is at an end.

Every Union soldier who signed the Sunday-law petition has done just that much to build up the very thing that he fought to pull down. As our Government now stands, it gives to every man the right to "worship God according to the dictates of his own conscience." And no one but an ecclesiastical bigot, or would-be tyrant, would want it otherwise.

What would the world have thought of Christ and his apostles should they have gone to Caesar and asked him to force, by decree, the Jews and pagans to keep the first day of the week, and teach the "principles of the Christian religion" in their synagogues and temples? This is just what these "orthodox" churches are asking our Government to do. I am neither Jew nor Seventh-day Baptist, but when it comes to opposing them by human law, I am opposed to it.

A union of Church and State is not only subversive of the liberties of the citizens of the State but it weakens the church also. Mr. Goldsmith, in his "History of Rome," page 306, says that "Constantine, being sole monarch of the empire, resolved to establish Christianity on so sure a basis that no new revolutions should shake it. He commanded that in all the provinces of the empire, the orders of the bishops should be obeyed." On page 308 he says: "After this, it never resumed its former splendor; but, like a flower transplanted into a foreign clime, languished by degrees, and at last sunk into nothing."

There is a move in this country, by the so-called "orthodox" churches, which if successful will bring about the same result. It does not require a prophet's eye to see what is coming. They will not ask just what they want at first,

but will commence with one thing and then ask for another, till they secure a perfect union of Church and State. I look upon such a law as proposed by Mr. Blair, as an invasion of the sacred rights of the sanctuary. Hands off, this is holy ground. It would be just as consistent to dictate as to what men and women shall eat and drink, or wear, as it would to say when and how they must worship. B. A. SMITH.

### How Others Look at It.

WE present the following to the readers of the AMERICAN SENTINEL, not because it contains any points which have not already been given in these columns, but that they may see how others view these matters. We are glad of these evidences that the true principles of civil and religious liberty are finding advocates all through the land. The article is from the Camden (N. J.) Post of April 11:—

All asseverations to the contrary notwithstanding, it strikes me that Senator Blair's Educational Amendment is a wolf in sheep's clothing. It presents an issue which must be met, and before the damage is done is the time to meet it. Let us read the second section of the bill, and mark carefully every word:—

"SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all 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." That is to say, no State shall ever make or maintain a law respecting an establishment of religion, but every State in this Union shall make and maintain laws establishing the principles of the Christian religion; and to make assurance doubly sure, Section 3 declares that the United States shall guarantee to every State, and to the people of every State, and of the United States, the support and maintenance of such a system of free public schools as is herein provided. And that is to say, the United States Government pledges itself that every State shall establish and maintain the principles of the Christian religion. This proposed amendment, therefore, at one stroke, establishes Christianity as the national religion, because it declares that every State shall maintain the principles of the Christian religion in the public schools, and the Nation is pledged to see that this is done.

Therefore there must be a national decision of some kind declaring just what are the principles of the Christian religion.

Then when that decision shall have been made, every State will have to receive from the Nation just those principles of religion which the Nation shall have declared to be the principles of the Christian religion, and which the Nation will have pledged itself shall be taught in the schools of every State. In other words, the people of the United States will then have to receive their religion from the Government of the United States, and no longer from the Bible, as their own conscience, enlightened by the Spirit of God, may dictate. Therefore, if Senator Blair's proposed amendment to the National Constitution does not provide for the establishment and maintenance of a national religion, then no religion was ever established or maintained.

But how shall the national decision be made as to what are the principles of the Christian re-

ligion? It will follow inevitably that there shall be officially called a national council of the churches to decide what are the principles common to all, and to establish a national creed, which shall be enforced and inculcated by national power in all the public schools in the United States. And that will be the establishment of a national religion. And that is exactly what Senator Blair's constitutional amendment assures, so surely as it or anything similar to it shall ever be adopted. Another important consideration is this: Under this amendment the teachers in the public schools will have to inculcate the principles of the Christian religion. Who are to compose the examining board that shall pass upon the qualification and orthodoxy of the teachers? Assuredly none but the leading theologians in the churches. This will require that such a board shall be stately convened to deal out what shall have been decided by each successive council to be the principles of the Christian religion.

It was in this way precisely that the thing was worked in the fourth century and onward. Constantine made Christianity the recognized religion of the Roman Empire. Then it became at once necessary that there should be the imperial decision as to what form of Christianity should be the imperial religion.

To effect this an imperial council was necessary to formulate that phase of Christianity which was common to all. The Council of Nice was convened by imperial command, and an imperial creed was established, which was enforced by imperial power. That establishment of an imperial religion ended only in the imperious despotism of the Papacy. As surely as the complete establishment of the Papacy followed and grew out of that imperial recognition of Christianity in the fourth century, just so surely will the complete establishment of a religious despotism after the living likeness of the Papacy, follow and grow out of this national recognition of Christianity provided for in the constitutional amendment proposed by Senator Blair.

### Un-American and Unbearable Presumption.

At the hearing before the United States Senate Committee on the National Sunday law, the basis of Sunday observance and Sunday laws was revealed by Dr. Herrick Johnson, as follows:—

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

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

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

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

Mr. Johnson—"Yes, sir."

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

Mr. Johnson—"I think no one who accepts

the Bible doubts that there is one day in seven to be observed as a day of rest."

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

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

The Chairman—"Is there any other?"

Mr. Johnson—"There are references to this law all through the Bible."

The Chairman—"Now you come and change that Sabbath-day to which the Lord there refers."

Mr. Johnson—"That we hold was changed by himself."

The Chairman—"When did he do that? and by what language?"

Mr. Johnson—"There was a meeting for worship on the first day of the week, the day the Lord arose, and seven days after there was another meeting for the same purpose, and then it is referred to as the Lord's day."

The Chairman—"After the change?"

Mr. Johnson—"Yes, sir; after the change."

The Chairman—"It is based, then, upon two or three days being observed as days of religious worship after the resurrection?"

Mr. Johnson—"Yes, sir."

Could anything be more presumptuous than is this scheme of the preachers, in demanding that the national Legislature shall frame into law and enforce upon all the people, such baseless assumption as the Sunday theory is shown by their own words to be?

### The Constitution in Harmony with Christian Principles.

THE various associations which are making a specialty of badgering Congress for a religious amendment to the National Constitution, do so on the assumption that the United States is a Christian Nation and should have a Christian Constitution. If these parties were actuated in their work by "the principles of the Christian religion," which they so loudly profess to have at heart, and only desired that Christianity have free course in the land, they would realize that the Constitution is already adapted to that end. It could not be bettered in that respect were such a result the main object of its existence.

The principles of Christianity are thus laid down by Christ himself: "Whatsoever ye would that men should do unto you, do ye even so unto them." He did not apply this merely to secular affairs; he was a religious teacher, and was imparting a religious lesson when he uttered those words. If this language means anything, it means that if ye would that men should allow you freedom in the exercise of your religious views, you must allow them the same. And this is just what the Constitution of the United States, as it stands, is intended to do,—allow everyone perfect liberty of conscience in the matter of religion.

All that Christianity asks of any Government is equality before the law. This much, Christianity is always willing that others should have. Whatever element in society would ask more, or seek to grant less, is unchristian. Any Government that will give one class of citizens the privilege of exacting more of another class than they are willing to give in return, could not fairly claim to be Christian; it would be a despotism, and Christianity is in no sense despotic. Christ never

compelled anyone to follow him; he said, "Who-soever *will*, let him come."

The first amendment to the Constitution provides that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Whosoever will may be a Christian, and Congress must not interfere; and whosoever will not has an equal right not to be; and the great Head of Christianity has given no further authority to any power. He certainly would not grant to any agency authority beyond what he himself would exercise. The unchristian advocates of a religious amendment say, in effect: "Whatsoever we would that men should do, we will urge the enactment of laws compelling them to do."

Under the protection to civil and religious liberty secured by the Constitution as it is, this country has grown and flourished, besides giving to Christianity such freedom as it never before enjoyed. Under the influence of our free institutions, both at home and abroad, Christianity has for a hundred years received encouragement unparalleled in history. Why, then, it will be asked, is not Christianity satisfied with the Constitution as it is? The reply is, *Christianity is satisfied*. It is the hydrahead of religious bigotry seeking power, everywhere springing up in worldly, ambitious churches, and in the hearts of unchristian professors of Christianity, that demands a change of the Constitution.

Therefore, in the name of Christianity, and for the sake of the free exercise of Christian liberty, let the Constitution remain as it is. A constitution guaranteeing equal and exact justice to all men harmonizes with Christian principles; while one inspired by religious intolerance cannot guarantee justice to all alike, and can be "only evil continually." W. N. GLENN.

### A Plea for a Sunday Law.

THE following letter from a zealous National Reformer in Kansas will be fully appreciated by our readers:—

EDITOR AMERICAN SENTINEL: As one of my neighbors is taking your paper, and I have been reading it, I would like to say a word on this Sabbath question. It appears to me that you are going to extremes in regard to the Sabbath. You don't think the laws of the United States should have anything to do with the Sabbath. Here I think you make a grand mistake. . . . I know, and you know, that if we had no Sabbath law, thousands of people would work all day Sunday, or stay in the saloons or gambling dens, or stay at home and read some trashy newspaper or dime novel, or be at some other mischief, while if we had a law to protect our Sabbath so that people would not dare to do these crimes, they would go to church; probably not for any good at the time, but by going and hearing the gospel they might become interested and be convicted and converted. We know the unconverted are blind in sins and are not likely to become Christians if they cannot be placed under the influence of the gospel, therefore ought we not to use every possible effort to bring them under the influence of the gospel? . . . Oh, that men would lay the world and worldly things aside, and put on the armor of almighty God, that when we come to leave this world we can say with the apostle Paul, "We have fought a good fight, we have kept the faith, and are going home to wear a crown of glory!"

This is genuine National Reform argument. If there is no Sunday law people will not go to church, and if they don't go to church they won't be converted; therefore they ought to be compelled to choose between going to church on Sunday and sitting all day with folded hands doing nothing! But suppose they should still refuse to

go to church? Oh, in that case a law would be in order compelling them to go! And that is just what this National Reform logic leads to every time if it is followed to its conclusion; for if the State has a right to interfere in one particular in matters of religion it has the right to interfere in all such particulars; if it may decide one question of religious duty it follows that it must be perfectly competent for it to decide all such questions, and then the State would be Pope.

We have the most implicit faith in the gospel, and believe most heartily that it is the power of God unto salvation to all that receive it, but we do not believe that any man or any set of men have any authority to force the gospel upon anybody, or even to so hedge them about with law that they will choose it as the least of two evils. The National Reform plan of getting people converted by legislative enactment is entirely foreign to the gospel of the Lord Jesus Christ as we understand it, and as it is clearly revealed in the Scriptures. If any authority to coerce people has ever been given it must have been in a later revelation than the New Testament, one about which we know nothing, and one which must have come by way of the Pope of Rome or through the Inquisition.

### Piety by Proxy.

THERE is a craze for doing all duties and curing all evils by proxy. Rich Christians try to do their charity by checks and other substitutes, and poor Christians leave all the praying and teaching and working to the pastor and his appointed assistants. The theory that every man has personal duties that no one can do for him is quite exploded, and the Romish idea that the church and the priest can settle all religious matters, private and public, is popular.

As a natural result of such opinions we find that many persons rely upon law to take their place in all public responsibility. A few men are elected or appointed to official positions, and thousands at once surrender all their interests and relinquish all their civic duties to these representatives. The claims of morality upon every individual, to use influence and force of character and self-denying effort in favor of right and justice and honesty and temperance, are ignored because there are laws to establish and enforce these claims. There are laws against all offenses, and police and magistrates to execute them, and therefore the average citizen is satisfied. If the law is broken or not enforced, it is no concern of the citizen, but only of the official. It is the duty of the individual to prevent intemperance in his family and among his servants; but instead of doing his personal duty to those dependent upon him he prefers to place this duty upon the law-makers, and charges them to prevent drunkenness by prohibitory law. Law has potency because it can punish, but it has no saving or reformatory power. The triumphs of the gospel of Christ from the time of the apostles have been signal examples of personal power under divine inspiration. The passage, "To every man his own work," needs reiteration and enforcement, for multitudes are putting off their own work upon other people.

This is one reason for empty churches and decaying charities and benevolent work that seems "run to seed." The personal Christian life is gone, and there is only a corpse or a machine; the spirit of individual duty has departed, and what is left will soon shrivel and decay. We

need love in place of law, life in place of form, the constraining love of Christ, which makes duty a pleasure, instead of the cold demand of the law, which is satisfied with a substitute or a proxy. Much that might be done to bring sinners to salvation is neglected, because those who ought to use their personal influence with friends and relatives and associates and dependents are timid or careless or unwilling to speak and act for Jesus.—*Augustus, in the New York Observer.*

### Who Is Doing the Clamoring?

FOR several months past Rev. Wilbur F. Crafts has not ceased to tell us how the labor organizations all over the land were clamoring for Sunday legislation. He would have us believe that the workingmen had started such a sweeping crusade for Sunday that the ministers were almost forced to join them. But in his enthusiastic endeavor to exalt the American Sabbath Union, he overreached himself at the Boston Monday lecture, March 25, 1889. After stating that this union "originated in a petition to the Methodist General Conference, which met in May, asking it to take the *initiative* in forming a national society for the defense [not of the workingmen but] of the Sabbath, to be constituted by official representatives of [not the labor organizations but] the evangelical churches," he proceeded to name the *religious* organizations which had concurred in the arrangement, and then said:—

"This successful union, to prevent the heathenizing of America, of those churches that have not yet succeeded in uniting to Christianize Japan; this co-operation of such intense Republicans as our President, Col. Elliott F. Shepard, with such Southern leaders as Senator Colquitt, who has accepted honorary membership; and the co-operation this union has established outside of its membership on the basis of a broad humanity with the leading labor organizations and the head of the Catholic Church—this is surely as wonderful a 'union' as the churches can show." [All italics mine.]

This shows that the American Sabbath Union was called for by the churches; that it was made up of "official representatives" of the evangelical churches; that it was the churches that took the "initiative" in forming a "national society for the defense of the Sabbath;" and that this Sabbath Union importuned the official representatives of the labor organizations to co-operate with them. We know, too, that this was accomplished by long and earnest argument on the part of the union. And then they will tell us how the laboring classes are "begging" for Sunday laws!

A. DELOS WESTCOTT.

THE advocates of a stringent Sunday law (without exemption) in Arkansas, on their recent defeat in the Legislature, declared their intention to persistently agitate the subject for the next two years, and prepare for an overwhelming victory at the next session. This is the sentiment and policy of religious coercionists throughout the country; now the question arises, What will the great majority of the people—who are undoubtedly opposed to Sunday laws—do while the enemies of religious liberty are at work? Wisdom would say, Manifest an equal degree of diligence to maintain the integrity of our free institutions. But there is such confidence in the apparent impregnability of our Government, that the masses will probably rest secure until it is too late. However, the SENTINEL proposes not to be found sleeping on guard, and its weekly warnings will be faithfully sounded forth.

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# The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 19, 1889.

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

THE *Advance* urges that because the President and Postmaster-General are church-members they should see to it that the Louisiana State Lottery be not allowed to use the United States mails in their swindling business. No lottery should be permitted to use the mails; but an appeal to the officers of the Government to enforce the laws should not be based upon the fact that they are church-members. If it be true that President Harrison ought to officially do certain acts because of his religious belief, it follows that another President, holding different religious views, should act differently. Every President should execute the laws faithfully, whatever his individual opinions and religious preferences may be.

WE learn from the *Pearl of Days* that the Particular Synod (Dutch Reformed), of New Brunswick, held in Philadelphia May 8, adopted unanimously a resolution condemning Sunday papers for interfering with worship and preventing attendance at the house of God. The resolution earnestly requested all their members to refuse to buy or read any such papers. This is certainly a proper way of getting at the matter. It is perfectly right for those who are conscientiously opposed to reading secular papers on Sunday to refuse to do so, but that is a very different thing from demanding laws to prohibit the publication of such papers, or to prevent those from reading them that wish to. So long as the various churches confine themselves to adopting resolutions requesting their members not to patronize Sunday papers, they will be tending strictly to their own business, and we have no fault to find with them.

WE have received from a friend in Cleveland, Ohio, a copy of a paper entitled *Herald of Reform*, Rev. Jas. P. Mills, A. M., editor and manager. This gentleman is also district secretary of the National Reform Association, and State secretary of the American Sabbath Union, and of course an ardent National Reformer.

The number which we have received is "Vol. 3, No. 5," dated May 15, 1889, which fact demands some explanation, since the paper is only a monthly, and the first number was issued in January, 1888, and the second in April of the same year. The explanation, as given by the publisher himself, is that the volumes have been stuffed to make it appear that the paper is old and well established. It is desirable to give this impression, says the honest publisher, that they may get a better advertising patronage, and also make it appear that the paper "has come to stay." From the standpoint of ordinary mortals, this would scarcely seem to be honest, but it is probably all right with National Reformers. Of course the paper is an ardent advocate of the legal enforcement of the law of God as understood by National Reformers, but we would suggest that while professedly advocating some portions of the decalogue so earnestly, the editor should not neglect

the ninth commandment, which is understood to forbid falsehood. We shall keep an eye on the *Herald of Reform* to see if it profits by our advice.

THE *Argus*, Leadville, Colorado, has an article on "Sunday, Its Use and Abuse," in which, referring to the Sunday-Rest bill, it says:—

"Clearly stated, the purpose of that bill is to compel a day, not of rest but of worship. It may be admitted that both are linked together in the bill, but the feature is the latter compulsion. In other words, it is a covert attempt to enforce a day of worship rather than to secure for the toilers a day of rest and recuperation. The enforcement of such legislation would be a flagrant abuse."

And of the proposed amendment providing that the principles of the Christian religion shall be taught in the public schools, the *Argus* says:—

"Religion does not require this sort of a constitutional amendment; the people do not want it. More than that, they will not have it."

That the *Argus* gives utterance to these sentiments not from opposition to religion but from love of simple justice is apparent from the following item clipped from another page of the same paper:—

"The arrest of the Salvation Army in Leadville was an unmitigated outrage, and ought to bring the blush of shame to a city government which allows, without a word of protest, the almost daily parades of a band hired for the purpose by the proprietor of the most notoriously infamous dive in the city. The officers are not, of course, to be censured for obeying the instructions of the council, but that body should have shown a little more respect for the fundamental laws of the land. If the parade was criminal in its purpose, or resulted in a breach of the public order, there would then have been justification for the arrest; but it cannot be alleged that any crimes were committed as a consequence of the parades, or that they were productive of riot or disorder. The action of the council was in derogation of all the tenets of common law and decency, and was very properly characterized by the bar of the city as an outrageous discrimination against an inoffensive class of citizens."

We are free to confess that Salvation Army methods are not according to our ideas of the fitness of things, but this is not a question of propriety, but of civil and religious rights, and we maintain that as a matter of simple justice they have the right to worship God just as they please, and to parade with music, just as any other organization is permitted to parade. No attempt to regulate religious worship by law should be tolerated for a moment in this country.

## Georgia Starts the Machine.

THE following indictment by the Grand Jury of Forsyth County, Georgia, is probably all that need to be said on the subject just now. It would seem that the mere reading of the indictment to any intelligent jury ought to secure the prompt acquittal of the accused. The trial, we understand, is to come off in August. We shall watch the case and let our readers know the result.

STATE OF GEORGIA, }  
Forsyth County. }

The Grand Jury, in the name and behalf of the citizens of Georgia, charge and accuse Day Conklin, of the county and State aforesaid, with the offense of misdemeanor for that the said Day Conklin, on the second day of December, in the year of our Lord one thousand eight hundred and eighty-eight, in the county aforesaid, with force and arms did unlawfully, then and there, pursue the work of his ordinary calling upon the said second day of December, eighteen hundred

and eighty-eight, which was then and there the Lord's day, by cutting timber and clearing lands and by digging and other work then and there, did said work and said cutting timber and said clearing and said digging, not then and there being work of charity, and not then and there being work of necessity, the said Day Conklin then and there being a tradesman, the said Day Conklin then and there being an artificer, the said Day Conklin then and there being a workman, the said Day Conklin then and there being a laborer, the said Day Conklin then and there being a farmer,

Contrary to the laws of said State, the good order, peace, and dignity thereof.

Forsyth Superior Court, Feb. term, 1889.

GEO. R. BROWN, *Solicitor-Gen.*

## Both on the Same Platform.

"CARDINAL GIBBONS," says the *Christian Guardian* (Toronto), "recently denounced, in a dedication sermon, any interference for the purpose of suppressing a certain Sunday-school which had been established in Baltimore for the promulgation of infidel doctrine. The Cardinal took the ground that he would be sorry to see the arm of the civil law used toward the suppression of the school, and added that as our Saviour never had recourse to the arm of the law or the sword in teaching his doctrine, the only weapons to be used against the school were those of argument and persuasion. The Cardinal's remarks have drawn forth the following observations from Joseph Cook:—

"Cardinal Gibbons seems to be in danger of Papal excommunication. He teaches in a recent sermon that the civil law should not be used to suppress heresy. A recent and famous syllabus declares that 'it is a deadly error to teach that the force of the State may not be used to suppress dissent from Roman Catholicism.' Cardinal Gibbons, in trying to persuade Americans that Vaticanism has no claws, is endeavoring to cover a very large wolf with the skin of a very small lamb."

It comes with rather bad grace for Joseph Cook to accuse Cardinal Gibbons of insincerity in this matter, though of course everybody ought to know that no thorough Papist can from his heart disavow that recent and famous syllabus; but Joseph Cook can find no reasonable fault with it, for it is only a concise statement of that which he, as a National Reformer, advocates most untiringly. Of course Mr. Cook would object to the Catholic Church using the power of the State in its interests, but as a National Reformer he admits the principle, and is in that respect no whit better than Cardinal Gibbons, the only difference being that one is a Catholic and the other a so-called Protestant.—*Signs of the Times.*

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

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, JUNE 26, 1889.

NUMBER 22.

## The American Sentinel.

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

REV. J. M. WYLIE, a prominent Sunday-law advocate, says: "Those who went out to gather manna on the Sabbath got nothing." Correct; and it is equally significant that when they went out on Sunday they got the regular daily allowance.

THE National Reform Association, at its last annual meeting, urgently discussed the necessity for a national divorce law. But the advocates of this measure still cling with great tenacity to their pet scheme of repealing one of the best of divorce laws,—that which separates Church and State.

ANOTHER despairing cry that arose from the Kings County, N. Y., Sunday Association was as follows:—

"By the conjoint efforts of the Common Council and Park Commissioners, we are advised that music will be provided in Prospect Park on Sunday afternoons during June, July, and August; perhaps they will be dubbed sacred concerts, to make them more palatable. . . . That if established here, they will be the means of depopulating the churches and Sunday-schools, there can be no doubt."

Well, well, well! Can it be possible that the churches and Sunday-schools are held together by so frail a tenure, and rest upon so capricious a basis, that they will be depopulated by music Sunday afternoon in the parks?—It must be so; else this great association would not in public convention have confessed it to be so. But what a confession!

To employ force in propagating religion or maintaining it where it has been propagated, is to offer a dishonorable and pernicious service. To attempt compelling a man to become religious is itself a species of irreligion, and the absurdity of such an attempt is as flagrant as the iniquity of it. The timid may be compelled to a feigned assumption of what they neither understand nor approve; but the judgment, the conscience, and the affections, the abodes of religion or its opposite, are not within the reach of compulsion; error and vice have retreats from which nothing but truth and grace can banish them. The conduct of the religious despot is preposterous and infamous; his machinations and efforts tend to the

extinction of all that is free, noble, and ingenious in man, and to the production of those pests to society, suspicion, servility, deceit, and hypocrisy.—*Sel.*

### Sunday-Law Theology.

THE president of the National Sunday-law Association, Col. Elliott F. Shepard, made a great speech May 18, in Brooklyn, N. Y., to the Kings County Sunday Association. Of course his speech was on Sunday laws, and he still insists, in spite of the denials of the two secretaries of the association of which he is president, that "the only authority for the Sabbath-day is to be found in the statutes and laws and commandments of the Lord God Almighty." Dr. Crafts says that "Mr. Shepard don't know very much about this." Nevertheless, Mr. Shepard goes on as though he knew a good deal about it. Mr. Shepard seems to be quite a theologian in his way, and the professional theologians seem to think so too, because he is invited to their conventions, general assemblies, etc., to instruct them in regard to the limits and obligations of the ten commandments; they indorse his expositions of Scripture, by frequent manifestations of applause; and, from the assurance with which he sets out his views of Scripture and moral obligation, it evidently appears that he actually considers himself a theologian of no mean order.

We cite an instance or two illustrating the depth of his theological lore. He says:—

"God rested upon the accomplishment of his work at creation, and his seventh day was man's first day."

Now the Bible says that on the sixth day God made man and gave him dominion over the beasts of the field, the fowls of the air, and over all the earth, and over every creeping thing that moveth upon the earth. Then every beast of the field and every fowl of the air was brought unto Adam to see what he would call them, and he gave names to all cattle, and to the fowls of the air, and to every beast of the field. This was all on the sixth day, and for all that to be accomplished in the same day that he was created would seem to show that he must have been there on that day. Yet Mr. Shepard insists that he was not there until the next day. We have a sort of lurking suspicion that Mr. Shepard is wrong.

More than this, for all that to be accomplished on the sixth day would show that it must have been not very late in the forenoon, at least, when man was created; and it would seem that if man should be able to accomplish all that is written in the Bible of that man in the same day that he was created, that that must have been his first day. We have always understood that a man's birthday—the day of his entrance into the world—counted as his first day; but Mr. Shep-

ard's theology will have it that his first day is the next day after his birth.

Yet more than this. When Adam had named all the creatures upon the earth, it was found that there was not any fit to be a companion for him. Then that same day the Lord made the woman and brought her unto the man, and married them—all this on the sixth day; yet Mr. Shepard's theology will have it that even his wedding-day didn't count, and that his first day, his birthday, in fact, did not come till the next day after he was married. We can't shake off the suspicion that there is something wrong with Col. Elliott F. Shepard's theology.

Another instance. Mr. Shepard says:—

"The Sabbath was his [man's] first day, and he was prepared by this first day of rest for six days of labor."

The Sabbath was his first day, and yet the first thing he had to do was to rest! Well, well! we have indeed heard it suggested that certain individuals were born tired, but never before did we know that when the Lord created man, he made him tired.

Further, Mr. Elliott F. Shepard says that by resting on the first day of his existence man was prepared for six days of labor. This is another thing new under the sun. We have always understood that men rest after labor, and the whole world has understood it so, and has acted according to this understanding of the matter; but it must be that this is all wrong, because Mr. Shepard says so. He says that the rest comes first, in order that we may be prepared to labor.

Is it any wonder that after such a magnificent display of theological oratory as this, the divines and other members of the Kings County Association should greet the speaker with "applause"?

Just one more instance and we are done. Mr. Shepard says:—

"Mark, it was not the seventh day which he blessed, but the rest-day."

Reader, please turn to Genesis, second chapter and third verse, and "mark" these words: "And God blessed the seventh day, and sanctified it." Then decide if you can that the Sunday theology of the president of the National Sunday-law Association is anything else than a downright fraud.

Theologically, Mr. Shepard's statements are unworthy of anything but contempt; but yet there is a serious side to this thing which forbids its being passed by with the contempt which it deserves. Mr. Shepard and all those who are working for a national Sunday law propose to compel everybody in this Nation to accept that theology, and to act in conformity with it. They propose to have the National Legislature frame this stuff into a law; and then to have the courts of the United States adopt the same theology, and by their decisions uphold the law; and then

to have the executive department of the Government compel all people to receive it as the oracles of God. The stupendous impudence of such a proposition can be accounted for only upon the theory that again the "mystery of iniquity doth already work." A. T. J.

### Who Are the Friends of the Bible?

THE *Congregationalist* of February 7 contained an editorial entitled "Unsectarian Morality," in which it says:—

"The *Christian Register* published last week the replies of thirty-five eminent men and women, many of whom are practical educators, to the questions whether morality can be taught in our public schools without sectarianism, and what suggestions they had to offer as to methods and influences. As, naturally, they look at the subject from widely different points of view, their replies vary considerably in detail. It is the more gratifying, therefore, to notice that most of them answer the first question heartily in the affirmative. Of course the five Roman Catholics claim that morality cannot be taught, in any sense satisfactory to them, without including the inculcation of the principles of Roman Catholicism; and there are one or two others who reply negatively."

This is in line with the ideas expressed by Senator Blair in his speech in the Senate, December 21, on the occasion of referring his proposed religious amendment to the Committee on Education and Labor. Said he:—

"In regard to the general principles of the Christian religion, no one but a bigot would think of having introduced into the public schools instruction in favor of any form of sectarianism; but a knowledge of the Christian religion, even if there be no enforcement of those truths upon the conviction and belief of the child, instruction in those principles, a statement or explanation of what they are, exactly as instruction is given in the principles of arithmetic and geography and any of the common branches of science, is exceedingly desirable and important for every citizen of this country to possess, whether he applies the principles in his personal conduct or not."

No one can talk that way who has any just idea of the Scriptures—their nature and object. Such talk can come only from those who can see no more in the Bible than they do in an ordinary text-book on science; just as the carrying out of Mr. Blair's proposed amendment would result in lowering the Bible, in the minds of the people, to the level of text-books on arithmetic and geography.

In contrast with the statements of those who imagine that the Bible can be studied with profit in the same way that history and geography are studied, let us place the statement of a man who knows what the Bible is, and what it is for. In the *Old Testament Student* of February, 1889, the editor, Prof. William R. Harper, of Yale University, writes as follows:—

"The Old Testament is not Hebrew literature. This statement may appear startling; but it is true. The Old Testament is not Hebrew literature in the sense that the *Iliad* and the Greek Drama are Greek literature; or the Book of the Dead, Egyptian; or the Zend Avesta, Persian. If one desires simple Hebrew literature, the product of the Jewish mind, he will find it in the Talmud, Targums, and other rabbinical writings. The writers of the Old Testament were more than mere Hebrews. Moses, David, and Isaiah did not simply reflect national thought and feeling. They were inspired, were men to whom divine thought and feeling were revealed. When we speak of the study of the Old Testament as literature, we mean, then, the study of the national dress and outward adornment of a body of divine truth. Such study is profitable and interesting, and very important. But is it insignificant when compared with the study of the doctrine which this outward national dress contains? Renan has made a special study of the Hebrew Scripture from the point of view that they

are a national literature, and with what result? The divine truth has made so little impression upon him that he can write a play, 'the story of which, of a nun's debauchery the day before the guillotine, is as corrupt as can well be conceived, and its leading thought is that passions must run their course even if death stands at the door.' Such debasing thought and philosophy may thus co-exist with the highest appreciation of the Bible as a literature. Turn now from Renan to those who have studied these sacred writings to find therein the voice of God speaking of sin, justice, and mercy; and how great the contrast! Here belong such men as Luther, Calvin, Latimer, Knox, Wesley, together with the great rank and file of earnest Christian workers and believers. The Old Testament is not the history of men's thoughts about God, or desires after God, or affections toward him. It professes to be a history of God's unveiling of himself to men. If it is not that, it is nothing; it is false from beginning to end. To make it the history of the speculation of a certain tribe about God, we must deny the very root of any speculations which that tribe ever had. For this root is the belief that they could not think of him unless he had first thought of them; that they could not speak of him unless he were speaking of them."

"In the modern revival of biblical study there is a danger that the Scripture by some may be studied only after the manner of Renan, or too exclusively as a national literature."

Dr. Harper is not ignorant of the literary beauty of the Bible, as anyone who is acquainted with him can testify; but he sees the danger of studying it with that sole object. As a matter of fact, it cannot be taught according to Mr. Blair's ideas—except by avowed infidels, which of course would never be thought of, and if it were, the result would necessarily be to make infidels. No man who has any regard for the Bible as the word of God, can teach it without conforming his teaching to his own religious views; and if this were done in the public schools, confusion and religious strife would inevitably follow. How can the danger be averted?—Only by keeping the Bible out of State schools, and leaving instruction in it to the family, the church, and the private or denominational school.

They are not true friends of the Bible who are clamoring for its introduction into the public schools. They may be sincere in their motives, but they would give the sacred Book the worst blow it has ever received. The friends of the Bible are those who wish it studied for just what it is—the revelation of God's will to man—the guide to holiness and eternal life. E. J. W.

### Government Religion.

[The manuscript of the following article was found among the papers of the late Elder J. H. Waggoner, after his death. It was evidently intended for the *SENTINEL*, and contains pointed facts, gathered from various ages, pertinent to the question of national religion now agitating our country. The matter has not been published before, and those who have been readers of the *AMERICAN SENTINEL* from the beginning will be pleased to read this, one of the latest emanations from the pen of its founder.]

THE self-styled National Reformers repudiate the idea that they are advocating a union of Church and State, and yet they openly advocate "religious legislation" in the State, and "national religion," even commending the Roman Catholic Church as being the upholder of national religion. It is a sad truth, as many martyrs have witnessed, that the Roman Church is an earnest defender of national compulsory religion. Indeed, the National Reformers have not only commended the Catholic Church, but advocated a coalition with that church, because that, in some countries, it is the only upholder of national religion. And if anyone wishes to understand the actual benefits and beau-

ties of national religion, he need not go to the history of the Inquisition, to Constance, to Smithfield, and like places, but let him go, even at this day, to those countries where the Catholic Church and national religion have entire control. Let the Presbyterian members of the association try a six months' residence in Spain, and they will find that, in certain circumstances, their Presbyterianism must be compromised or concealed, or it will prove the door to a prison. And if that is not sufficient, let them go to certain places in South America where government is administered solely in the interest of the church, and where such is the case the country is removed scarcely a step from barbarism. How can people rise whose minds and consciences are enslaved by a priesthood which claims the exercise of supreme power in the name and place of God. And yet this is exactly the position that the *Christian Statesman* and *Christian Nation* declare that the Church and the State relatively ought to occupy. They say that the kingdom of Christ is to be set up by the votes of the National Reformers, and they are to be the administrators of the kingdom.

The celebrated historian, Neander, noticing the secularization of Christianity in the Roman Empire, made the following suggestive comment:—

"While it was the State that should be Christianized, instead of this Christianity would be changed into a civil polity, and what belongs to the kingdom of God would be secularized; an evil in which, to be sure, as we shall see, the Eastern Roman Empire especially involved itself."—*Torrey's Neander*, Vol. 1, p. 162; *Hurd & Houghton*, N. Y.

This is the natural tendency, and, indeed, the very object, of national religion. And what do we find in the United States at the present time but a plea for the accomplishment of this object? We are gravely informed that the Sunday, as the "Christian Sabbath," is the "very safeguard and bulwark of our holy religion." Prize books are industriously circulated to prove to the world that the Sunday is one of the most sacred and important of all religious institutions. And yet politicians, and doctors of a sickly divinity, and such sensible religious journals as the *New York Independent*, assure us that when they advocate its enforcement by the State, it is not at all as a religious institution, but altogether as a "sanitary regulation," as "a Government holiday," and that compulsion to observe it is not an infringement upon anybody's conscientious convictions or religious rights, because it is not enforced upon religious grounds, but for purely civil reasons. If that is not secularizing what they claim to be a most sacred religious institution, we fail to see what could be. Reading the words of Neander, and applying them to ancient Rome, we can all see the inconsistency, the evil, and the danger. But when the very thing is being enacted in the United States, under the specious pretext of Christianizing our beloved country, and to glorify the Saviour, how different it looks! But it must be remembered that the Inquisition was established, and the *auto da fé* was kept in existence, by the very same pretext.

The *Independent* scorned the idea of the National Reformers, and of all who wished to give our Nation a religious character by changing the Constitution. But at length it declared this as the solution of the difficulty: Let the "Christian Sabbath," and other Christian tenets if necessary, be adopted by the Government as civil institutions, and all may consistently be compelled to observe them as civil laws. The Sabbath ceases to be a religious institution as enforced by

the Government, and therefore it is not religious persecution to compel people to observe it even though they conscientiously observe the identical day commanded in the Bible.

The reader will see that the idea is not new. Neander outlined it as the evils of the Catholic Church in ancient Rome in the early centuries. On the fulfilling of this purpose I will give another item of history. In a work entitled, "A Concise History of the Papal Supremacy," published in Dublin, Ireland, 1810, a copy of which I found in the library of the British Museum, in London, I read something of interest on this subject.

The general council of Chalcedon was called by the Emperor Marcian in A. D. 351. It is well known that its canons provoked no small controversy and contention. The history here referred to speaks of the action of the emperor as follows:—

"He forbade any person to hold disputes in public about religion; and he gave this reason for it: 'He does injury to the judgment of the holy synod, who shall discuss and dispute the articles which were there rightly judged and disposed of, since those matters appointed by the bishops, assembled at Chalcedon, concerning the Christian faith, were ordained by us, or were decided by our commandments; and those who despise this law shall be punished.'"

And so the matter has already been solved in this self-same way. It was no infringement on the rights of anybody's conscience to compel them to accept without questioning the canons of the council. Oh, no; they were established as imperial laws, and surely it was right that all should obey the laws of the empire. How easily and consistently is the whole matter disposed of, and nobody's religious liberty endangered. "Whatever man has done, man may do."

An authority with the Woman's Christian Temperance Union has presented a picture of the happy state of the Nation when every voter will be called upon to consider the religious bearings of political questions; when Christianity shall be discussed in every caucus, and declared from every rostrum. Neither is this a new idea. Neander has also given us a sketch from real life of that very state of things; and he has stated the inevitable results. Thus he speaks:—

"Now, as so much depended on the fact whether a party had the emperor's vote on its side, every art was employed, consequently, to secure this; all that was corrupt in the Byzantine court found its way into the bosom of the church—court parties became doctrinal parties, and the reverse. Imperial chamberlains, eunuchs, directors of the prince's kitchen, disputed on formulas of faith, and affected to set themselves up as judges in the theological disputes. That which must pass current for sound doctrine in the church was subject to the same fluctuations with the parties at court."—*Pages 165-66.*

Here is the evil inherent in this national religious system, as we have pointed it out in the *SENTINEL*. If our Nation is to retain its republican features, then the religion of the country is to be subjected to the decision of every election, liable to be changed with the changes of administration, and every corrupt faction in the State, or will urge its way into the church for political effect. And yet we are charged with being enemies to Christianity because we do not unite with them in their efforts to bring about this very state of things. Woe to the church and to Christianity in our country, if ever this National Reform scheme is successful.

They must be dull indeed who cannot see that all that is corrupt in politics will force itself into the church, whenever a profession of Christianity becomes necessary to political preferment. That

was a wise and prudent action of the framers of our unrivaled Constitution prohibiting religious tests in our Government; a provision well calculated to preserve the purity of religion in the churches, as well as an equal administration of justice to all classes.

Eusebius, the historian, overpraised Constantine for the benefit that it was supposed that he had conferred upon Christianity and upon the church; yet he left on record the baleful effects of the emperor's kindness and liberality, writing thus:—

"In truth, I can myself bear testimony to the grievous evils which prevailed in those times; I mean the violence of rapacious and unprincipled men, who preyed upon all classes of society alike, and the scandalous hypocrisy of those who crept into the church, and assumed the name and character of Christians."—*Life of Constantine, chap. 54.*

Statements of this kind might be multiplied to almost any extent, yet the lovers of national religion are wont to paint the church, in the days of Constantine, as in its most happy state, blessed with the patronage of this first Christian emperor.

Human nature is always the same—never to be trusted too far. Like causes may be expected to produce like results. Many in America flatter themselves that in this age, and in our country, there can be no danger. So it always appeared when evils came in by small beginnings, and with deceitful promises. But the promises are just as deceitful, and the dangers just as great, at this time as in any age when religious ambition grasps for the reins of civil power.

#### The Missouri Convention.

A Sabbath Observance Convention was held at Sedalia, Missouri, May 23 and 24. After the organization of the convention, a paper was read by Rev. T. A. Tatlow, of Edina, on "Sabbath Observance in Rural Life." The main point of the paper was to show that Sabbath observance "has a quickening and abiding influence upon man, especially in rural life, because he is in such life especially impressed with a sense of his dependence upon God. For not only man himself, but even his cattle also, are directly dependent for their subsistence upon the products of the earth. . . . Therefore, as far as the divine law regarding the Sabbath-day contemplates the secular good of man, so far the civil power must obey the law and secure proper secular obedience to it on the part of its subjects."

The reading of the paper was followed by a free discussion of its contents, Rev. M. A. Gault being first to speak. He said:—

"This question [whether Government shall appeal to the divine authority in enforcing Sabbath legislation] has been put by Dr. Howard Crosby in this form: He says that Governments should not say you must keep the Sabbath because God says so. That is not the province; he says, of civil government. That Government has no right to compel another or higher authority than the will of the people. All that Government can say is prescribed by the will of the people, according to Crosby. And Dr. Crafts very heartily declares and teaches that Governments should say you must keep the Sabbath because it is good for you; because, as Brother Tatlow has stated to you, it is a law of our physical being. We must have one day's rest in seven, therefore Governments should have Sabbath laws, but not to compel divine authority in enforcing those Sabbath laws.

"Now we take the ground that Governments should invoke divine authority on this question;

Governments should say to the people, You must keep the Sabbath, and have the Sabbath's rest secured to all classes, not merely because it is good for you, but because God says so; because there is a divine appointment behind this question. The point may be illustrated by the story of a man who had a melon patch, and who put up at one end of the patch a sign which read as follows: 'Boys, don't steal these melons, for they are green, and God sees you.' That is, that farmer appealed to divine authority. He gave the boys to understand that they must not steal melons, not merely because it would injure them, but because God saw them. And in that way he reached their consciences.

"Well, that simple idea of the farmer expresses the philosophy that underlies this whole question. I believe that Government can reach the conscience of the people. A man without God is a man without a conscience, and a Government without God is a Government without a conscience. A Government has no right upon the conscience of man to enforce a law without recognizing the idea of a supreme Being, the Almighty God, as revealed in Jesus Christ. Now, the only reason why I should appeal to divine authority on this question is because God is the source of all legitimate authority, whether in the family, or in the church, or in the State,—God is the source of all authority. We cannot go back of God to find even a definition of virtue or a standard of virtue, or the authority for virtue. And you may take this position, and hold it successfully,—that without God, without the ten commandments, there is no right or wrong. You cannot go back of God's decalogue to find a definition of right. So this is a fundamental question.

"Now, when the child asks the parent, What business have you to order me around, that parent can say, God has vested me with parental authority. So it is in the church; the church appeals to the divine law; and so the State must also appeal to the divine law. Now, let me explain here that we do not mean that the State should appeal to the ecclesiastical law, nor to the divine law. The ecclesiastical law binds the church, and the civil law binds the State. Civil government has no right to compel people to religiously observe the Sabbath-day, or to compel the church to perform any religious duty as such; that is beyond the province of the State. But the civil law—the ten commandments—because they are civil—they bind the State. They bind the State just as well as they bind the church."

The Chairman—"The discussion is now open for anyone to take part in it."

Elder R. C. Porter, in addressing the chairman and members of the convention, said:—

"It is hardly to be expected that all of us, without any discussion, would see eye to eye upon this question; and possibly what I may have to say will not be exactly in harmony with what Brother Gault has said. The question before us is whether it is the province of human government to appeal to the divine law in enforcing the Sabbath. And as I look at that question it seems to me that I shall be compelled to differ with Brother Gault upon this question simply for this reason: Our Saviour has taught us in the sacred record that we should render unto Caesar the things that are Caesar's, and to God the things that are God's. Caesar represents civil government. The things to be rendered to God are our religious obligations to him. Now, the question to be settled with reference to the subject of

this discussion is, Is the Sabbath God's, or is it Cæsar's? If it is the Lord's, then render it to God, not by Cæsar, or through Cæsar, but to God, because it is his. The Sabbath is the Lord's; then we should render it to God, not because Cæsar says so, but because we should render to God the things that are God's, and the Sabbath is the Lord's, and God does not ask Cæsar to have anything to do with rendering to him the things that are his. We are to remember the Sabbath-day in obedience to the command of God, and Cæsar has no right to say whether we shall or shall not render obedience to that command. But the Lord will hold us individually responsible for his claims upon us, and we will have to settle that with God. Therefore, it seems to me that the logical conclusion of the matter is that God does not want us to frame laws that would compel anybody to render obedience to that which he claims as his.

"Now let me illustrate: Suppose we take that precept and appeal to the divine law in support of the idea that we should remember the Sabbath-day to keep it holy. Now, I ask, what would be the result of it? The result of it would be that the first question to be decided is, What was the intent of the Lawgiver in giving the law? Cooley, in his 'Constitutional Limitations,' says: 'It is the intent of the lawgiver that is to be enforced.' Then the object of the State is to enforce the intent of the lawgiver when the law was made. Suppose we apply that to the divine law. What was the intent of the Lawgiver in making the law concerning the Sabbath? It was to enforce the seventh day as the Sabbath. Then applying this rule of interpretation in the enforcement of law, would we not be obliged to keep the seventh day, as that was, unquestionably, the intent of the Lawgiver when the law was made? But even suppose that the intent of the Lawgiver should be carried out by a civil enactment, compelling all people to keep the seventh day, I should as strongly oppose any such an enactment as I would if it enforced the observance of the first day of the week, on the ground that it would interfere with the rights of conscience of those who conscientiously believe they should observe the first day of the week, and that civil government has no right to interfere with the rights of conscience, or to legislate with reference to religion, or to dictate what a man shall or shall not believe.

"If the State has a right to enforce one precept because it is a divine commandment, it has a right to enforce all other religious obligations, because they are divine commandments. It is unsafe for us to appeal to the divine law and make that the basis of our statute laws simply because it is a divine law. Civil laws are the natural outgrowth of the civil relations of man with his fellowman. It is the province of human government, if that be true, to legislate only with respect to these civil relations. Then, suppose we should appeal in the enforcement of the fourth commandment to the divine law, as stated by Brother Gault, why would we not then be at liberty to take another step and appeal to another precept, which says, 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.' Then would we not have an equal right to appeal to this precept and enforce it by civil statute? But if this were done, how could a criminal ever be brought to trial in any court of

justice? And so when we come to look the matter squarely in the face, in consideration of these facts, we see that the true province of civil government, as declared in our Saviour's words, is to render to Cæsar only the things that are Cæsar's, and unto God the things that are God's."

Mr. W. P. Gray, secretary of the convention, then said:—

"I for one have made this question very much of a study, especially that topic of it. To appeal to divine authority in our legislation on this subject would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all Governments derive their just powers from the consent of the governed. I for one do not believe that, as a political maxim, Governments derive their just powers from the consent of the governed. And I believe with Mr. Gault on this, I think. And so the object of this movement is an effort to change that feature in our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed; and that had something to do with leaving God out of the Constitution. And I think that the provincial history of this country will compel us to come back to that and recognize God in our Constitution. And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government."

#### A Significant Proposal.

THE feverish, restless spirit of the times, and the tendency of the age towards legislation, which interferes with the individual rights of conscience, are well exemplified in a proposal by the trustees of the Normal College of New Jersey of an amendment to the State constitution "prohibiting the establishment of schools the purpose of which is to withdraw pupils from the public schools."

Of course the amendment is aimed directly at parochial schools, but great as is the evil of Romish opposition to our common schools, the remedy proposed by the trustees of the Normal College would be a great deal worse. It is right that the State should require every parent to afford his child an opportunity to acquire a good education in the common branches of knowledge, but to go farther than that and say that the child must be educated in this school, or in that, is a most unwarranted invasion of private rights. If Protestants, because they are in the majority, have a right to say that Catholic children shall be educated in the public schools, it must follow that where Catholics are in the majority they have the right to say that Protestants shall send their children to church schools.

There are some things for which people are properly answerable only to God, and certainly the matter of giving religious instruction to, or of withholding it from, their children is one of those things. The State may require Catholics, or Presbyterians, or Methodists, and, in short, people of all denominations, to educate their children, but the moment it forbids the establishment of denominational schools, and requires that all shall send to the State schools, it strikes down religious liberty, and tramples upon the sacred rights of conscience.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1.

#### Straws Tell Which Way the Wind Blows.

THE *Freidereker* is a German paper published in Milwaukee, Wis., devoted to the interests of religious liberty. In the issue of May 26 are some resolutions passed on Catholics' Day at Vienna, during the first week of May last. The document reads as follows:—

In consideration that the general observance of Sunday rest is of the highest importance in a religious and social view; and,

In consideration that the Christian holidays are to the Catholics just as sacred as the Sundays, and that they are the holidays of the by far overwhelming majority of the population of Austria;

Therefore, the Catholics' Day asks that the law prohibiting industrial labor on Sundays be carried out more strictly than heretofore, and that the granting of exceptions by means of special ordinances be restricted still more by law.

2. That the prohibition of all industrial labor be extended anew to all Christian holidays.

3. That the benefit of rest on Sundays and holidays be extended by law to the employes in public offices, as well as to all private offices not in the service of the Government, and especially as much as possible to the officers and employes of the public institutions of transportation and travel.

The language of the above petition is plain, and shows the inevitable drift of all religious legislation by the State. By this straw, although in a foreign country, we may easily forecast the prevailing direction of the wind in the United States when the Blair measures shall have been enacted into laws. At that meeting the Catholic loyalties of the entire Austrian Empire were represented by delegates, under the guidance of their priests, bishops, and cardinals, working in the interest of the church. The European powers were urged to re-enthroned the Pope of Rome, and delegates pledged themselves to support and favor the church press and the church schools.

With the Protestant churches in America banded together in a "National Reform Association" to further the work of making an *image* to the Papacy within our own Government, is there not cause for alarm at the menace to our religious liberty. May the American people read correctly the signs of the times. There are breakers ahead. \*

Columbus, Ohio.

#### Secretary Foster's Leap in Logic.

SECRETARY FOSTER, of the National Reform Association, has a letter in the *Christian Statesman* of April 18, in which he says:—

"But even on the secular theory, Sabbath laws should be enforced. Man has an inalienable right to the seventh part of time for rest. The Government, as the institution of human rights, should secure this right. That would prohibit all common labor on the Sabbath."

We pity the intelligence of the man who is honest in such an argument. Secretary Foster, haven't you the civil right to rest on Wednesday, if you want to? Is it any of our business, or the Government's business, if you lay aside your National Reform nonsense, and indulge in absolute rest every Wednesday? Don't hesitate; tell the truth, and say, No. Very well, "the Government as the institution of human rights should secure this right. That would prohibit all common labor on" Wednesday.

And haven't you the right so far as the civil government is concerned, to rest every day if you have money to pay your bills?—Certainly you have, and it is the duty of the Government to secure to you this right. "That would prohibit all common labor" forever.

Now, Mr. Secretary, for the sake of your own cause, don't give it and yourself away by any more such absurd arguments.

But you will ask, How are the railroad men going to keep Sunday? *Answer*—By refusing to work. Didn't they know when they went into that kind of work that they would be asked to work on Sunday? If a man is anxious to keep Sunday, will he deliberately enter into a contract which requires him to work on that day? Is there any law on the statute books of this country that requires any man to enter into a contract with a railroad company against his will? One would suppose there must be, to hear these would-be reformers talking about securing the rights of the workingmen. But there is not; and no railroad company can compel any man to work on Sunday if he does not want to work. If the railroad men wanted to keep Sunday they would keep it, and the trains would be obliged to stop for want of men to run them. But in order to get these men to rest they are obliged to pass a law compelling all trains to stop on Sunday; and then, when the trains are stopped, the men still refuse to rest, so they ask for another law to keep the men from engaging in some other kind of work, or in games and amusements, on that day. How these railroad men must be clamoring for Sunday, when they will not keep it unless they are absolutely obliged to!

Again, there is a principle involved in this question which seems to be overlooked, namely, the principle of governmental interference with private contracts. If, on the ground of protection to the public health, it is proper to interfere with a private contract by which a man voluntarily agrees to work on Sunday, then, on the same ground, and with the same propriety, all night work should be strictly forbidden. From a physical standpoint, a law prohibiting night labor would be ten times more valuable than any kind of a Sunday law. No one thing has so much to do with breaking down young men as night labor and night debauchery. Why not compel people to go to bed at nine o'clock?

How plausible, and yet how dangerous! That man whose time is not his own, every moment of it, except when needed in the service of his country, is a slave. No one has the right to interfere with any man's time, against his consent, so long as he does not interfere by force with the rights of others. No railroad company forces anyone to work on Sunday. This is an article in their contract to which the laborer voluntarily consents.

On the principle that the Government has a right to compel a man to rest, it may also control by law all the voluntary functions of nature. It may command him when to sleep, when and how much to eat, and how much exercise to take. It may regulate and appropriate his property with absolute authority. A man's time is his property, and if you may tell him how he is to spend his time, you may tell him how he is to spend his other property. The *Christian Statesman* quotes from Mr. Kennan as follows:—

"The theory upon which the Government of Russia proceeds is that the citizen . . . is incompetent to manage even the affairs of his own household; and that, from the time when he leaves his cradle and begins the struggle of life, down to the time when his weary gray head is finally laid under the sod, he must be guided, directed, instructed, restrained, repressed, regulated, fenced in, fenced out, braced up, kept down, and made to do generally, what somebody else thinks

is best for him." "Weary of Ishmaelitism in theology and upon questions of public morals," the Russian Government enforces upon all the "laws of Christian morality" as defined on its statute books. In harmony with the public-health argument for Sunday laws, they "prove that political interests are to be placed before the rights of religion," and offer "political necessities and expediences" as a sufficient excuse for the adoption and enforcement of a national standard of religion.

It is astonishing to hear National Reformers condemn the Government of Russia for carrying out the same principles which they are seeking to establish in our own Government. They seem willing to resort to any artifice whereby their own popularity and influence may be increased. Let us watch the viper while we gather the roses.

A. DELOS WESTCOTT.

### The Sunday Law in Massachusetts.

A RECENT decision of the Supreme Court in Massachusetts has again revived the Sunday question in that State. The decision was rendered in a case of the State against a tobacconist for keeping his place of business open on Sunday. Prior to A. D. 1887, Massachusetts had quite a strict Sunday law, but that year it was very much modified, and while as it now stands it absolutely forbids the keeping open of some places of business it allows others to remain open. For instance, one clause permits the sale of drugs and medicines and articles ordered by the prescription of physicians, also mechanical appliances used by physicians or surgeons. Taking advantage of this provision, the druggists resumed their Sunday sale of cigars and sundry other articles. A druggist was arrested and tried for violating the law because he sold tobacco, but the court and jury decided that tobacco was a drug and could be sold on Sunday. "The retail cigar dealers being, unfortunately, mostly Hebrews, therefore unable," as the *Boston Post* puts it, "to understand the niceties of the Yankee conscience, could not see why it was they could not sell cigars as well as the druggist," and one of them determined to test the question, and so sold cigars and tobacco on Sunday. He was promptly arrested, tried, and fined. He took an appeal, but the Supreme Court sustained the decision of the lower courts in his case. While we do not approve the use of tobacco in any form, it is difficult to see why cigars are any worse sold by a Hebrew than by a Christian, so called. But this is only another illustration of the inherent injustice of Sunday laws. It is to be hoped that this will enable the law makers in Massachusetts to see that it is impossible to regulate Sunday-keeping by law.

### The Sunday Newspapers Again.

In a recent speech at Ocean Grove, New Jersey, on the "Sabbath Question," Col. Elliott F. Shepard charged that the Christian people are responsible for the Sunday papers. In proof of his assertion, he stated that the proprietor and editor of a leading daily in New York City, whom he reproaches for issuing a Sunday paper, justifies himself by saying he did not care to set himself "up as more holy than his best Christian neighbors." This editor was himself a church-going man, but finding that church-members wanted the paper on Sunday, and that by supplying it he could increase his profits about \$20,-

000 a year, he yielded to the demand; so there was another great daily added to those which were printing a Sunday edition. From this showing, it may be necessary to have a law prohibiting the publication of Sunday papers; but we cannot fail to see the parallel between this and the demand made in the fourth century for laws to prevent the Christian people from attending theaters and shows instead of going to church on Sunday. But we presume if people will not do their duty of their own accord, they will have to be coerced, at least this seems to be the view of the matter taken by National Reformers.

### A Labor Paper on Sunday Laws.

WE would commend the following excellent editorial article from the *El Dorado Independent and Workingman's Friend*, of May 18, 1889, to those of our readers, if there be any such, who think, as is claimed by Dr. Crafts and others, that Sunday laws are demanded by the workingmen. The *Independent* says:—

"The Sunday-law question has become a prominent matter of discussion, made so by the attempt on the part of those claiming to be Christians to violate the spirit and meaning of the Federal Constitution, which, if it means anything, expressly forbids legislation involving a union of Church and State. No matter what the pretense, the fact is patent to every candid mind that the first and main object of legislation upon the matter is to enforce religious observances. We believe in calling a spade a spade, at the same time we design no prejudice to the Christian religion. It is the attempt to enforce religion by law that we have to do with. The proposition to enforce a Sunday law is nothing less than the manifestation of a deliberate contempt for one of the most sacred constitutional rights of the American people. It is a violation of the principles of American institutions. It is bigotry and intolerance. It is a relic of barbarism.

"We regard the constitutional question involved in the Sunday-law proposition a test of honesty, and one that stamps as hypocritical all pretensions to Christianity. No one can be honest, and no one can be a Christian, who wantonly disregards the sacred principles of civil and religious liberty, and would bind the consciences of men with legal enactments. A religion that requires to be enforced by law is in direct conflict with the entire teachings of Jesus Christ.

"But aside from all religious considerations, no constitutional authority exists upon which a law can be made, saying what an individual shall or shall not do on any certain day of the week that does not apply to all days. All laws governing human action are of a general nature, not confined to any one day, but to all days alike. Any law designed to make one day better than another can have no other authority than that derived from ecclesiastical dogma. Again, no one will deny that it is the inviolable right of every individual to rest on any day he chooses. To enforce the observance of any certain one day of the week as a day of rest would annihilate that right. There is no escaping these conclusions. There is no necessity for adding words. The points we have made in this article are common to every thinking mind. The question is with each individual mind to answer for itself, Shall we maintain the principles of civil and religious liberty? or shall we bow the knee to ecclesiastical tyranny?"

This is another evidence of that which we have repeatedly stated, that comparatively few of the workingmen are really in favor of Sunday legislation. The fact is, as we have more than once proved, that the demand for Sunday laws originated with a few religious bigots, and that by dint of long speeches and smooth arguments a few laboring men were persuaded to indorse the movement, and then with an immense flourish of trumpets it was at once announced that the demand was the spontaneous production of the labor unions. "For ways that are dark and for tricks that are vain" the National Reformers are not one whit better than ward politicians.

#### A Little Mixed.

In the remarks of Rev. M. A. Gault, in the Missouri National Reform Convention, on another page of this paper, will be noticed the characteristic mongrel logic of the Reformers. The discussion being on the question whether the State should appeal to the divine law in the enforcement of Sabbath observance, Mr. Gault said: "The church appeals to the divine law, and so the State appeals to the divine law." Then, to be sure of being understood in the matter, he added: "Now let me explain here that we do not mean that the State should appeal to the ecclesiastical law, nor to the divine law." This is in keeping with the consistency of the Blair Educational Amendment bill, which in the first section provides that "no State shall ever make or maintain any law respecting an establishment of religion;" and then in the second section makes it the duty of the Government to see that each State maintain public schools for the very purpose forbidden in the first section.

Mr. Gault continued: "The ecclesiastical law binds the church, and the civil law binds the State. Civil government has no right to compel people to religiously observe the Sabbath-day." That is wholesome doctrine, if he would only stick to it; but previously, in the same speech, he had said: "Government should say to the people, You must keep the Sabbath and have the Sabbath's rest secured to all classes, not merely because it is good for you, but because God says so; because there is a divine appointment behind this question." Now the solution to all this muddle of doctrine seems to lie in his treating the ten commandments as a civil law, as well as a divine law; for he says, "The civil law—the ten commandments—because they are civil—they bind the State." In this, he seems to speak of "things that are not as though they were," in contemplation of what shall be when National Reform rule shall have been established in the Government. However, the decalogue seems to be a very convenient code for the Reformers,—moral when it best answers their purpose, and civil when any emergency in their cause demands that construction. But that is characteristic of Church and State logic everywhere.

#### A Sign of Weakness.

THE above is the heading of a short communication to a journal recently started in Minneapolis, called *Reason*. Our readers will agree with us, we think, that the article, which we herewith give, is well worthy of a place in a paper bearing that name:—

"My main objection to the 'Blair bills' is that they look in the direction of that union of the

secular and spiritual power which has always proved so disastrous in the past. If these bills become law, the legislation necessary to carry them out and enforce them must inevitably work injustice to a large class of our citizens. The Jew or the atheist who gives his allegiance to our Constitution, who pays his taxes for the support of the Government, has the same right to protection and immunity from coercion that the most orthodox Christian has. The wide diversity of views upon the Sabbath, and the question of religious instruction in schools, is itself sufficient to show that any legislation to secure uniformity must result in hardship to many. For the State to take any action upon religious grounds, that is, upon the assumption that such action is required by the law of God, establishes the principle that legislative bodies are the proper tribunals to determine what are the laws of God. This is the principle upon which union of Church and State is based. It is the principle that has been at the bottom of all religious persecution. If the State has a right to determine what are the laws of God, it has a right to enforce them, if need be, with the sword.

"In the present agitation upon the subject covered by these Blair bills, I see, not a sign of strength, but of weakness and degeneracy in the Christian church. Just as soon as Christianity begins to cry out for the aid of the secular power, so soon does it confess that it is beginning to sink. As long as it is strong and vital it needs no such assistance. The great thing for the church to do is to throw away all such amendments as the ones proposed, burn their petitions, abolish their mass-meetings, and fling themselves into a moral and spiritual campaign—using the power of truth, of genuine Christian living, and putting into their lives, instead of into the statutes of the Nation, the principles of Jesus Christ. If all the Christians of this country should for one day show an earnest disposition to live by the golden rule, carrying it out in all their relations to their fellow-men, it would do more towards converting unbelievers to Christianity than all the laws that have been enacted from the days of Constantine to the days of President Harrison."

#### The Bill Is Despotic.

IF the Blair bill and the proposed amendment are righteous measures, we may well ask why did not Jesus and his co-workers petition the Roman Government to establish the kingdom of God by law. The gospel asks for no legislation, and should have no laws to support it. The great commission was to *disciple the nations*.

The "Blair bill" makes the "Lord's day" a religious institution and violates the spirit and the letter of Article I. [See amendments to Constitution of the U. S.] It prohibits persons from engaging in any recreation "to the disturbance of others on the first day of the week." The crime would be in disturbing someone. Some overzealous persons would, for the purpose of prosecution; seek to be disturbed. The bill is despotic, and a long step backward toward the Dark Ages. We have no scriptural command to observe the first day of the week as a day of rest and worship. The authority is custom and common consent. There is a respectable body of Christians in this country which holds to the seventh day, and freedom of conscience would be placed under the ban of law by the bill. Shall the State compel seventh-day worshipers to give up their creed? Is

the United States Senate an infallible pope to issue bulls and promulgate decrees?

The first section of the proposed amendment is misleading and false, as it relates to the second section. The first prohibits an establishment of religion, and the second is that "the principles of the Christian religion" shall be taught in the public schools.

Who shall determine what are the principles of the Christian religion? The answer is an easy one. The dominant religious denomination of any State can interpret these principles in accordance with its creed. Thus would churches be tempted to degenerate into political parties.—*W. S. Peckin, in Reason.*

#### Sunday Paper in London.

THE appearance of the London edition of the New York *Herald*, one issue of which is published on Sunday morning, calls forth a letter from a correspondent of the London *Times* vigorously protesting against the innovation, and appealing to the leaders of English journalism to resolutely set their faces against it. The cause assigned for this protest is that all those connected with papers which issue an edition on Sunday will be compelled to work on that day, and thus be deprived of observing it as a day of rest.

Evidently the *Times* correspondent doesn't know anything about the work of a daily newspaper office, for such work is done during the day and night before the date of issue. The work of the Sunday morning paper is always done on Saturday and Saturday night, and the employes have an opportunity to rest on Sunday. On the other hand, those who work on a Monday morning paper must necessarily work on Sunday. The London papers all issue a Monday morning edition, the work for which is all done on Sunday. So the innocent correspondent of the *Times* need not hope that the "leaders of English journalism will resolutely set their faces" against a Sunday morning paper. He had better begin his missionary work to prevent the desecration of Sunday with the English journals.—*San Diego Union and Daily Bee, May 15, 1889.*

#### That Religious Sabbath.

It is officially announced that "Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, is planning to visit every State and Territory (except some of those recently visited) before the end of the year, to promote the observance of both the religious and the civil Sabbath, by sermons, lectures, and especially by organizing State and county and city Sabbath associations, or preparing the way for such organizations."

This should put an end to the oft-repeated declaration of the Reformers that all they want is a *civil* Sabbath. Here is the open official announcement that the field secretary will visit all parts of the country to "promote the observance" of the *religious* Sabbath also. It also appears that they have not given up the idea of *promoting* their ideal Sabbath. When the Sunday-Rest bill was first introduced, it was a bill to "promote" the observance of the first day of the week as a day of religious worship; but the promoters had that word changed to "protect," for the purpose of blinding those who might think that to promote would imply aggressive action. The official announcement proves what we said at the time, that the intent of the measure, and its effect if passed, would not be mitigated in the least by that verbal change.

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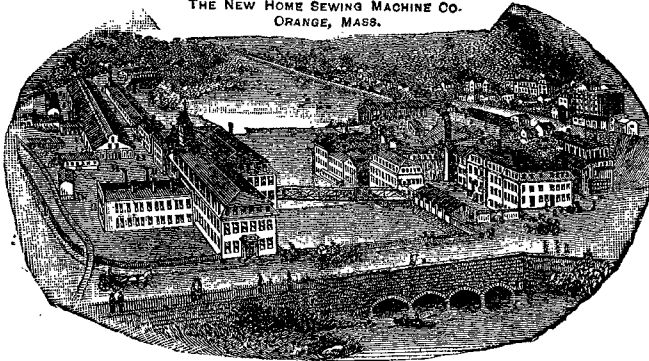
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# The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 26, 1889.

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

IMPORTANT matter pertaining to the Kings County (N. Y.) Sabbath Association, and also to the Missouri Sabbath Observance Convention, is unavoidably crowded out of this issue. Further reference to the proceedings of these bodies will appear in succeeding numbers.

THE Kings County Sunday Association, New York, says: "From the ranks of the idlers the criminal classes are recruited." This is true; it cannot be disputed for a moment; but that association exists for the sole purpose of securing the enactment of laws enforcing idleness regularly one whole day out of every week in the year. Now put this and that together: The Sunday Association proposes by law to enforce idleness. "From the ranks of the idlers the criminal classes are recruited." Therefore, the Sunday Association multiplies recruits for the criminal classes. Let them escape the logic if they can.

THE persistence of the advocates of a religious amendment to the Constitution is manifested in the fact that the field secretary of the National Reform Association expects to visit every State and Territory before the end of the year. His object in making this tour is to organize State, county, and city Sunday associations, and thus prepare the public mind for a vigorous appeal to Congress in behalf of a National Sunday law. Will the opponents of such legislation take steps to offset his nefarious work? or will they let their liberties go by default? If you wish to be fortified against his inconsistent fulminations, subscribe for the AMERICAN SENTINEL, which is strictly devoted to the defense of our American institutions, and the work of exposing the vagaries of National Reform.

In one of the late issues of the *Christian Cynosure*, of Chicago, it refers to the AMERICAN SENTINEL as "a small paper whose special object is to antagonize the National Reform Association and every effort to secure the sanctity of the Sabbath-day."

To the first part of this statement we yield an unqualified assent. Inasmuch as the National Reform Association is seeking to debase religion by bringing it down on a level with common politics, we do antagonize it. We are glad the *Cynosure* at last begins to recognize the fact. If such an unholy alliance is to be formed, and if the so-called church of God is determined to prostitute herself to the service of the world in return for the paltry power she hopes to receive thereby, we want it distinctly understood that she can find no encouragement to such a course in the columns of the AMERICAN SENTINEL. Not that we are opposed to religion; far from it; our position is from a religious standpoint, but because we know from the past workings of such experiments that the inevitable result is always detrimental to the best interests of both Church and State. Religion

and politics never yet made a successful mixture, and it is because we desire to see this glorious republic continue its administration under the pure principles of true liberty and justice to all its citizens that we antagonize National Reform. And as long as the National Reform Association is opposed to these principles, as the published sentiments of its leaders show it to be, just so long we shall endeavor to antagonize it.

And if by the efforts "to secure the sanctity of the Sabbath-day," the *Cynosure* means the wicked scheme of the National Reformers to coerce the consciences of men and compel them by power of civil law to regard Sunday as a sacred institution, and to refrain from labor on that day whether they believe in it or not, then we want to say that it is the object of the AMERICAN SENTINEL to antagonize just such work as that. And our antagonism would be just as radical if such an effort were made by any other body, or concerning any other day. We are opposed to all such work, because it is wrong, and only wrong, first, last, and all the time.

REV. W. F. CRAFTS, in criticising Christians who oppose the National Reform movement, says: "It is a strange thing that men professing the name of Christ can see themselves mixing in with liquor dealers." But he is willing to unite with the Catholics, as a body, and everyone knows that saloon keeping and liquor selling generally is a common business among the adherents of that church. When his party counted Cardinal Gibbons's name as good for 7,200,000 Catholics, they knew very well that thousands upon thousands in that combination were liquor dealers. And when the American Sabbath Union was formed, Mr. Crafts being an active leader in the association, it was claimed to be a movement in which "Christians and infidels, saints and sinners" could unite for the promotion of Sabbath reform.

THE tender, loving spirit which actuates some of our National Reform friends is well exemplified in the following from *Fire and Hammer*, a so-called religious paper published in Los Angeles, this State:—

"We have received a circular from the American Sentinel Publishing Company, Oakland, Cal., wishing us to use our influence to break down the Christian Sabbath, and to prevent the passage of the national law against secular work, and turning our Christian Sabbath into the infidel continental Sabbath of France, with no definite time set apart for the learning about God or morals. Our private opinion of the SENTINEL and its sentiments is, that it is one of the most damnable sheets ever published."

"We take notice of your circular, Mr. SENTINEL, by these few well-considered-for-years sentiments; and hereby set our hand and seal, that we consider your form of infidelity to be one of the worst, if not the worst, that the devil has hatched out in sulphurdom for centuries. There is not an infidel or saloon keeper in the land but hugs your delusion of devils as Satan will you except you repent."

We are sorry to soil the columns of the AMERICAN SENTINEL with language of this kind, but it seems necessary in order to give our readers a proper idea of the true spirit of National Reform. "Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee;" but this professed Christian editor does not stop short of profanity in the railing accusation which he brings against us, simply because we insist that the State has no right to pass laws requiring the observance of a religious institution.

We do not know what the *Fire and Hammer* means by saying that "it has received a circular from the American Sentinel Publishing Company." In the first place, there is no such publishing company; and in the second place, no such circular as described has ever been sent out by anyone connected with this office, nor by anyone else to our knowledge. We suppose that the venom of the editor has got the better of his desire, if he has any, to tell the truth. It matters not to us what his private opinion is of the SENTINEL nor of its sentiments. Nor are we to blame if there are saloon keepers in the land with a sufficient sense of justice to appreciate the arguments which we use. We have certainly never said anything in the SENTINEL that we do not believe is perfectly consistent with true Christianity, and here we shall continue to stand; we cannot do otherwise.

THE theological attainments of Mr. Elliott F. Shepard, president of the American Sunday-law Union, are not by any means limited to the Sunday question. It takes in such profound questions as the celebration of Easter, the reasons for it, the meaning of it, etc. For instance, his paper of April 20, in an editorial on Easter Sunday, says:—

"What is the particular event which Easter Sunday is supposed to commemorate? It is this—nothing more, nothing less—that on this particular day, one thousand eight hundred and eighty-nine years ago, Jesus Christ, after having been crucified and having lain in the grave for three days, rose triumphant from the dead."

One thousand eight hundred and eighty-nine years ago! Hardly. Jesus Christ was only about four years old at that time. He was not crucified when he was four years old, and did not have a chance to rise from the dead 1889 years ago.

The sum of this whole matter is this—"nothing more, nothing less,"—either Mr. Shepard had better take to studying his Bible, or else quit writing or speaking on any Bible subject.

## "National Reform" vs. the Bible.

| WHAT "REFORMERS" SAY.  | WHAT THE BIBLE SAYS.  |
|--|---|
| "Christ shall be this world's king."   | "My kingdom is not of this world." John 18: 36.   |
| "What we want is law, and we will have it too."  | "If my kingdom were of this world, then would my servants fight."— <i>Ib.</i>   |
| "Our methods to secure it are, agitation, the ballot, and, last, the bullet."  |   |
| "The kingdom of Christ must enter the realm of law through the gateway of politics."   | "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19: 12.  |
| "Our remedy for all these malific influences is to have the Government simply set up the moral law, recognize God's authority behind it, and lay its hands on any religion that does not conform to it." | "Then said Jesus unto him, Put up again thy sword into his place; for simply set up the moral law, recognize God's authority behind it, and lay its hands on any religion that does not conform to it." Matt. 26: 52. |

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, JULY 3, 1889.

NUMBER 23.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
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18 POST ST., SAN FRANCISCO, CAL.;  
12TH & CASTRO STS., OAKLAND, CAL.

EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

If the National Reform party expects to succeed in its overtures for Roman Catholic coalition it will have to muzzle its *Christian Cynosure* ally. That journal persists in pouring hot shot into the Catholic ranks, while its fellow reform schemers are confessedly convinced that "the time has come to make repeated advances" toward Rome, and "gladly to accept co-operation in any form in which they [the Catholics] may be willing to exhibit it."

THE Missouri National Reform Convention, recently held at Sedalia, did not come up to the expectations of its friends in point of attendance. We are told by one who was present that a program had been circulated extensively throughout the State, announcing several leading ministers of the State to deliver addresses before the convention, only about one-half of whom were present. Arrangements had been made to hold the evening sessions in three churches in the city, but the Cumberland Presbyterian Church proved ample for the accommodation of the whole.

In a recent debate in Parliament on a bill to disestablish the State Church in Wales, and thus no longer compel people to support churches and church service in which they do not believe, one of the speakers said:—

"Religion needs the force of law to compel people to believe and obey. In America people are running wild for want of it."

All we can say on this is that it must be a poor kind of religion which can command attention and obedience only through the "force of law." How much real piety would there be in such obedience as this?—None whatever. Who would be glorified by it?—Not God surely, for he desires willing service. Any other kind is not acceptable to him. Possibly those zealots who voted down the bill above referred to thought they were conferring honor upon God by enforcing so-called religion upon the people, but we doubt it. All such work as this is done by men for the purpose of honoring and glorifying themselves more than anything else. And we would remark in regard to people running wild in America for want of such religion as this, the National Reformers seem to be almost running wild to get

such religion as this recognized by our Government, but this is all the "wildness" we have noticed in this direction. And we hope it will be a long time before good citizens will become so forgetful of the principles of true government as to join hands with them.

### Editor Shepard and the Baptist Clergymen.

On the 22d of April, Mr. Shepard, editor of the *New York Mail and Express*, and president of the American Sabbath Union, addressed the Baptist Ministerial Association of Philadelphia upon the subject of "The Observance of the Sabbath." The *Philadelphia Bulletin* of that date gives a brief notice of his address, from which we clip the following:—

"He spoke without notes, and began by saying that it was owing to his Baptist grandmother that he was not known as Jack Shepard, and that when he goes to the city of brotherly love he always remembers that his mother is a Quaker; and continuing said it would be affectation to think that he could say anything new to an assembly of Baptist clergymen. The blessing in the book of Genesis is not for a seventh day but for the Sabbath. We should take the spirit of the commandment, and take one-seventh part of time and devote it to God. As the majority of Christians have taken the first day of the week it is better that we too should observe it."

It would indeed seem to be affectation for Mr. Shepard to think he could instruct an assembly of Baptist clergymen. On first thought we should call it presumption, or great self-conceit; but inasmuch as the Baptist clergymen listened quietly to his instruction, doubtless they thought it profitable. Whether it was presumption or not, it is certainly strange that an editor of a secular newspaper should be able to instruct a party of Baptist clergymen in theology. It either speaks a great deal for the editor or very little for the clergymen.

When we read his statement that the blessing in the book of Genesis is not for the seventh day, but for the Sabbath, we are fully assured that even if he could not say anything new to the assembly of Baptist clergymen, he could say something that was not true. Doubtless Mr. Shepard has read in the book of Genesis the account of the blessing to which he referred. If he had, then he must have known that what he said was not true. We will quote it: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. Mr. Shepard says that the blessing was not for the seventh day. The Scripture says that the blessing was for the seventh day. Moreover, the pronouns in the verse refer to the definite day, the seventh day, the day in which God rested. By no possible construction could it be made to appear that this blessing is for the Sabbath institution and not for a defi-

nite day. The preceding verse says that God rested on the seventh day from all his work which he had made. Now the day was not the Sabbath until God had rested, because Sabbath means rest. It was his resting on that day that made it a Sabbath. It was his blessing it and his hallowing it that made it the holy Sabbath. But it was the seventh day in which he rested; and he blessed it—the seventh day—and sanctified it—the seventh day—because that in it he had rested. Will Mr. Shepard say that God did not rest on the seventh day, but only on the Sabbath? He cannot without denying the plainest declaration of Scripture; but the statement that God rested on the seventh day is no plainer than the statement that he blessed that day.

Mr. Shepard says that we should take the spirit of the commandment, and take one-seventh part of time and devote it to God. Now it is susceptible of the clearest proof that the spirit of the commandment, as well as the letter, has no reference to simply one-seventh part of time, but to a definite seventh day. But we will let that pass, and take Mr. Shepard's version of the commandment, namely, that it requires one-seventh part of time, leaving the specific day to the choice of the individual. In a speech made by Mr. Shepard at the National Sunday Convention, last December, he implied that they intended to re-enact the fourth commandment. In speeches since that time, and in articles, he and other leaders in the Sunday-law movement have claimed that they wanted the law in harmony with the fourth commandment. Now if he really believes that the spirit of the commandment requires simply one-seventh part of man's time, and does not specify the particular day, why does he labor so zealously for a law to compel people to keep one particular day of the week—the first day? Does he not by his own statement convict himself of laboring for something that is contrary to the Bible?—He certainly does. He claims that he wants this Government to be Christian, to be in harmony with the Bible; and yet he is laboring to have it pass laws which are directly contrary to what he himself says the Bible teaches. We should be glad to see how he can absolve himself from the charge of gross inconsistency.

Seventh-day Baptists and Seventh-day Adventists claim that the fourth commandment is very definite, and that by it the Lord requires the observance of the seventh day of the week, and no other. Mr. Shepard and many of his under-shepherds deny this. They cannot make the claim for Sunday that seventh-day people do for Saturday, because they well know that the fourth commandment makes no reference whatever to the first day of the week. In order, however, to make it appear that they comply with the fourth commandment, they adopt the theory that it calls

for the observance of simply a seventh part of time; but they ought to be able to see that such a theory does not help them any as against seventh-day observers. Saturday is one-seventh part of time just as much as Sunday is. Therefore, if they propose to legislate in harmony with the fourth commandment, and they say that that commandment requires simply the observance of a seventh part of time, without specifying which day, they stultify themselves whenever they attempt to enforce their definite Sunday law upon seventh-day people.

We have a stronger charge yet to bring against them. Out of their own mouth we will convict them of doing the very thing which the apostle Paul charges upon the "man of sin" in 2 Thess. 2:4. They say that God has not specified the exact day that is to be observed, but that he simply requires an indefinite seventh part of time, and they propose to go beyond him and require all men to observe the same time, and they specify the first day of the week. Now if they believe the theory which they put forth concerning the commandment, then they are exalting themselves above God. They say that God left the commandment indefinite. Now if that is so he must have had a reason for it. What reason have they to say that his reason is not a good one? What right have they to attempt an improvement upon his commandment? They must stand convicted of the grossest presumption. We would advise them not to meddle with the affairs of God, but to leave his commandment as he left it.

"As the majority of Christians have taken the first day of the week, it is better that we all should observe it," says Mr. Shepard. Who are the "we" to whom he refers? He cannot include all creation in that word. He was speaking to a company who already observe the first day of the week. Of course if they think it is better for them to observe the first day, they are at perfect liberty to do so. But that does not prove anything in regard to those who do not think it is better to observe the first day of the week. His theory of the fourth commandment leaves everyone to choose his own time, only so he is sure to take a seventh; and his statement that it is better to observe the first day because the majority of Christians observe that day, shows that he does not pretend to have any authority for the observance of Sunday other than custom; and yet he proposes to force others to follow his custom, for which he acknowledges that he has no authority. What more than this is needed to show that this Sunday-law movement has its origin in selfish bigotry and the spirit of Papal assumption? E. J. W.

#### Bad Logic.

A CHICAGO clergyman preached a sermon recently on "Sunday Base-ball," from which we get the following:—

"To play base-ball on Sunday leads to every sin under heaven. Did Daniel Webster play ball on Sunday? Did he read the Sunday newspapers?—No. He staid at home and read his Bible. Think of it! If Sunday base-ball had been played in Webster's time perhaps Webster would have been dragged into it. How that great man would have deteriorated if he had played base-ball. He would have sunk into oblivion."

To which the *Evening News* makes the subjoined reply:—

"We have no desire to defend the playing of base-ball on Sunday. It is a reprehensible prac-

tice at best, and as practiced by the Kansas City nine it is disappointing as well. But somehow the method employed by this Chicago parson to demonstrate the impropriety of Sunday base-ball is not altogether satisfactory. We hate bad logic as much as the reverend gentleman abhors false doctrine, heresy, and schism, and with all due respect for the cloth, his argument smacks of bad logic.

"Daniel Webster never played ball on Sunday, therefore base-ball on Sunday is the acme of wickedness. Well, let's carry the argument to its logical conclusion. Webster never willingly paid his debts, therefore the paying of debts leads to evil. Webster had a prejudice against going to bed sober, *ergo* sobriety is the bane of human existence."

#### "Sunday a Day of Devilry."

SUNDAY evening, May 19, the Kings County Sunday Association held its seventh anniversary in Hanson Place M. E. Church, Brooklyn, New York. There were several addresses made, one by Mr. Elliott F. Shepard, president of the National Sunday Union. The annual report of the association, and Mr. Shepard's speech, are given in the *Pearl of Days* column of the *New York Mail and Express*, of May 24, 1889. The speeches furnish some very interesting matter, which we shall have occasion to notice at different times in the columns of the *SENTINEL*. One of the points is contained in the statement by the secretary of the Kings County Association, that in Queens County "Sunday is a day of devilry." How can Sunday ever be anything else than a day of devilry to those who are not religious, so long as they are compelled to be idle on that day? Satan finds something for idle hands to do, and when men are forced to be idle, they are going to fill up the time some way; and as they have not that regard for religion which will lead them to fill up the time with worship and devotional thought or exercises, it is inevitable that the time will be filled with worldly things; and as the law will not allow them to work, nor to play harmless games, even though they be worldly, no result can follow but that the time will be filled with devilry, because by this system they are thrown back upon themselves for resources with which to fill the time, and from himself no ungodly man can ever get anything but ungodliness, and ungodliness is devilry. But this association, and the Sunday-law workers everywhere, propose to cure the devilry by more stringent laws for the enforcement of idleness out of which the devilry comes.

Another statement in the same line was made, that "drunkenness and public disorder are altogether too common on Sunday." This is entirely true, and for the reason, as stated above, that on Sunday people are compelled to be idle. They are not allowed to work, they are not allowed to play, consequently drunkenness and public disorder are the only outcome from those who have not the disposition to worship and make the day one of devotion. Then in the next sentence the association innocently inquires, "If open saloons and the Sunday liquor traffic do not cause them [drunkenness and public disorder] what do?" Well, that open saloons and the Sunday liquor traffic do not cause them is certain, because there are open saloons and liquor traffic in full blast all the other days of the week, more than on Sunday, if there is any difference; and yet there is more drunkenness and public disorder on Sun-

day than on any other day of the week. These are facts admitted by Sunday-law workers themselves. Therefore, the increased amount of drunkenness and disorder on Sunday is not because of the open saloons, but because of the idleness. To put it somewhat in the form of a syllogism, it would be about as follows: More saloons are open every other day of the week, when men are allowed to work, than on Sunday. There is more drunkenness on Sunday, when men are compelled to be idle, than on any other day of the week. Therefore, the increased amount of drunkenness and disorder on Sunday is due to the fact that more people are idle on that day than on any other.

The Sunday-law makers can never escape this logical conclusion from their own premises. They propose to escape it by shutting the saloons altogether on Sunday; but that will not help the matter a particle, because those who want to drink will buy their whisky Saturday night and drink it on Sunday. There is another piece of unfairness that comes in right here, illustrated by an actual occurrence. In a certain town where the saloons were shut on Sunday only, a woman whose husband was given to drink stated that her lot was actually worse than when the saloons were open on Sunday; for when the saloon was open on Sunday he would get drunk at the saloon, and the saloon keeper and his other companions had to care for him till he got sober; but when the saloons were closed on Sunday, then he would bring the whisky home on Saturday night, get drunk on Sunday, and she had to take care of him till he got sober. This point is worth considering by the would-be Sunday prohibitionists.

Others again propose to cure the evil by a Saturday half holiday; that is, by enforcing idleness an extra half day. Is this so as to give those who drink ample time to get drunk and sober up in time for their Sunday worship? The whole system of Sunday laws, that is, of enforced idleness, is only one of iniquity. A. T. J.

#### Mr. Crafts Still against Facts.

THE *Missionary Weekly* of May 9, published in Richmond, Va., contains a labored article from Wilbur F. Crafts, in which he says:—

"Let it be understood once for all by your readers that neither Senator Blair nor the petitioners referred to are seeking to compel 'anyone to be religious' The petitioners are simply asking for a supplement to the State Sunday laws to give Sunday rest, like that which most of us enjoy through State legislation, to those who are under the exclusive jurisdiction of Congress.

"The Constitution protects the President in his right to Sunday rest by giving him ten days, exclusive of Sunday, to consider the bills sent to him for approval. The Sunday-Rest law simply calls for the extension of this presidential monopoly to all who are under the control of the general Government in this matter."

Of course all who are acquainted with the facts in the case will know that in writing thus Mr. Crafts has (to put it mildly) not stated the matter fairly. That which he and his co-laborers are seeking to accomplish must be determined, not by what they say but by what they do. The *SENTINEL* has several times published the Sunday-Rest bill introduced by Senator Blair and indorsed by Mr. Crafts and the American Sabbath Union, and all who have read it know full well that when anyone says that its only object was to secure to Government employes the right to rest on Sunday he does not state

the truth. As reported in the *Lutheran Observer* of December 21, 1888, Mr. Crafts himself said of the Blair bill: "The bill which has been introduced makes Sunday the ideal Sabbath of the Puritans, 'hich day shall be occupied only by worship;' and everybody who has read that bill knows that it was designed to stop *all* Sunday labor and business, works of "necessity and humanity" only excepted, in all places subject to the exclusive jurisdiction of the United States, no matter by whom that labor might be performed. Under that bill, had it become a law, a private citizen could have been fined for digging potatoes, mending a wagon brake, plowing a field, or painting a church on Sunday, just as men have been fined under similar laws in some of the States, notably in Arkansas. And nobody knows this any better than does the field secretary of the so-called American Sabbath Union. It does seem that while professing so much regard for the law of God, and especially for the fourth commandment, Mr. Crafts should not entirely overlook the ninth precept of the decalogue.

### The "Voice" of Church and State.

NOT long since the AMERICAN SENTINEL said this: "Let everybody be assured that work done for party prohibition is work done to promote the union of Church and State, and to bind the citizens of the United States in a worse slavery than was ever suffered by the negroes. We cannot any longer in good conscience call the third party the Prohibition party, for temperance is by no means its main issue."

Upon which the New York *Voice*, the leading Prohibitionist paper of this country, said this:—

"There is an air of delightful indefiniteness about this charge. It seems from the context that an unknown 'Prohibition politician' glided into a room where the editor of the AMERICAN SENTINEL and others were, made the statement that Church and State meant Prohibition, and left as mysteriously as he entered, and the conclusion is what we have quoted above.

"Such accusations are childish. The utterances of the party in its platform in any way bearing on this subject are:—

"1. 'Acknowledging Almighty God as the source of all power in Government;' and,

"2. 'Declaring 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.'

"The first can be subscribed to by any person who believes that there is a God, and the second by any person who has ordinary common sense. We never heard of a prominent Prohibitionist who favored the union of Church and State."

And in reply we say this: Take the last statement first. The *Voice* says it has "never heard of a prominent Prohibitionist who favored the union of Church and State." Now Mr. Sam Small is a prominent Prohibitionist; one of the most prominent of Prohibitionists, in fact. He was secretary of the National Prohibition Convention of 1888, and he publicly declared this in Kansas City, in January of that year:—

"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."

If that would not be a union of Church and State will the *Voice* please tell us what would be? If that would not be a union of Church and State then there never has been and never can be any such thing as a union of Church and

State. Such a thing as that, therefore, being a union of Church and State, and Mr. Sam Small being a prominent Prohibitionist, it is proved that there is at least one prominent Prohibitionist who favors a union of Church and State.

Further we take it that the Prohibition party of the State of California is rather a "prominent Prohibitionist." And when in the State convention of 1887 a speaker showed opposition to a union of Church and State he was yelled and hissed down. This is a second "prominent Prohibitionist" that favors a union of Church and State. And we can honestly inform the *Voice* that there are thousands more of them in the Prohibition party; and that, as a matter of fact, the Prohibition party at present exists for scarcely any other purpose than the inculcation of Church and State principles.

We need not go beyond the above extract from the *Voice* to prove that it itself advocates Church and State principles. It gives two planks of the Prohibition party platform as having a bearing on the subject; and the second of these declares "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."

Now if it is with civil institutions, and civil things, only in a civil way, that the Prohibition party has to do, why then does that party by its national declaration demand the *religious* observance of a day. It proposes to refrain from oppressing only those who religiously observe the Sabbath on any other than the first day of the week. That plainly argues that the Prohibition party does not hold itself under obligation to refrain from oppressing those who do not religiously observe the Sabbath on any day. This plainly shows that the Prohibition party declares for the enforcement of religious observances. The enforcing of religious observances by the civil power is nothing else than a union of Church and State. Therefore the National Prohibition party itself, by its own declaration, favors a union of Church and State.

As for us, we forever deny the right of the Prohibition party, or any other, to oppress anybody, whether he religiously observes the Sabbath or not.

A. T. J.

### How It Disturbs Them.

THE Kings County Sunday Association of New York declares that "the delivery of ice-cream after ten o'clock Sunday morning has proven a source of annoyance to many sections of the city, and has disturbed public worship in many of our churches." It is really too bad that worship in the churches should be disturbed by such an iniquitous traffic as ice-cream dealing. Why do not the churches prosecute these men for disturbing their worship? New York has a law making it an offense against the public peace to disturb religious worship. Perhaps our question will be answered by studying the case a little further. It is of interest to know, and a proper subject of inquiry, just how it is that this disturbance in the churches is caused. We have the answer in full in the same paragraph in which the other statement is found. It is as follows:—

"We regret to state that many church people absolutely ignore their duty in these premises, by requiring ice-cream to be delivered to them for their Sunday dinner. It is safe to say that many professedly Christian people require ice-cream dealers to keep their places of business open, and scores of employes to do work on Sunday, contrary to law, be-

sides requiring the services of horses and wagons, merely to gratify a selfish appetite and serve mere personal gratification."

That explains how the worship is disturbed by the ice-cream Dealers. The church-members must have their ice-cream for dinner. The dealers, therefore, are compelled to traverse the streets about church-time; and so worship in the church is grievously disturbed by the iniquitous traffic of the ungodly ice-cream dealers.

This fully explains why it is that these ice-cream dealers are not prosecuted for the disturbance of worship. The church-members insist on having their ice-cream for dinner, the dealers have to deliver it in time, and a prosecution in such a case for disturbance of worship, wouldn't wear a very good face in any court of justice. Consequently, under cover of the complaint of disturbance of worship, the church managers demand laws of the State by which they can prohibit the ice-cream traffic on Sunday, and thus secure the enforcement of church discipline—by which, in other words, they can compel the church-members not to create a disturbance of their own worship by getting ice-cream for their dinner!

### The Missouri Sabbath Association.

THEY have organized an auxiliary to the American Sabbath Union in Missouri. It is styled the "Missouri Sabbath Association." The organization was effected at the Sabbath Observance Convention recently held at Sedalia. Article 1 of the constitution says: "The object of this association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship."

Of course the usual asseverations were made in the convention that it was not a religious but a civil Sabbath that is sought; but they could not forego the declaration that it is to be a day of worship. Notwithstanding their stereotyped claims to the contrary, this design always comes to the surface in every move the National Reformers make. The fact is, that is the main point, and their small sheep-skin is far too short at both ends to cover so large a wolf.

The hostility of the convention to civil and religious liberty was manifested when a gentleman (Elder R. C. Porter), who had been invited to participate in the proceedings, offered the following resolution:—

WHEREAS, The principle of equality of rights as set forth in the Declaration of Independence, and incorporated in the Constitution of the United States, by securing to all citizens equal protection of the laws, and as is expressed by our Saviour in the golden rule, is the only true principle of civil and religious liberty; and,

WHEREAS, The rights of conscience of a minority are as sacred as those of the majority, and should be equally respected; therefore,

Resolved, That it is the object of this association that the principle of equality of rights, both civil and religious, guaranteed to all citizens by our Constitution as it now stands, should be maintained; and that we will strenuously oppose any movement that will endanger the rights of conscience of any citizen, or deprive them of equal protection of the laws of the State of Missouri or of the United States.

It was moved by the author, and seconded by Elder D. S. Donnell, that this resolution be substituted for article 1 of the constitution, quoted above.

Rev. W. D. Gray, secretary of the convention, then said: "Mr. Chairman, I move you that the resolution be laid on the table." The motion was carried.

*The Chairman*—"Now, Brother Porter, what do you want done with this paper? Do you want this made a part of the records of this convention?"

*Elder Porter*—"I would leave that to the pleasure of the convention."

*The Chairman*—"But I want to know your wish."

*Elder Porter*—"I would prefer to have it made a part of the records of the convention."

*A Member*—"Mr. President, I think it ought to be recognized as having been introduced and acted upon."

*The Chairman*—"If there are no objections, this is—"

*Mr. Stephens*—"I would like to inquire if it is customary to record the papers that are lost and tabled."

*The Chairman*—"We have not adopted any set rules for our government."

*B. F. Boller*—"It don't signify that this is lost by simply tabling it; it can be taken from the table at any time of the convention. And it cannot be left out of the record of the proceedings without a vote of the convention."

*Mr. Stephens*—"My remark before was misunderstood by Mr. Boller. Is it customary to record any paper to show that such a paper was presented by such a party, and tabled; the paper, of course, kept on file?"

*The Chairman*—"Well, that was what I was getting at; and it is the decision of the chair that this paper, as it is written, shall be a part of the records of the convention, and that this paper was offered by Brother Porter, and was laid on the table."

*Rev. J. A. Morrow*—"I do not think it would be discourtesy to ask the privilege to return this paper to the parties. It is certainly known to them that this movement is directly, positively, and explicitly in opposition to the whole thing. And I would move you that we return it to the parties."

*The Chairman*—"And that the paper be not made a part of the record of the convention?"

*Mr. Morrow*—"Yes, sir."

*Elder Porter*—"I would like to ask this question. I do not know as I get the idea of the gentleman correctly, in making the motion to return this paper. Does he mean to say that he is opposed to the expression of equality of rights and the principles of the Christian religion as set forth in this resolution? Is that the idea of the gentleman in making the motion?"

*Rev. T. H. Tatlow*—"I think, Mr. Chairman, there is a confusion of ideas, and that there is a mistake on the part of Brother Porter in presenting this. The Sabbath was made for man; so is civil government made for man—"

*W. D. Gray*—"I rise to a point of order."

*The Chairman*—"I think I shall be able to maintain order in the convention."

*Mr. Tatlow*—"And the civil ruler is God's minister to man for good. The Sabbath has two sides, and these two sides are the religious side and the secular side. It is not an interference with the equality of rights."

*Mr. Morrow*—"The one who made the motion to refer the resolution back to the author, replied to the question of Brother Porter as follows: 'As long as the resolution lies on the table it may be called up at any time.' And the thought has occurred to my mind that this would be the only safe course for the convention to pursue and not really be discourteous to anybody. That

motion, by the words of the parties, by the object and aim as they have explicitly and most publicly and persistently made known in this convention, is directly opposed to the object of this movement. And I do not think that anyone can be imposed upon by it. I am in favor of free speeches in this convention all the way through, but I am not in favor of allowing this resolution to lie on the table, liable to be brought up at any time."

The motion of Mr. Morrow was then seconded, and the chairman then said, "The motion is to return this paper to the author." The motion prevailed with almost a unanimous vote.

That such an association would adopt that resolution as section 1 of its constitution, could not have been expected; but the utter rejection of it as being "directly, positively, and explicitly" opposed to the work of the association, and the almost unanimous refusal even to table it, lest it should be brought up at some other time, shows the un-American character of the whole movement. That such a body should aid in the construction of even an "American Sabbath" is surprising.

### The Influence of Romanism.

THE title of a recent article by Rev. Makepiece Trueworthy, D. D., of Washington, D. C., published in the *Occident* of May 29, is, "Rome on the Tiber and Washington on the Potomac," in which he gives some alarming facts relative to the influence of Romanism in this country, and especially in the capital city. He says:—

"Within twenty-four hours after the confirmation of President Harrison's cabinet a cablegram was made public to the effect that the Pope was satisfied with the Cabinet, and that information had been given the Vatican that under Harrison's administration the relations between the United States and the Holy See would be of the most cordial character."

Then, commenting on this fact, Mr. Trueworthy further says:—

"We fail to see what a change of the national administration in America has to do with any opinion, favorable or otherwise, with the Pope, except it be that that functionary, true to his canon law, considers the Catholic Church a political organization."

We also fail to see what difference it ought to make. We believe it always has been true that the Church of Rome has been granted absolute liberty in this country; this is admitted by Romanists themselves, and was so stated by Cardinal Gibbons when in Rome only a year or two since; and that certainly is all that the Catholic Church, or any other church, has a right to ask of this or any other administration. Why the Pope should be assured so promptly that the present administration would be friendly to Rome, is more than we can conceive. Has there ever been an administration in this country unfriendly to the Church of Rome? And why should such an assurance be given to Rome more than to any other church? We certainly think that any administration giving such a pledge is guilty of a great mistake.

No church should be recognized by this Government as such. It is enough that the Constitution and laws be administered as they now stand. Perhaps the giving of this guarantee was no worse, however, nor more at variance with the spirit of our institutions, than was the action of the last administration in sending a revenue cutter to meet the Papal dignitaries sent from Rome to invest Cardinal Gibbons with the insignia of his office as prince of the Roman hierarchy. But

be this as it may, they both show a dangerous drift in this Government. We do not imagine, however, that either President Cleveland or President Harrison personally feels so exceedingly friendly toward Rome. Their courtesy is due rather to the force of circumstances. Perhaps our meaning will be better understood by the following fact, as set forth in the article above referred to:—

"The Boston Committee of One Hundred sent three careful men to this city upon an important mission. With bated breath they reported a discovery. That reported discovery has been discovered to be true. They reported that in this city no item of news relative to Catholic interests is put onto the wire by the associated press without first being submitted to a Roman Catholic official for inspection."

This is certainly significant, and when we come to consider the fact that what is true of Washington in this respect is probably true of most other cities in the land, in fact, of the whole business of the associated press, we can easily see that no administration can afford, from a political standpoint, to antagonize the Church of Rome, or even to be indifferent to the powerful influence which it exerts in American politics. There can scarcely be a doubt that it was the Catholic vote which defeated Mr. Blaine four years ago last fall, and it is probably true that no man could be elected President who should in any way antagonize the interests of the Roman Catholic Church.

Mr. Trueworthy says that he thinks "there are symptoms of a change which will be a compliment to the manly independence of our officials." But certainly the facts which he states do not give any good ground for much hope in that direction. Continuing, he says:—

"In the recent past there were thousands of department clerks who understood that their retention in office depended upon a Catholic tithing system. They know that priestly pressure could remove them at any time. In one of the departments there always appeared, upon the first and fifteenth of each month, the female agents of the Roman hierarchy to collect money from the clerks. They went from room to room, but a few brave men denounced this, and now they may be found at the outer door, and hundreds who are not Catholics find it to their interest to feed the spacious man of Rome. A lady department clerk told me a year ago the history of her political service, during which service she had monthly paid the Catholic Church a tax upon her privilege to work for the Government, and when she offended a priest she lost her position. Some who refuse to contribute monthly to that church, at the doors of Government buildings, find their names sent to the heads of departments, and that means dismissal. From my west window, which opens towards the Potomac, my eye falls upon the flag which waves from the top of one of the leading Government bureaus. It is well established that clerks go and come at that bureau at the bidding of a priest."

"During the first weeks of the present administration a priest attached to one of the leading Catholic Churches of the city hung day after day about the White House, for the purpose of personally soliciting an appointment, which was clearly seen to have been in the interest of a Catholic political measure."

"All of the hospitals, except one, in the District of Columbia, are under Catholic management. They were established by congressional action, and by the appropriation of the money of the people of the United States."

Contemplating this influence, we are led to ask, If they do such things in a green tree, what will they not do in a dry? And what may we not expect to see should the National Reform program be carried out, and the Constitution amended something after the fashion proposed by Senator Blair? Disguise the fact as we may, all Protestant churches combined have not as much political influence in the United States to-day as

is exercised by the Church of Rome, not because Rome outnumbers the Protestants, but because of its perfect organization. Protestants are divided between the several parties, and it is practically impossible to unite them in any one party, but the Catholic vote can be given almost solid for one party or the other, as the interests of the church may demand. It is because of this fact that Rome is a standing menace to our free institutions.

With the exception, perhaps, of the Mormon Church, which, however, is so small that it cuts no figure in national politics, no other single church is so well organized, and at the same time no other church presents the same religio-political phase as does the Roman Catholic. As a general rule, Protestants owe their highest political allegiance to the Government, while Catholics owe their highest allegiance to the Pope of Rome, and are under the entire control of a corrupt and scheming priesthood. It is the boast of Catholics in many sections of our country that they have it in their power to defeat any man for office. It is also their boast that they control the press, and it is undoubtedly their design to control the Government. This, of course, would be impossible were Protestants united in opposing them, but with the National Reformers ready to make "repeated advances," even though they suffer "some rebuffs," and to compromise and yield point after point, in order to gain the co-operation of the Catholic Church in securing Sunday laws, and other legislation of the same character, what may we not expect even in this country?

### Doing Evil That Good May Come.

THE Rev. Wilbur F. Crafts, D. D., a prominent worker in the cause of so-called National Reform, while referring some time since to the petitions which were being circulated for signatures against the religious legislation provided for by the now defunct Blair Sunday-Rest bill, took occasion to remark that said petitions were so worded as to give the "false impression" that the National Reformers were "asking for a law to promote the religious observance of the Sabbath," whereas, he said, they "were seeking only protection for Sunday rest and worship." Inasmuch as religion is defined to be any "system of faith and worship," it follows, from the lucid explanation of Mr. Crafts, that the difference between the religious observance of the Sunday sabbath and what he and his co-reformers are seeking, is about as great as the difference between tweedledee and tweedledum.

As has been repeatedly shown, there is nothing false whatever in a single statement of the counter-petition. It was designed to open the eyes of the people, and their representatives in Congress, to the fact that religious legislation was being called for by National Reformers, and that if their plea was granted, grave danger menaced the republican institutions of this country. This point, however, is seized upon by Mr. Crafts as being one which is designed to convey a "false impression." Were there the remotest probability that the reverend gentleman would take it, the advice might be suggested that "those who live in glass houses should not throw stones." It is improbable, however, that anything by way of advice would have much effect upon him in this matter. A man who would deliberately make the statement, from both pulpit and press, that a petition calling for a National Sunday law had obtained

14,000,000 signatures, when in point of fact only 407 names were attached to it, would have sufficient self-assurance to do almost anything. He would, doubtless, even sanction the various subterfuges used to obtain the re-indorsement at different times and places of many of these individuals who were already numbered in the petition, and yet whose indorsements, made in many cases without their knowledge, were again and again counted as new names to the original petition. All these and other questionable measures were resorted to by Dr. Crafts and his associates. Some names were used as many as five times, while thousands of persons were represented as favoring the movement who in reality were directly opposed to it, and had actually signed the counter petition. Such work as this should make the National Reform Association feel that it has secured a craftsman who is in every way worthy of the work in which he is engaged. Truly the accusation of laboring to create "false impressions" comes with poor grace from any National Reformer, but peculiarly so under these circumstances from the Rev. Wilbur F. Crafts, D. D.

A marked feature among National Reformers seems to be their apparent inability to adopt truthful and upright methods of dealing with the questions to which they have committed themselves. Their entire work evidences a chronic failing in this direction, and the more thoroughly an individual becomes saturated with the principles of National Reform, the more perceptibly does this failing manifest itself. And the work of Mr. Crafts seems to afford no exception to this rule.

The proclivity for falsehood developed by the Romish Church in its early history was perfectly wonderful, if the statements of historians are to be credited. It was not only a well-known maxim among the Catholic Fathers that falsehoods were valuable auxiliaries, to the truth, but it was a custom expressly defended and maintained by them that it was right to perform evil deeds that so-called good results might be accomplished. Whether this is the reason or not for such actions as have just been referred to on the part of National Reformers, it is a fact that when men have certain objects to be gained they naturally expect to resort to such methods as have gained similar results in times past. And in this connection there is certainly a striking similarity between the methods of the National Reform Association and its illustrious prototype, the Papacy.

J. W. SCOLES.

### Shall We Go Back?

REV. W. D. GRAY, secretary of the Sunday Reform Convention recently held at Sedalia, Missouri, gave expression to his views of national reform in the following characteristic language:—

"To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all Governments derive their just powers from the consent of the governed. I for one do not believe that, as a political maxim. I do not believe that Governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature in our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed, and that had something to do with leaving God out of the Constitution. And I think that the provincial history of this country will compel us to come back to that, and recognize God in our Constitution. And I see in this reform a Providence teaching us the necessity of recognizing something else

besides the will of the people as the basis of government."

We have often logically traced the utterances of National Reformers to the point reached in the above sentiments, but they do not all so frankly and openly declare their intention to utterly overturn the primary principles of the republic. We have from the first recognized the National Reform movement as un-American, diametrically opposed to republican institutions; but they have endeavored to resent the charge, even in face of the fact that their every move sustained it. But now we have the public avowal from the Rev. secretary of a State convention, that "the object of this movement is an effort to change that feature in our fundamental law,"—that Governments derive their just powers from the consent of the governed. Unless the National Reform Association, or its viceroy, the National Sabbath Association, publicly refute this annunciation of Rev. W. D. Gray, we shall deem that purpose as acknowledged and settled, and that our logical deductions to this end in the past will no longer be disputed.

*Therefore, the public may hereafter know that the so-called National Reform is a movement to establish a Government that will utterly ignore the consent of the governed; that it is avowedly "an effort to change that feature in our fundamental law."*

Just now, however, the Reformers are moving heaven and earth to procure the consent of the governed to their traitorous scheme; or, rather, to make a show of having procured their consent to be ruthlessly shorn of their only protection against any measures that religious intolerance might conceive. They made a bold effort last winter to convince the United States Congress and the people at large that they already had the consent of the governed to the enactment of the Blair bills; and at the same time they were pushing to their utmost their principle of carrying out their designs without such consent. They represented millions of people, without even asking their consent, as petitioning Congress to enact those bills, when thousands of the same people had actually signed adverse petitions.

Mr. Gray thinks "that the provincial history of this country will compel us to go back to that, and recognize God in the Constitution." Had he and his *confrères* lived during "the provincial history of this country," and been obliged to swallow some of the medicine they are prescribing to-day, they might have seen its imaginary glories in a different light. Had they lived in Massachusetts, and been either Baptists or Quakers, they might have enjoyed the pleasures of imprisonment, banishment, whipping, or hanging, *without* the consent of the governed. And other colonies were conducted on the National Reform idea that "Governments derive their just powers" from the church, when men were fined and imprisoned for not attending church, and their property sold to pay the ministers' tax. Whichever church gained the ascendancy in any colony claimed the prerogative of manipulating the Government.

But if the Government does not derive its just powers from the consent of the governed, from whom do its just powers emanate?—Well, the National Reformers claim that it comes from God. By what means does God communicate his will to the Government?—Through the Bible. Who are the interpreters of the Bible?—The church, of course. Then in what relation does

that place the church and the Government?—It establishes the union of Church and State, with the Church as the supreme factor. This is the logical outcome of going back to "the provincial history of the country" for a criterion of government.

Considering the cost of throwing off that old provincial yoke, what American freeman is prepared to place himself under a similar policy? And what shall we say of a religious movement that seeks to relegate our free institutions into the meshes of such fanaticism and bigotry? It is clearly manifest that such a Constitution as the National Reformers would make, would have very little of godly principles attached to it, though the name were repeated in every sentence. When the people of this Nation consent to be governed without their consent, they will have sold themselves into an abject slavery from which they will never recover. But such is the condition into which the national de-formers would lead us.

### The Reason.

DURING the recent session of the National Reform Convention in Sedalia, Missouri, Mrs. Kate L. Shaw, State superintendent of the W. C. T. U., sprung the question as to why the Sunday law of that State is not enforced. Dr. Brooks, of Kansas City, endeavored to give some reasons, and first of all he said: "The Christian people of this country do not raise such a protest as to compel the officers to enforce the law; if the preachers would speak out on this question I believe these officials would be more faithful than they are."

Now why don't the preachers speak out? That question can easily be answered for them: The law doesn't reach the class that the preachers really want to get at.

The reason the Missouri law is not enforced can be gathered from the experience of Arkansas. The law in that State was not enforced until the clause exempting those who kept the seventh-day Sabbath was repealed. But no sooner was that action secured than the preachers began to "speak out," and the officials were "more faithful"—not, however, in closing up saloons, or Sunday theaters, or stopping base-ball games, but in seeking out quiet seventh-day keepers who pursued their rural vocations on Sunday, miles away from any public place. And when the exemption was restored, the execution of the law ceased, and its friends are now "speaking out" loudly, not for the enforcement of the law on the rowdy elements of society, but for the repeal of that exemption. They aim to work energetically to that end for the next two years, until the next session of the Legislature, and in the meantime they make no effort to have the law enforced.

So in Missouri, Dr. Brooks said that twenty thousand people attended a Sunday base-ball game in Kansas City, "and the shouts and yells of that vast concourse of people shook the air from center to circumference of that city; there was no spot in Kansas City where you could not hear them." Yet the officers did not stop it, nor did the preachers—not even the Rev. D. D. speaker himself—"speak out" to enter a complaint and have the disgraceful proceeding shut off. So it is plain that the saloons, and the hoodlum games, are not the game that the Sunday-law people want. They will stumble right over that and not even attempt to catch it.

But it is safe to predict that if the exemption clause of the Missouri Sunday law were repealed,

the preachers, and especially Dr. Brooks, would "speak out" in thunder tones, and the officers would suddenly become "more faithful" in hunting up those who should rest and worship on the seventh day, and then on Sunday engage in the noisy occupation of painting the back part of a house or digging potatoes. W. N. GLENN.

### The Sunday Law: How It Will Affect American Institutions.

THOSE who plead for laws to protect the "American Sabbath," evidently use this term in order to appeal to the patriotism of others who are justly proud of our country, and who have a jealous regard for the American institutions. But how will the enforcement by law of an institution that was venerable before this continent was thought of, affect those principles of liberty and equality which are distinctively American?

First, in order to make a national Sunday law effective the instrument called the American Constitution must be so amended as to allow laws to be enforced which will not only discriminate in favor of the religious opinions of one class, but at the same time abridge the religious rights of another, and the *inalienable rights of all*. For as Sunday is without dispute a religious institution, any effort to enforce its observance by law is a blow aimed directly at one of the fundamental principles of our Government, namely, *religious liberty*, that principle to which, more than any other, we are indebted for our country's greatness; that principle which has enabled sixty millions of people of almost every shade of religious opinion to dwell on the same soil in united self-government.

Second, there is in this country an enterprising and rapidly-increasing people who not only insist on using their own discretion in regard to the observance of days, but who claim that there is no divine warrant for the observance of the first day of the week as holy time; that the Sunday institution is un-American, un-Christian, and unholy. They consider it their duty to propagate their doctrine to the world; thus, by precept and example, others are influenced to disregard Sunday and Sunday laws; but he who influences others to violate the civil law becomes a party to crime; in fact, a ring-leader. Hence, in order to make Sunday laws effective laws must be passed which will make criminals of virtuous and law-abiding citizens, and abolish that boasted institution of civil liberty, "*freedom of speech*."

But the end is not yet. The subject will be discussed by the secular and religious press. Books, pamphlets, and tracts already flood the country, and will continue to be published, which denounce all legislation on religious questions, and which also give arguments against the Sunday itself. In order to make the Sunday law effective this must be prohibited by law. Another valued American institution must step aside, and soon the *freedom of the press* will be a thing of the past.

But the matter will not end here; the arguments contained in the printed matter already in circulation, bristling as they are with scriptural and historical facts, will be a constant menace to the "American Sabbath," until this literature is *gathered together and burned*. But still men will read and ponder and obey the teachings of that Book of all books, which is the foundation of their faith, until that too is taken from them and given to the flames. In fact, in order successfully to force any religious form, institution, or rite,

upon this Nation of freemen, our freedom must be abolished, our Constitution shattered, and our whole social and political fabric overturned.

American citizens, fellow-countrymen, are you ready to forge the shackles for your own enslavement? Are you ready to unite with conspirators against our Government? If so, use your influence in favor of the Sunday law. If not, fight it with all your might. E. P. DEXTER.

Topeka, Kansas, May 12, 1889.

### From a Jewish Standpoint.

RABBI KRANSKOPF, D. D., in an article in the *Jewish Times and Observer*, calls attention to the tendencies of the present time by giving instances of like cause and effect in the past. Following is an extract from his article:—

"Religion is again clamoring for worldly power. It is forgetting that its mission is simply to support the hand of the State, by a scrupulous attending to its own duties, in its own legitimate sphere, and not to meddle with the State in the exercise of its function.

"I am not an alarmist, and yet when, in a republican Government like ours, which guarantees liberty of conscience and freedom of worship to every man, such signs of religious interference with the duties of the State are beginning to manifest themselves, there is indeed reason for alarm. Religion has grown tired of being simply the coadjutor to the State. It is striving for the supremacy, and that spirit is inimical to civilization. It has been attempted before, and with grievous consequences. Collect all the misery which despotism and corruption have inflicted upon individuals and nations; measure, if you can, the flood of tears that was shed for a miserable existence, for crushed fortunes, for disappointed hopes; and still even this aggregate of misery will not be able to give you a conception of all the sufferings that were endured by human kind during the supremacy of religion over the temporal power.

"Ask for the date of that age when a deep black cloud of appalling ignorance rested over the people; when the intellect lay fettered; when the industries were paralyzed; when the word "liberty" was not to be found in the vocabulary of the people; when the physical sciences were persecuted as being incompatible with revealed truth; when all researches were prohibited, under the severest punishment, as being pernicious to piety; when the grossest superstitions were forced upon the people; when blind credulity and unquestioning belief were made the first articles of their creed; when the most repulsive corruptions prevailed even within the church itself; when even the clergy was void of every sting of conscience, drunken, lost in sensuality, rioting in open immorality, trafficking with religion for the purpose of enlarging their opportunities for debauchery,—and the answer will be, All this prevailed during that age in which religion was the sole mistress of the people."

THE only freedom which deserves the name is of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to attain it. Each is the proper guardian of his own health, whether bodily, or mental, or spiritual. Mankind are greater gainers by suffering each other to live as seems good to themselves than by compelling each to live as seems good to the rest.—*John Stuart Mill*.

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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 3, 1889.

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WHEN Col. Elliott F. Shepard was chosen president of the American Sunday Union, he delivered an address, in which he referred to the object of the Union in these words: "We do not put this work on mere human reasoning, for all that can be overthrown by human reason; we rest it directly and only on the divine commandment." In this one sentence he logically gives away the whole theory of the Sunday movement. He admits, and truthfully too, that from the standpoint of human reason it can be overthrown. So that settles that feature of the work. And when he "rests it directly and only on the divine command," the position is even more easily overthrown; the commandment itself overthrows Sunday observance by making no reference to it whatever. Yet, after so frankly admitting its untenable nature, the colonel and his Union persist in thrusting their Sunday absurdity on the people.

THE *Nebraska Citizen*, after referring to the recent shameful persecution of certain individuals in Milton County, Georgia, because they were observers of the seventh-day Sabbath, says:—

"Why not petition Congress and the Senate to pass the Blair Educational bill, and then make such procedures as the above, a thing general over the country?"

We are glad that some of our exchanges, at least, are discerning enough to foresee the consequences which would logically result if Senator Blair's educational schemes were ever to be carried into effect. People who claim to see nothing out of place in such measures as these would perhaps see nothing out of place in any religious legislation; but one thing is sure: let such measures as these prevail, and liberty in anything more than in name will cease to be a factor in our Government. Then the way will be opened to make such procedures as the *Citizen* refers to—yea, and others of even more oppressive nature—things which will indeed be "general over the country."

In a recent sermon preached in Los Angeles, this State, Dr. Cantine (Methodist) said:—

"Now, the question is, How shall we observe the Sabbath? The Sunday bill has attracted more attention, and appealed to more people, than any other question of the times. Now, I propose to state my position squarely as in favor of the absolute enforcement of this bill. The question of Sunday trains, Sunday theaters, and Sunday excursions and amusements, must be discussed and settled."

"Shall we legislate against Sabbath breaking?—Yes, both in the State and in the Nation. You can't legislate men into thinking right, but you can coerce them into obeying the law. You can't make them love the Sabbath by law, but you can keep them from violating it, and you can enforce it as a day of rest and peace. Men must be educated into love for the day, and respect for it, and for the divine command for its observance. It is coming. The movement is gaining headway. It is plain to all thinking men that if something is not done soon, Sunday will become a general holiday and observed by only a few. The time for a reform is at hand, and Legislatures have begun to take cognizance of the situation and pass measures for preserving the law and the order and the sacredness of the day."

The report of the sermon which we saw does not say what bill the gentleman was talking about, but we assume that it was the Blair Sunday-Rest bill; but be that as it may, the language quoted marks him as a genuine National Reformer, except in this, that he has not yet learned that the demand for Sunday laws must professedly be made not on religious but on economic and sanitary grounds. But Mr. Crafts is expected to visit this coast shortly, and we suppose that his Los Angeles disciple will then learn the way of National Reformers more perfectly.

AND still the work of securing "signatures" to the petition for a national Sunday law goes bravely forward. We have received from Southern California a copy of a paper entitled *The White Ribbon*, which contains, in a report of a meeting of the W. C. T. U., the following paragraph:—

"The petition for the Sabbath law was sent to the ministers of all denominations, to be signed by the proper officials on behalf of the church. Many hearty responses were received, and earnest wishes given for our success."

This simply means that all the ministers have been asked to have a few officers of their several churches sign the petition in behalf of the entire church membership; then these petitions will be presented to Congress as representing so many thousands or tens of thousands of people, perhaps a majority of whom have never seen or even heard of the petition which they are supposed to have signed. But perhaps it is only fitting that Sunday, which is itself only a counterfeit, should be maintained by fraud.

THE *Detroit Commercial Advertiser* of May 23, 1889, has the following editorial item in regard to National Reform methods, which we print entire, not because it presents anything new to the readers of the AMERICAN SENTINEL, but because it shows that the iniquities of these pseudo-reformers are known, and that their sins are finding them out. The *Advertiser* says:—

"The National Religious Reform advocates, whose bill making religious education a constitutional proviso, and whose petition for a Sunday-observance law are being quietly pushed in preparation for a new move on Congress when it assembles, made an extraordinary announcement some months ago. It was asserted officially that over 14,000,000 signatures had been obtained to petitions for the movement, and the impression was created that that number of persons had affixed their signatures to these petitions. Such seemingly intense earnestness in behalf of the desired reform was astonishing both to the lukewarm indifferents and those who saw just reasons for opposing the movement. Some of the latter class having obtained over 30,000 signatures distinctly and intelligently affixed to the counter petition, made a quiet investigation to discover how the other side could accomplish so much in a little time. The result has been to expose a most deliberate misrepresentation of facts. Instead of 14,174,744 signatures, there are but 407 individual signatures, the remainder being representative signatures by indorsements of bodies and meetings. For instance, Cardinal Gibbons said the Catholic Church approved of the movement, and the 7,200,000 Catholics in this country were entered in bulk as signers of the petition. The annual conventions of the Methodist, Baptist, and Presbyterian Churches in the United States indorsed the reform, and 5,977,693 were added to the number of approvers. And so it went along, names piling up by the million, and not ten out of every thousand said to approve the petition, knew anything about its merits or effects if adopted. At this rate how soon will the right to petition become a forgotten privilege?"

We do not know from what source the *Commercial Advertiser* derives its information, but

through a misprint, or otherwise, it misstates the number of signatures to the counter petition. Before the final adjournment of the last Congress the counter petition contained over 230,000 names of bona fide signers. We suspect that the *Advertiser* intended to give that number.

Our contemporary is also at error on one other point, namely, Cardinal Gibbons did not say that the Catholic Church approved of the movement. What he did say was, "I am happy to add my name." He spoke only for himself, and the multiplication of his name by 7,200,000 was a most unwarranted liberty. It was, however, in perfect keeping with National Reform methods.

## A Prophecy Being Fulfilled.

DR. BROWNE, in the Pittsburg National Reform Convention of 1874, gave expression to the following sentiment:—

"There is no more persistent man alive than the typical representative American office-seeker. Of that class, the most of those who have not yet found whether they are for Christ or not, or who are openly decrying this movement, are ready to be its firm friends as soon as they acquire wisdom to discern the signs of the times, and are assured of its speedy success. They may pull back now at the hind axle, or scotch the wheels of the car of progress; but when they see it move, they will quickly jump in to get front seats; and avow that they always thought it was a good thing."

That the doctor was about right in his calculation, there is no reason to doubt. On the contrary, we have evidence before us that the heaven is already working, as is shown by the following on the subject of "The Sunday Movement," in the Burlington, Vermont, *Independent* of May 31:—

"This movement is everywhere gaining strength. In addition to what the great railroads of the country are doing, to which we called attention a week or two since, we may note another very powerful movement in the same direction. Mr. Proctor, from Vermont, Secretary of War, has issued (of course with sanction of President Harrison) an order relieving all United States soldiers from Sunday parade and duty of every kind in time of peace. Thus the movement seems to gain strength everywhere. We have not been ourselves a very great stickler for Sunday observances, but the more we see of the progress made in this direction, and the greater the prospect of a general and all but universal observance of the day, the stronger is our interest in that direction."

The editor of the *Independent* may not be an office-seeker, but he is apparently actuated by the same desire to be on the popular side; and as his interest grows stronger as the movement grows in popularity, he will probably yet become "a very great stickler for Sunday observance." As to Mr. Proctor, there is no doubt his order above noted was instigated by the strength of the Sunday movement.

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

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

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

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

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

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

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

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

### Who Shall Be the Pope.

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

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

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

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

A. T. J.

### Bad Tactics.

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

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

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

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

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

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

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

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

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

A. T. J.

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

### Our Authority for That Statement.

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

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

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

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

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

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

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

"*Mr. Johnson*—Yes, sir.

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

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

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

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

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

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

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

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

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

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

### Why Not Watch Protestants, Also?

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

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

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

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

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

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

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

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

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

W. N. GLENN.

#### Rev. J. M. Foster on Religious Legislation.

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

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

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

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

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

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

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

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

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

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

C. P. BOLLMAN.

In proportion as the ecclesiastics became co-legislators, heresies became civil crimes, and liable to civil punishments.—Dean Milman.

### The Principles of the Christian Religion.

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

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

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

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

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

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

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

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

A. DELOS WESTCOTT.

### The Theory of Our Constitution Is the Right Theory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GEO. B. THOMPSON.

*Willow Hill, Ill.*

#### Under the Veil.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. A. SMITH.

### The Evils of Enforced Sunday-Keeping.

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

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

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

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

### Why They Demand Them.

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

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

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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 10, 1889.

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

## Special Notice.

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

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

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

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

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

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

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

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

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

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

## They Must Interfere with Somebody.

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

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

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

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

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

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

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## The American Sentinel.

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EDITORS,

E. J. WAGGONER,

ALONZO T. JONES.

A FEARFUL fallacy runs all through the "National Reform" movement—a fallacy that has lighted all the fires of persecution of the awful past. God save America from the fanaticism of these new leaders, who are again trying to unite Cæsar and Christ. Our fathers builded wisely when they gave us a purely secular Constitution. Baptists should awake to the danger in the so-called "reform."—*C. E. W. Dobbs, in Journal and Messenger (Baptist), Cincinnati.*

THE Kansas City ministers hesitate. When Mr. Crafts was in that city a few weeks ago, he appeared before the Ministers' Alliance and gave a detailed account of the workings of the National Reform Association in this country. The *Sedalia Gazette* says: "A motion was made to adopt measures to aid in carrying out the ideas of the association, and the motion carried, but was reconsidered after the reflection that it was well enough for the preachers to be individually interested in the movement, but not as a body."

MR. CRAFTS always speaks of minorities in the most contemptible manner. He never deigns to accord them any rights whatever—if they happen to be opposed to his Sunday Government scheme. On his own theory, he ought to stop his clamoring for legislation to bind the consciences of the majority, which he knows is against this tyrannical work. But this utter contempt for the rights of opponents, be they many or few, shows the character of the Government we shall have when the National Reformers shall have become successful.

NICARAGUA is a National Reform country, that is, it is afflicted with a union of Church and State. But for a few years past a national reformation has been in progress, and the little republic, occupying a conspicuous place on the connecting link between the Americas, aspires to real civilization and real nationhood. An enterprising spirit has been engendered among the people, and improvement is the order of the day. However, in the effort to rise to a higher rank among the Nations of earth, the Church and State incubus proves to be a real clog; and an effort to sever the unrepudiated alliance is being made. We hope the effort will be successful.

But what a contrast is here presented with the so-called National Reform sought in the United States! The leaders of the one are moving heaven and earth to drag this country into the same mire of church domination from which the other is striving to become extricated.

### Mr. Crafts and the Petitioners Again.

In the *Christian Statesman* of May 30, Mr. Crafts has a long article concerning the petitions against a National Sunday law. We have already noticed at some length, in the AMERICAN SENTINEL, the statements that Mr. Crafts has made in his speeches, but inasmuch as he keeps reiterating them, we can do no less than follow him up. He says of the counter-petition that it "would be unworthy of the attention of the religious press, but for the fact that in many cases it has deceived the very elect." We wish to notice first his charge of deception. The petition which he says deceives the people, reads as follows:—

"We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your honorable body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the Amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion, or of any religious body above another, or that will in any way sanction legislation upon the subject of religion, but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it."

We cannot see what there is about this that would deceive anybody. All there is to it is stated plainly on the face of it. It asks nothing more nor less than that Congress shall not enact any Sunday laws, nor indulge in any kind of religious legislation, nor favor any amendment of the Constitution that would in any way discriminate in matters of religion. Those who are opposed to such legislation, and who believe that it will work disastrously, sign the petition. Those who want religious legislation, and who favor action tending toward a union of Church and State, are naturally opposed to the petition. That is all there is to it. But Mr. Crafts says:—

"The counter-petition is not technically a falsehood, but it is certainly calculated to give the false impression that the petition which millions of us have been urging before the National Congress, includes a proposition to enforce Sabbath observance as a religious or ecclesiastical institution or rite, and also a proposition to weaken the present guarantees of our Constitution against a union of Church and State."

But the counter-petition makes no reference whatever to the petition which Mr. Crafts is circulating. It says nothing about it. It does not even imply that such a petition is being circu-

lated. It makes no reference to any action that has been taken or that is being taken. It simply asks Congress not to do a certain thing. It asks Congress to secure the maintenance of the separation between religion and the State just as it was provided by the men who framed the Constitution. Mr. Crafts thinks that this is aimed at his petition. If that is what he is working for, then this counter-petition is against it; but if he is opposed to a union of Church and State, as he would have us believe, then the petition does not affect him or his work in the least.

But it will be urged that the petition requests Congress not to pass any law in favor of the Lord's day; and Mr. Crafts says that it conveys the false impression that the American Sabbath Union includes a proposition to enforce Sabbath observance as a religious ordinance. But the Sabbath is solely a religious ordinance, and if Sabbath observance be enjoined, it cannot be enjoined in any other way than as a religious ordinance; and Mr. Crafts said so in his speech before the general assembly of the Knights of Labor, which we have referred to many times. He stated that Sunday rest could not be secured except on the basis of moral obligation. The Rev. Dr. Sunderland, who is one of the leading spirits in this Sunday crusade, says that it is simply impossible to have merely a civil Sunday without the religious features.

Dr. Herrick Johnson, who is another leader in the movement, says that to base the Sabbath, meaning of course Sunday laws, on mere human expediency is to base it on sand, and that while it may be proper to use the argument of expediency in influencing a certain class of men, it can never be permanently kept on such a basis, and that the anchorage of this movement is in the divine nature of the institution. And Mr. Shepard, the president of the Sunday Association, says that the only object of the organization should be to preserve the Christian Sabbath as a day of rest and worship, and that laws framed to protect the weekly rest-day will fail to accomplish their full purpose when denied this moral basis. Therefore, from the admissions of the advocates of the Sunday law, the passage of the law would be to unite religion and the State. So that although the counter-petition mentions in particular laws in regard to the observance of the Sabbath, it may truly be said that the only thing that the counter-petition protests against, is the union of Church and State. So then, it would not be misleading in the least, if it positively declared that the Sunday law petition is a movement for the union of Church and State.

Here is a simple proposition that we will restate. The counter-petition protests against a movement looking toward a union of Church and State. Mr. Crafts and his fellows say that they are strenuously opposed to any union of Church

and State. Then they ought to be in favor of this petition. But the fact that they themselves call it a counter-petition shows that they regard it as directly opposed to their petition; and the fact that they themselves are bitterly opposed to this petition against a union of Church and State, shows that they themselves are strenuously working for that very thing.

Mr. Crafts says that his petition "simply asks a law to protect the people in their right to a weekly day of rest, without requiring of anyone a religious observance of the day, and without hindering those who observe another day from either worshipping on that day, or working on the first day of the week—unless the work be of such a nature, shop-keeping for instance, as will interfere with the general rest."

Now, we ask, what necessity is there to ask for a law to protect the people in their right to a weekly day of rest? Who is attempting to deprive them of it? Who could deprive them of it if the attempt were made? Who can stop people from keeping a weekly rest-day if they want to keep it? These questions answer themselves. There is no law in the country to hinder anybody from resting on Sunday if he wants to, and there are very strict laws to preserve to the people their liberty to rest undisturbed. Can the ministers keep the rest-day?—Certainly. It has never been claimed that their right to worship undisturbed has been interfered with. Can the people rest on the Sunday? They can if they want to. Then in what does the desired protection consist? Simply in forcing those to observe it who do not want to keep it. That is all. But this is an unchristian act, in that it is doing to others what the doers would protest against if tried upon them, and also in that it can result in nothing else but the manufacture of infidels. It will have this result in two ways. First, by disgusting people by such unchristian methods carried on under the name of Christianity, and second, by substituting a form of Christianity for real service to God.

It is not simply desired to force unbelievers to keep the day so as not to disturb those who wish to keep it, but it is desired to prevent church-members from breaking the day, for the indictment charged against the Sunday newspaper is that it is a continual temptation thrown in the way of church-members, and leads them to neglect church duties. Again and again we have seen it stated in religious journals that the Sunday newspapers could not exist if it were not for the patronage of church-members. Therefore the desire about suppression of Sunday newspapers is that these weak-kneed professed Christians may not be tempted to belie their profession. In other words they ask the State to discipline their church-members. So that the protection they want is not to the Sunday, nor to the right of the people to observe the Sunday, but to the churches.

Notice that Mr. Crafts says that while they want this Sunday law, they don't desire to hinder those who observe another day from working on the first day of the week, unless the work be of such a nature, shop-keeping for instance, as will interfere with the general rest. But how will shop-keeping interfere with the general rest? A man may have a store and keep it open and not interfere with anyone, if he does not go out on the street and drag people into it. If he remains in his store, as reputable dealers usually do, and waits upon people who voluntarily come in

to do business, he certainly does not interfere with anybody's rest. The whole scheme of this Sunday legislation seems to be based on the idea that the people, church-members as well as others, are bent on doing as they please on Sunday, and that if any possible chance is given them to do business or seek pleasure they will run after it, and that to keep them to anything like an observance of Sunday, every possibility to break it must be taken out of the way, so that it will be impossible for them to do work or find amusements. What business has the State to say what kind of work a man may do upon a certain day? The statement that they do not intend to stop any work except that which will interfere with the general rest, is a mere blind to cover up their design to stop everything. For it is certain that if so quiet an occupation as shop-keeping will interfere with the general rest, there is nothing that will not be considered as interfering with it.

Mr. Crafts further states that the wording of the Blair Sunday bill, as originally presented, showed that it was designed to promote the religious observance of the day, "but only by giving opportunity for the culture of conscience on the part of those who desired it through the general suspension of public business." As much as to say that a man could not cultivate his conscience if somebody else were working. Mr. Crafts must be one of those unfortunate individuals who think that religion is a matter for Sunday only, for he doesn't propose to hinder people from laboring six days in the week, yet he implies that a man can't develop his conscience unless everybody stops working. The thing is absurd on the face of it. It simply shows an effort to try to find an excuse for an unjust, oppressive law; but the excuse is so thin that it only makes more apparent the weakness and injustice of the case.

Again Mr. Crafts says:—

"It was stated in the hearing of the chief promoter of the counter-petition four months and a half ago, at the time of the Washington Convention and hearing, that the word 'promote' in this connection would be changed to 'protect,' so that public worship so far as this bill is concerned, would simply have that protection which any legitimate institution of the American people is entitled to on that day."

We have no patience with any such quibbling as this. Mr. Crafts knows as well as anybody that public worship is already granted more protection than any other institution on any day of the week. There are the most severe laws against the disturbance of public religious assemblies. The bill had no reference to protection of public worship, and was not designed for any such purpose. We say this without any reservation, because if all the burden these men had were simply the protection of public worship, they would be content with the laws already existing. No one would ever think of petitioning Congress to pass a law making it a crime to commit murder, because there are abundant laws in every State concerning that. And so the fact that religious worship is already protected, abundantly shows that when Congress votes this law, they have something else in view entirely, that is not the protection of worship, but the enforcement of the religious observance of the day, just as the bill itself says.

But Mr. Crafts continues:—

"Those who are urging this counter-petition by voice and pen attempt to enlist yet others in their motley army, by declaring what is as ridiculous as it is false, that the Sabbath-rest movement is only a preparatory step to a further measure compelling

everybody to attend church on the first day of the week."

It is true that the charge has been repeatedly made in the AMERICAN SENTINEL and elsewhere that the whole tendency of this Sunday-law movement is toward compulsory church attendance. These arguments have never been met, and no attempt has been made to meet them. And now when Mr. Crafts notices the charge he simply says that it is ridiculous and false. But a simple statement like that does not meet the case at all. The AMERICAN SENTINEL has not made any statements concerning the motives of those who desire Sunday legislation, but has simply declared what this thing would inevitably lead to. If it had said that they deliberately intend to enforce church attendance, of course they could say that they do not, and that would be sufficient; but when we charge upon their movement, that it will necessarily result in compulsory church attendance, they cannot turn aside the force of this charge by simply asserting that it is absurd. The duty devolves upon them to show wherein it is absurd.

Now we will just make a very brief argument that has before been made in support of this charge, and then will ask Mr. Crafts to show its absurdity. We take first the statement made by Mr. Crafts himself at the first hearing before the Senate Committee. He said:—

"The postmaster-general agrees with me, and stated this morning, that it should not be possible for any post-master in this country to run the United States post-office as a rival and competitor and antagonist of the churches. The law allows the post-office to be kept open during the church hours unless the first mail of the day comes during those hours. If it comes five minutes or more before the church service begins, the post-office can be run and is run in many cases all through church hours, as the rival and competitor and antagonist of the churches." "A law forbidding the opening of the United States post-office during the usual hours of public worship would remedy this difficulty, and would be better than nothing; but we desire more than this. The law should also take from the local post-master the power to keep his employees at work at such hours as would prevent them from going to church."

The idea of this is that the keeping open of the post-offices on Sunday prevents employees from going to church. Now suppose that the law is secured, and the post-offices are closed, and the clerks do not then attend church. It will be seen then that the reason why people work on Sunday instead of going to church is because they would rather do so. The Sunday-law people understand this just as well as we do, but that does not satisfy them. The churches must be attended. Now we submit as a reasonable proposition that if the post-offices are closed for the sole purpose of getting the employees to church, and that move does not succeed in getting them to church, then the next step will be to try some other method, and if that fails to try still another, until they have a simple, direct law requiring everyone unconditionally to attend church on Sunday. Then they will have just what Mr. Crafts at the Washington Convention said they desired to have,—*"the ideal Sabbath of the Puritans."*

Again, the Rev. Henry Wilson, at the Elgin Convention, said plainly, while arguing for the Sunday law, "The industries of the world should be silent one day in seven that the toiler may hear the invitation of the Master, Come unto me all ye that labor and are heavy laden and I will give you rest, and that the temple of God may be built without the sound of the hammer." It is a simple statement that all they want the Sun-

day law for is that people may go to church. They want the people to hear their version of the invitation of the Master; but suppose the toiler does not care to hear that invitation, even when he is forcibly compelled to desist from labor. Why, then, they will necessarily take steps to compel him to listen.

In the same line was the complaint made by Dr. M. C. Briggs, in a Sunday-law meeting held in Oakland a few years ago. He said in substance, "You relegate the teaching of morals to the churches, and then make it impossible for us to teach the people, by allowing them to go where they please."

Now, if Mr. Crafts thinks that the charge that the Sunday-law movement will result in compelling people to attend church is absurd and false, we will give him space in the AMERICAN SENTINEL to show it.

One more point we will notice, and then we will leave Mr. Crafts for the present. He says:

"The laws of our statute books that re-enact the seventh commandment are as distinctly Biblical in their origin as the laws that re-enact a part of the fourth commandment."

We would ask what the necessity is for the re-enactment of either the seventh or the fourth commandment. Nay, what possibility is there for the re-enacting of either of these commandments, or for any other commandment of the decalogue? Those commandments never have been abrogated. They stand as firm as when first given by the Almighty. Therefore there is no necessity for their re-enactment, and certainly it would be the height of presumption for any body of men to presume to re-enact laws given by the Creator. To assume that the State can do such work is to place it not only equal with God, but above God; and this assumption on the part of Mr. Crafts shows the work in which he is engaged to be papal in its character. Not only so, but it shows that Mr. Crafts and those who are laboring with him to the same end have no understanding of the commandments, or they would not make so ridiculous an assumption as that the State can either enact or re-enact them.

Still further, such a statement shows that those who make it are preparing to sink not only themselves but the whole people into the grossest immorality under the garb of Christianity. And here is the proof. The State can enforce only outward obedience to the commandments; but simply outward obedience to the commandments is no obedience at all. A man may be the grossest libertine, and still not commit any violation of the seventh commandment of which the State could take any notice. Yet, Mr. Crafts says that the laws of the State do re-enact the seventh and fourth commandments. This shows then, so great a misunderstanding of the commandments as to suppose that they require only such service as the State can enforce. Therefore, since the law of God is the standard of morality, those who hold with Mr. Crafts that the State can "re-enact" and enforce that law, will consider themselves moral if they comply with as much of that law as the State can enforce, that is, if they simply observe it outwardly. In other words, they will be in the very same condition as were the scribes and Pharisees, of whom Christ says, "Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also appear outwardly righteous unto men, but within ye are full of hypocrisy and in-

iquity." If this charge is a severe one, the responsibility of it rests with Mr. Crafts and his fellows, and not with us. E. J. W.

### What is Sectarianism?

SENATOR BLAIR'S proposed amendment to the Constitution is to the effect that no sectarian religion shall be taught in the public schools. Yet the men who went to Washington to plead for the adoption of that amendment, argued before the committee entirely from a Protestant standpoint upon a Protestant basis, and in behalf of Protestantism as directly opposed to Catholicism. The proof is abundant. George K. Morris, D. D., of Philadelphia, said to the committee:—

"I ask your attention to the fact that on this matter of the proposed constitutional amendment the country stands divided along a line indicated by the evangelical church bodies on one side and the Roman Catholic Church on the other."

The argument of James M. King, D. D., who represented the Evangelical Alliance, was aimed directly at "Jesuit attempts to misrepresent and blacken the schools," "Jesuit attempts to drive the Bible from the schools," and "the hostility of Jesuits to American institutions." He attacked the "Ultramontane boasts," and exposed "the low civilization of the Catholic colony in New York." He declared:—

"The testimony of statesmen, political economists, and historians . . . warns us as a people to beware of the Jesuits and Ultramontanes."

In short, there was not a single argument presented by any one of the men who spoke in favor of the amendment, that was not aimed directly at the Roman Catholic Church and its doctrines, nor one that was not intentionally made directly antagonistic to that church and her doctrines. And yet they pretended all the time to be arguing in favor of what they called a "broad tolerant Christianity," and pleaded for the adoption of an amendment to the Constitution of the United States forbidding any use whatever of any public money in support of instruction in any religion sectarian in its character.

From the facts in the case, as they appear on the face of the record, the manifest conclusion is that these men must hold that Catholicism is sectarian while Protestantism is not. In other words that the religion of the majority is not sectarian. According to their own proceeding, it is apparent that if that resolution were adopted the question that is to be settled by it, instead of being so, would be more unsettled than it has ever yet been in this country; because if that amendment were adopted, as it is the religion of the majority only which is non-sectarian, there would arise an inevitable religio-political contest amongst the religious bodies, to determine which could secure the majority, by which alone it could prove that it was not sectarian. The truth is, that the arguments of those men before the Committee on Education and Labor were wholly disingenuous, if not hypocritical.

Suppose a committee of Roman Catholic bishops and priests had gone before the Senate Committee and argued in favor of that same constitutional amendment by an attack upon Protestantism, giving their opinion of it, and what, according to their opinion, its tendency is, and all this while pleading for an amendment forbidding public support for sectarian religion. Would not the Protestants throughout the country, and these men themselves, have counted that a queer way to secure instruction in the public schools in

non-sectarian religion? There is no doubt whatever that they would. But if that would be so when done by Roman Catholics, wherein is it better when done by Protestants?

We are not defending the Roman Catholic Church as such, nor her doctrines. We are only defending her rights. We have no disposition at all to deny any statement that was made by these divines before the Senate Committee against the Catholic Church or her doctrines. We think the statements are all true; but what we are objecting to here is the way in which these professed Protestants undertake to plead for a non-sectarian religion in the public schools, by arguing straight ahead upon a sectarian basis. Catholics have all the rights that Protestants have; Catholics have just as much right to their views of the public school question as Protestants have. Catholics have a right to ask that a constitutional amendment shall be adopted establishing Catholicism as a non-sectarian religion just as much as Protestants have to ask for an amendment establishing Protestantism as a non-sectarian religion.

The truth of the whole subject is simply that, with religion, sectarian or non-sectarian, in the public schools or anywhere else, the State can never of right have anything to do. A. T. J.

### The Political State as a Teacher of Morality.

THE following quoted paragraphs are from a pamphlet entitled "The School Question from a Parental and Non-sectarian Standpoint," by Hon. Zach. Montgomery, Assistant Attorney-General of the United States. The chapter from which the extracts are taken bears the same title as this article, and is a criticism of section 1702 of the California School law, which provides that "*It shall be the duty of all teachers to endeavor to impress upon the minds of the pupils the principles of morality.*"

We trust that this will be carefully read by all, as it is an unanswerable argument against Senator Blair's proposed Educational Amendment to the Constitution of the United States. Mr. Montgomery says:—

"But just here the question arises, 'What is morality?' And how is a teacher to know what it is that he or she is required to teach in order to comply with this requirement of the statute?"

"The immortal Washington has said: 'Let us with caution indulge the supposition that morality can be maintained without religion.' But if morality cannot be maintained without religion, then how is it possible, we would inquire, for the teacher to inculcate the principles of morality without inculcating the principles of religion? But the principles of religion are understood by the Jews differently from what they are by the Christians, and by the Roman Catholics differently from what they are by Protestants, by the Episcopalians differently from what they are by the Presbyterians, by the Presbyterians differently from what they are by the Unitarians, and by those who reject the authority both of the Old and New Testament differently from what they are by either Jews or Christians of any denomination whatever.

"Then how is it possible for the State to require the teaching of morals in the public schools without requiring as the basis of such teaching the inculcation of religious principles, such as are necessarily antagonistic to the conscientious convictions of the parents of at least a portion of the

children attending these schools? It is true we hear a great deal about the broad principles of common morality, and of a common religion, but we have never yet had the good fortune to find anybody who was able to give a definition of this common morality or common religion to the perfect satisfaction of anyone, except perhaps it was the self-conceited author of such definition.

"A certain professor of our State Normal School . . . took the ground that 'the ethics of the ten commandments and the sermon on the mount are as absolutely unsectarian as the law of gravitation.' Now to assume that the commandments and the sermon on the mount are absolutely unsectarian is to assume that people of all religious sects or denominations, as well as all non-religionists, understand them in the same sense, and accept them as coming with the same authority and having the same binding force.

"But is it true that people of all religious denominations, as well as non-religionists, do understand either the ten commandments or the sermon on the mount in the same sense; or as coming with the same authority, or as having the same binding force? We say, No! most emphatically, No. Waiving the differences in the various translations of these important parts of the Bible, we shall proceed at once to consider some of the various and conflicting beliefs which have been made to rest for their foundation either upon those ten commandments or upon the sermon on the mount. Take, for example, the commandment, 'Remember thou keep holy the Sabbath-day,' [the author quotes from the Douay Bible] and we find even Christians differing widely as to whether under the Christian dispensation the keeping holy of Sunday is a sufficient compliance with the requirements of that commandment."

"We here state these different views with reference to the above-quoted commandment, not for the purpose of discussing the question as to which are right and which are wrong, but for the purpose of showing that such differences exist; and in view of the fact that they do exist, we maintain that it is impossible for the public school teacher to teach said commandment according to any of said views without violating Section 1672 of our public school law, which declares that 'no sectarian or denominational doctrine must be taught therein.' Perhaps we shall be told that the commandments should be taught just in the words in which we find them, without interpretation or comment. But let us see for a moment how this would work. Here is a ten-year-old boy, we will suppose, who has just read from his Bible the command, 'Remember thou keep holy the Sabbath-day.' The boy, being naturally of an inquiring mind, turns to his teacher and asks the very natural question, 'What is the Sabbath-day?' What ought the teacher under such circumstances to say? Ought he to say, 'I don't know; or, I am not allowed to tell you, because to tell you would be sectarian teaching?' To such an answer, the boy in his own mind would probably reply, 'Of what earthly use is this command to keep holy the Sabbath-day, if I am not to know what the Sabbath-day is?' And suppose that the boy, still pressing his inquiry, asks the further question, 'In what way am I to keep the Sabbath holy? What is it necessary to do, and what necessary to abstain from doing, in order to obey this commandment?' Must the teacher again reply, 'I am not allowed to tell you?'

"If anything in the world is calculated to

bring both the teacher and the Bible into ridicule, we think that such teaching as this would surely accomplish that result. . . .

"With reference to the sermon on the mount, its different interpretations are no more harmonious than are those of the commandment referred to. Even people professing themselves Christians differ widely as to whether that sermon was a divine or only a human utterance. The Unitarians, for example, not believing in the divinity of Christ, only look upon that sermon as a human production, while other Christian denominations accept its every word as the infallible teaching of infinite wisdom; so that the teacher cannot undertake to tell his pupil in the public school, after reading to him that sermon, whether he is to accept it as the word of God or only as the word of a man, without again invading the realms of denominational teaching. And all will admit that there is an infinite difference between the weight to be attached to the language of an all-wise God and even the wisest utterances of a mere man when giving expression to the deductions of his own finite and feeble reason. Then, again, as it is with the interpretation of the commandments so it is with the interpretation of the sermon on the mount. There are many passages in that sermon which are very differently construed by people of different religious denominations. For example, it is there said, 'Ye have heard that it was said to them of old, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths; but I say unto you, swear not at all.' This passage is by many very conscientious people interpreted as prohibiting the taking of an oath as a witness or otherwise, and hence they never swear, even in our courts of justice, but affirm.

"Again it is said in the sermon on the mount, as read in the Douay Bible, 'If thy right eye scandalize thee, (or as the new version has it, 'cause thee to stumble') pluck it out and cast it from thee, for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.' Now suppose that some public school teacher, when reading or having read this passage to his pupils, should be asked the question, 'What is the meaning of hell?' what answer could he give which would not be sectarian or denominational in its character? How could he so frame a definition of the word 'hell' as to make it acceptable both to the Universalist and the Presbyterian, or the Roman Catholic?

"In this same sermon it is said: 'When thou fastest, anoint thy head and wash thy face that thou appear not to men to fast, but to thy Father, who is in secret, and thy Father who seeth in secret will repay thee.' Now, if the public school teacher were asked by a pupil whether this passage was to be taken as a divine authority for the practice of fasting, how could he answer this question without again violating that section of the code which forbids all sectarian or denominational teachings in the public schools?

"Again, Christians of some denominations interpret the sermon on the mount as authorizing the absolute dissolution, by divorce, of the valid bonds of matrimony for certain causes, so as to allow one of the divorced parties to marry again during the life of the other, while other Christians maintain that all such second marriages during the lives of both the divorced parties are, morally speaking, invalid and wrong.

"Indeed, it would require a volume to point

out all the different interpretations which have been placed upon the ten commandments and the sermon on the mount. How, then, is it possible to teach even these portions of the Bible in the public schools without teaching sectarian or denominational doctrine? It certainly would not be called teaching in any other educational institution in the wide world (except it be an American public school) to simply cause the pupil to pronounce, like a trained parrot, a certain form of words and at the same time refuse to tell him the meaning of those words.

"Our conclusions, then, are these, namely: First, that Washington was right, when he said, 'Let us with caution indulge the supposition that morality can be maintained without religion.' Second, that the State cannot teach morality without teaching religion as its foundation. Third, that the State cannot teach either morality or religion without either establishing a new religious denomination, or else teaching it as it is taught by some one of the existing denominations. Fourth, that the State can neither teach religion as it is now taught by any existing denomination, nor as it might be taught by a State-begotten denomination, without a fatal infringement upon the doctrine of religious liberty; and that, therefore, the true and proper business of the State is not to teach nor to pay for teaching either morality or religion, but to foster and encourage the teaching of both, by carefully and scrupulously guarding and protecting the equal rights of all citizens to worship God and to educate their children according to the dictates of their own consciences.

"We say, let the State neither undertake to teach nor to pay for the teaching of morality or religion, because it is impossible to teach a State morality without teaching a State religion, and it is impossible to teach State religion without the destruction of the religious liberty of the citizen. Should the State ever assume the burden of paying for religious teaching, its next step would logically be to assume the right to say what that religious teaching should be."

#### Muzzled by Rome.

In a recent address before the Congregational Ministers' Meeting in Boston, Professor Townsend, of Boston University, charged that the press of that city is muzzled by the influence of the Catholic Church. Said he:—

"There is not one of the large newspapers of this city that has not been working almost constantly in the interests of Romanism during the several months of the late Protestant-Jesuit controversy. This conspiracy of the press of Boston to cheat the public of news and facts to which it is entitled is a reproach to our civilization, and deserves the derision and scorn of all honest men."

Rev. Makepiece Trueworthy makes the same charge concerning Washington City, and not only so but of every city and indeed of the entire work of the Associated Press, and there is every reason to believe that this is true. Just what the people are going to do about it remains to be seen. Professor Townsend declared war against this state of affairs in the following vigorous manner:—

"The sword has been drawn, the scabbard has been flung to the winds, the bridges have been torn down, and this controversy cannot come to an end until the hand of this foreign power no longer shall be felt pressing with its withering touch upon journalism and all the free institutions of this country, which are as dear as life itself to every true American citizen."

In view, however, of the fact that in many respects Protestants are advocating the very principles upon which Rome is acting, it does not seem probable that anything will come of the talk. So far as the schools are concerned, Roman Catholics and Protestants stand on substantially the same ground, each advocating that religion should be taught in the schools; the only difference of opinion between them being as to what religion. The Catholics claiming that the distinctive doctrines of their church should be taught, while of course Protestants wish to have that which they hold taught. It is to be feared that the contest will end in a compromise, utterly subversive of religious liberty. Indeed such a compromise has been already suggested in the interest of the Blair Educational Amendment bill.

#### A National Sabbath Crusade.

REV. WILBUR F. CRAFTS has started out to reform the world in general, and the United States in particular, in the matter of Sabbath observance. The reverend gentleman insists that all Sunday traffic and Sunday mails should cease, and demonstrates, to his own satisfaction at least, that all Sunday mails and Sunday traffic are an unnecessary and uncalled for infraction of the fourth commandment. The reverend gentleman would have Sabbath observance enforced by law; would make the courts a whip of scorpions to drive the erring sons of men in at the strait gate and into the narrow path which he believes has its terminal in the New Jerusalem. He appears to have forgotten, if he ever knew, that the object for which this Government was established by our historic sires and for the maintenance of which millions in taxes are annually paid, was not and is not to coerce men into Heaven, but to enable them to live on earth in the full enjoyment of civil and religious liberty. Congress, to which the reverend gentleman fondly turns for his much-desired reform, has no right to stop a single wheel in the United States, nor has any State Legislature authority to prevent the running of as many Sunday trains as the various railway companies desire to send out. Congress unquestionably has the power to stop the collection, transmission, and delivery of mails on Sunday, but there is small likelihood of its using this power to the great inconvenience of millions of people simply to gratify the wishes of a few so-called reformers, many of whom are fed and clothed with money earned and collected on Sunday. The reverend gentleman says that Sunday trains are run for the express purpose of making money to fatten the bank accounts of millionaires. Doubtless they are not run simply to wear out the rolling stock. Trains are run on Sunday for the selfsame reason that Rev. Mr. Crafts preaches on Sunday. There is a demand for Sunday trains and for Sunday preaching, and just so long as the demand exists Sunday trains and Sunday sermons will be supplied, and in neither case will the earnings be refused. Rev. Mr. Crafts makes the same mistake as the Sunday reformers who have preceded him. The question of Sabbath observance is something with which no Government should meddle. In that great day when the sheep will be separated from the goats he will not find a single Government on trial. Neither the American Congress nor the English Parliament will be called to account collectively, but every man will have to make his own plea at the throne of grace. If it is wrong

to travel or send letters on Sunday no man is compelled to do so because facilities are afforded, any more than he need commit murder because it is possible for him to purchase a pistol or a dagger. The observance of the Sabbath as a day of rest is a beautiful custom, but its enforcement at the muzzle of a State or national law would be as obnoxious and uncalled for as the enforcement of church attendance or family prayers by the same means. The argument that federal or State interference is necessary to protect the overworked railway and postal employees loses much of its force in the face of the fact that the Government pays postal clerks and mail carriers higher salaries than the same class of labor commands elsewhere, and that a very large proportion of train crews are paid by the trip and can easily find Sunday substitutes if overworked, or if they have conscientious scruples against laboring on that day. The stoppage of Sunday mails would be an almost unbearable inconvenience; the stoppage of Sunday trains would practically paralyze many branches of industry. The Rev. Mr. Crafts and his co-workers are not reformers. They are striving to roll back the greatest reform that ever swept across the face of the civilized world; trying to rob man of religious liberty and make him again the irresponsible creature of an autocratic religious hierarchy. —Dallas, Texas, News.

#### The Spirit of Intolerance.

At a State mass convention held in Minneapolis, Minnesota, in the interests of the American Sabbath Union, June 11, an incident occurred which well illustrates the spirit actuating these friends of Sunday legislation, and furnishes a prelude showing the intolerant manner in which they are disposed to deal with all those who differ with them on religious matters.

An attempt to organize a State branch of the association was being made, and the first article of its constitution was under consideration, which read, "The object of this association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship." After it had been read, and the question was open for remarks, a gentleman rose in the audience and stated that in his judgment the article was good as far as it went, but he would like to see in it something a little more definite with reference to how far the matter should be carried, and in what manner it should be accomplished. In regard to this he would offer an amendment, viz.: "The object of this association shall be to preserve the Sabbath as a day of rest and worship; but in securing this object, only education, moral influence, and persuasion shall be employed, and the religious rights of all shall be guarded against compulsory law."

The words had hardly died on the speaker's lips, before W. F. Crafts, the renowned field secretary of the American Sabbath Union, sprang to his feet. "I would like to know what denomination this brother represents," he asked excitedly.

"The Seventh-day Adventists," was the reply.

"Just as I expected!" excitedly rejoined Mr. Crafts. "This convention is called as a State convention of those who represent the Christian Sabbath; and it is not in any sense for those who represent the Saturday Sabbath. It is so understood in all our conventions. These friends have no natural rights in a Christian Sabbath convention, except as hearers and reporters. In no part

of the deliberations do they stand with us. They are not with us on the Christian Sabbath. . . . We are glad to have the Seventh-day people with us in our conventions. . . . The floor belongs to the friends of the Christian Sabbath."

The chair ruled that the point was well taken, seemingly forgetting the fact that on the previous evening he had declared it to be a mass convention, in which all were at liberty to speak.

It is a well-known fact that the National Reform Party, to which the American Sabbath Union is auxiliary, class the Seventh-day people with the atheists, whom Dr. Jonathan Edwards, a Goliath in their army, said he would tolerate as he would a lunatic,—as long as he did not rave he would be willing to tolerate him. No doubt Mr. Crafts considered that this Adventist was raving, since his views did not accord with his own, and so thought that it would be to his best interest to use the power in his hands, and silence him.

A record of the event appeared in the Minneapolis *Evening Star*, under the heading, "Is this Christianity?" Well, indeed, may this secular paper ask the question. No wonder that those who make no profession of religion are astonished at the actions of these men who profess to be followers of the world's Redeemer. It is not Christianity, nor is true Christianity responsible for it. But it does savor richly of the Dark Ages. If these men thus domineer now, what would they not do if their intolerant schemes had the support of the civil law?

PERCY T. MAGAN.

#### Sunday Legislation.

No doubt all are aware of the fact that the Sunday-Rest bill expired with the last session of Congress, and unless some effort is put forth to bring it into notice again it will become a dead letter. It is not probable, however, that a question in which so many thousands of people are interested will be suffered to pass into oblivion. And although disposed of for a time the sentiments embodied in this bill are so firmly established in the minds of its supporters that the principles it sets forth will not be allowed to be forgotten by the public. Either its resurrection or the creation of something similar will, undoubtedly, take place soon. . . .

The idea of Sunday legislation is steadily gaining ground, and the leaders in the movement are not in the least discouraged at the failure to secure the proposed law, but are energetically at work to accomplish their purpose. While their efforts to promote needed reforms touching public morality as affected by the liquor traffic, and the divorce law, and to secure a higher state of social purity, are commendable, the means by which they propose to secure such results, that is, by religious legislation, is entirely wrong. For while there are those, no doubt, connected with this movement who, viewing the evil and depravity in the world to-day as the results of these evils, desire to see a better state of things, and believe that this can be most speedily and effectually be accomplished by so changing our Constitution as to make religious training in our public schools compulsory, and the religious observance of Sunday obligatory upon all; while there are those who do really believe that such a law would prove a blessing and are conscientiously working to this end, there are others who, judging from their own statements, are not so

conscientious in their efforts, but had they the power which such a law should give them, would use it to gratify their own selfish, bigoted ideas.

It has been experimentally proved, not only in foreign lands, but in our own country, that any law which places the consciences of men and women under civil authority is detrimental to the best interests of the State. Stop the sale of intoxicants! Close the saloons! not only on the first day, but on every day of the week. Make such laws as public morality demands, but leave religious matters entirely out of the question. Let man answer alone to his God for his religious belief or unbelief.—*Saginaw Courier*.

### A New Crusade.

FOR a hundred years the people of the United States have enjoyed the benefits of the best civil Government that ever existed upon earth. With a Constitution securing the most perfect freedom, civil and religious, of any Nation under heaven, the progress and prosperity of our Nation are without an equal. The framers of our peerless Constitution were endued with wisdom to guard against the evils of oppressive Governments. They aimed to make religious persecution impossible under the Government; and therefore they did not establish any particular religion, but left all free to choose for themselves in this respect, and thus secure equal rights and equal protection to every good citizen.

They were not all infidel and irreligious. Many of them were men of prayer and Christian faith. But they were willing that others should enjoy the same freedom of choice which they desired for themselves. It was not an oversight that no one form of religion was preferred above another, and no religious test was to be applied as a qualification for citizenship or for office under the Government. They knew the pernicious results of religious legislation and a union of Church and State, both in the Old World and in the New. The persecutions of Baptists, Quakers, and others in the New England colonies had not faded from their memories. These well-known facts of history caused them to guard against the repetition of the like horrors, and form a Constitution which would make such results impossible. In reply to questions as to the design of the Constitution, from a committee of a Baptist society in Virginia, George Washington wrote, August 4, 1789, as follows:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revive and alter that part of it so as to avoid all religious persecution. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

Such language does not show the venerable Washington to be "godless," but it does show that to avoid religious persecution in the future was the thought in the minds of those who formed our Constitution which led them to leave religion out, and institute a Government purely secular.

But near the close of the first century of unrivaled prosperity to our country under our peerless Constitution, certain political doctors of divinity, who would be doctors of our civil laws, have had

the sagacity to discover, as they express it, that this Constitution is "godless," and for that reason needs a "religious amendment." They seem to imagine that God would be pleased to see his name inserted, and that Christ will be honored by being voted the ruler of a Nation, an overwhelming majority of which make no pretension to Christianity, and the most of those that do will not live up to their own creed without civil law to compel them. And the success of this movement, which they call National Reform, they fancy will result in a millennium of a converted world. They propose to make this a Christian Nation by amending the Constitution, and to make Christ the ruler by the votes of this heterogeneous people; and then the millennium will begin, and all the Nations will be converted, and beat their swords into plowshares, and their spears into pruninghooks, and learn war no more.

Was there ever a fanaticism more senseless and wild? The "holy wars" to take the Holy Land from the infidel Turks seem sensible compared with it.

R. F. COTTRELL.

### "Sweet Reasonableness."

IN course of some remarks in the Missouri National Reform Convention, Mr. Crafts said:

"With sweet reasonableness we should try to show these seventh-day people the mistake of their literalness with reference to the seventh day of the week."

Then he proceeded to tell how in going round the world in one direction a day is lost, and in going the other way a day is gained, consequently the reckoning has to be changed. And he gives this information just as though seventh-day people had never heard of it before.

Now, it is a fact that seventh-day people have crossed the "day line" on many occasions, going both ways, and they find no such confusion as Mr. Crafts would warn them against. There are also Jews in every habitable quarter of the globe who keep the seventh day, and we have never heard of any confusion in the matter. This is accounted for on the ground that seventh-day people understand the situation and have sense enough to change their reckoning to agree with their geographical position.

Mr. Crafts cites an illustration to elucidate his position: Chaplain Crawford of the United States Navy, arriving at Samoa, found that the missionaries who first introduced Christianity there, had forgotten to change their reckoning when they crossed the line, and were keeping the "Christian Sabbath" (Sunday) on Saturday. He then makes a sweeping proposition, after this fashion, as quoted in M. A. Gault's letter to the *Christian Statesman*:—

"As the Jews, Seventh-day Adventists and Seventh-day Baptists form together but seven-tenths of one per cent. of the population, it might be well to stop the opposition to our Sunday laws by sending the rabbis and pastors of these literalists to Samoa by the route that would make their Saturday coincide with our Sabbath, as they would surely refuse to throw away any day in their literal devotion to a rigid succession, and then they could be celebrating the feast of creation on what they would call the seventh day of the week, on the same general rest-day that we should consider a feast both of creation and redemption, and called the first day of the week."

The "field secretary" cannot forego his characteristic slurs at minorities that happen to disagree with his schemes; nor can he disguise, if he would, his utter disregard for their rights of conscience. The foregoing is only a gentle hint of the National Reform idea of banishment of offenders to which other leaders in that cause have given more forcible

utterance. But here is another clip from the speech on the occasion above referred to, of which Mr. Gault says "every word seemed to strike fire":—

"The proposed National Sabbath-Rest law, at the utmost would not affect more than one thousand of these seventh-day people, as they cannot be in the mail and military service, and inter-State commerce, and yet keep Saturday, and the further jurisdiction of the law is only in the District of Columbia and the Territories, in which very few of them reside."

The "sweet reasonableness" of this assertion is better appreciated by comparison with some other National Reform claims. They have asserted over and over again that the States cannot enforce their Sunday laws because the Government, over which they have no control, persists in violating them; and the National law is wanted to make the State laws more effective. Again, when they desire to be particularly mild, they profess that it is only designed to give the postal and other Government employes their "much-needed rest." Under the first claim, how is it that it could only affect the seventh-day people in the Territories? Under the second proposition, how should it affect any seventh-day keepers at all, if they cannot be in the mail and military service, and inter-State commerce?"

But why all this effort to make the public believe that only seventh-day people have occasion to be alarmed about their rights? It is simply a strained effort to deceive other people. It is designed to convey the idea that the whole question of Sunday laws and religious legislation in general is only a contest between the first and seventh day. If the National Reform manipulators could delude the masses with the idea that it is only a question of which day is the Sabbath that causes opposition to their schemes, they would naturally expect to have an easy victory. And so they would.

But when the people come to understand fully the avowed purpose to change that feature of our Government which recognizes that "Governments derive their just powers from the consent of the governed," they will realize that the question as to what particular day they are compelled by human law to observe is of small consequence. Those who are fighting this battle against Church and State union are not contending on the specific day line, in any feature of the question; they are contending for freedom of conscience, not only in regard to the observance or non-observance of the Sabbath, but in regard to every other conviction. When the Reformers shall have secured for this country, the "ideal Sabbath of the Puritans," they will no doubt "go back to the provincial history of this country" for other concomitant fanaticisms, and then it will not make any difference upon which day they are enforced. Then it will be found out, if not before, that the "sweet reasonableness" of the delusions now sung in siren songs, were nothing else than sweet *deceivableness*.

W. N. GLENN.

SOME person has sent us two copies of a tract entitled "Covenantalism, an Exposure of the Project to Put a Religious Creed into the Constitution of the United States," etc.

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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 17, 1889.

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BEFORE the Kansas City Ministers' Alliance, Dr. Crafts explained that his association was advocating an "American Sabbath," and by that he meant "a day of rest, rather than the Christian Sabbath." That plea of merely a day of rest, for the physical benefit of Government and railroad employes, etc., etc., is getting rather stale, in the face of his declaration before the Knights of Labor, that "a weekly day of rest has never been secured in any land except on the basis of religious obligation; take the religion out, and you take the rest out."

THAT "great credit" claimed for the Vanderbilt railroad system by its general passenger agent, for taking off its Sunday trains, gets another unwitting thrust in the house of its friends. This time it comes from District Secretary Rev. J. M. Foster, who says: "The railroad companies have been pushing their business seven days in the week until it has been overdone. The profits have been cut down until, from mere mercenary considerations, they are taking off their Sabbath freights. They can do the work in six days, and save the extra expense."

ACCORDING to Dr. Crafts, the Christian religion is not a religion. He argues that the Blair Constitutional Amendment bill proposes to forbid State Legislatures to set up an establishment of religion. This, he says, *strengthens* the Constitution in this respect, which now only forbids Congress to do so. The sophistry of the argument is shown in the fact that, while the first section does forbid the States to establish religion, the second section makes it the express duty of Congress to guarantee that each State shall do that very thing. The provision is for teaching the Christian religion in public schools, the most effectual way possible to "establish" it. To say that this is not establishing religion by the States, is to say that the Christian religion is not a religion.

THE National Reform "image" is being pushed forward with unusual vigor the present year. Their financial receipts are said to be gaining; they are adding new features to their work, for the purpose of interesting a wider range of people, and altogether the Executive Committee express hopes for a brilliant future. Miss E. J. Crothers of New York, has been appointed special secretary to promote the formation of "National Reform Circles" of "King's Daughters;" and Mrs. Mary A. Woodbridge of Ohio, a special secretary to present the cause of National Reform before the higher institutions of learning, in connection with a similar appointment she holds from the National W. C. T. U. In addition to these, special appointments of persons to look after almost every feature of such a work have been made. Perhaps that class of people who are opposed to this traitorous scheme, but still think "there is no danger," will wake up by and by—when it is too late.

CARDINAL GIBBONS opposes prohibition, because he thinks it is inefficient, but he is a strenuous advocate of "a severe police Sunday law." The *Voice* points out the inconsistency of his position, and says that "the prohibitory laws of Maine, Kansas, and Iowa are far better enforced than the Sunday laws of the non-prohibition States." Then the *Voice* must agree with the AMERICAN SENTINEL, that prohibition, and not Sunday laws, is what temperance people should work for. Let this admission of the *Voice* be borne in mind. The advocates of Sunday laws would have it believed that these are the great and only temperance laws, and have condemned the AMERICAN SENTINEL because it advocates prohibition instead. Nevertheless the truth cannot be hidden, and there are many who will find it.

To anyone who knows anything about the army in time of peace, the pathetic appeals for the "Sunday rest of the soldier," made by the apostles of National Reform, borders on the ludicrous. There is no place in the country where Sunday is as completely a do-nothing day as in a military garrison. The morning inspection is hardly as much as ordinary people do in dressing up for church, with the addition that an officer walks around the company, noting the appearance of arms and clothing, and then walks through the quarters to see that they are clean. The cleaning up is always done on Saturday. This morning inspection occupies about half an hour at most, and is over by nine o'clock. There is nothing more done until an hour before sunset, when there is a dress parade. There is none of the ordinary labor about the garrison done at all, not even prisoners being compelled to work. Guard duty of course goes on, but all not on detail that day have a day of absolute leisure. The evening parade is a check on those who are disposed to dissipate through the day; it compels them to be around before night, sober enough to go on parade, if they would avoid being disciplined. This class will rejoice at the abolishment of the Sunday parade.

THE *Washington Hatchet* of June 9, has a notice of an effort to enforce the Sunday law in Washington, D. C., in which this sentence occurs: "This hypocritical pretense of remembering the Sabbath-day to keep it holy by driving people into all sorts of excesses should be done away with at once." The idea is that people are compelled to rest on Sunday and they are forbidden to go to places of amusement, or rather the museums and other like places of public resort are closed upon that day; hence the people who find time hanging heavily upon their hands, seek pleasure in more doubtful places. It is certainly an evil to compel people to be idle, and then forbid them to engage in innocent recreation. We cannot think but that it is a mistake to make certain acts criminal upon one day which are perfectly legitimate and proper upon other days. The only proper basis for Sabbath observance is a conscientious regard for the law of God.

A NUMBER of Chicago ministers, with Bishop Fallows at their head, called upon the mayor of that city a few days since, to demand the Sunday-closing of barber shops and saloons. We can agree that saloons should be closed, not alone on Sunday but every day; but why barber shops are so particularly objectionable on Sunday we cannot imagine. We have never been in the habit

of associating saloons and barber shops together, but perhaps there is a demoralizing element in shaving that we have overlooked. But, be this as it may, these Chicago ministers are terribly in earnest in their efforts to have both the barber shops and saloons closed. Speaking of their visit, one of the committee which called upon the mayor, said: "We did not tell him he must close the barber shops and saloons on Sunday, but we gave him to understand he would be remembered if he did not." That is, they simply threatened him with political boycott if he did not yield to their demands. In this they showed that they were consistent National Reformers. The cardinal principle of National Reform is the cardinal principle of the Papacy, and the cardinal principle of the Papacy is to have every man do as certain leaders shall dictate.

## Words of Appreciation.

THE following letter speaks for itself, and is only one of many of a similar nature. It is seldom that we publish anything without the consent of the writer, but we trust that our Colorado friend will pardon this departure from our usual custom. The letter is so frank that we take it that the writer would be perfectly willing to have the public know his sentiments.

EDITOR AMERICAN SENTINEL, OAKLAND, CAL.—*My dear Sir and Brother:* I call you brother because you are a friend of liberty, and any friend of liberty is my friend and brother. For some months past a good friend at Boulder, Colorado, has sent me many copies of your paper, which I have perused with pleasure, until now I want it, for a time at least.

I am not a Christian of any sort, but I care not however much a person may believe in any religion so long as he is willing that his religion shall stand on its merits, without special favors from the law. You demonstrate the fact that you have faith in your religion, and are willing to have it take its chances with other beliefs. Good. I must also tell you that yours is the first and only Christian paper I ever read whose editors could apparently reason logically on matters pertaining to their religion. In this you seem to be an exception to the rule.

I am very thankful to my friend for putting this paper into my hands; for though I now take all the papers I can well read, I will take time to read the AMERICAN SENTINEL. Of the copies sent me I have read, I think, every word of the reading portions, which is something I seldom do in perusing a religious journal.

Inclosed please find \$1.25, for which send me the AMERICAN SENTINEL one year and "Civil Government and Religion," by A. T. Jones. I wish to show my appreciation even of a Christian journal, when worthy, as I deem yours to be. I trust you may long be spared to continue your work. M. H. COFFIN.

MAN has a right to speak, think, and write with freedom upon all subjects; but he has no right to force his opinions upon others, or to persecute those who differ with him in belief.—*Machaivel.*

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VOLUME 4.

OAKLAND, CALIFORNIA, JULY 24, 1889.

NUMBER 26.

## The American Sentinel.

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

WESTERN civilization utterly repudiates this idea [of paternal government], denies the existence of any analogy between the family and the State, and seeks to make men and not children of the people.—Pres. George Washburn.

THE proper object of Government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above the other, or esteem all days alike holy.—U. S. Senate Report, 1829.

THE doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right, you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error.—Macaulay.

KEEP it before the people, that Rev. W. D. Gray, secretary of the Missouri National Reform Convention, recently held at Sedalia, said: "I do not believe that Governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law." The convention did not dissent from this declaration of purpose, but elected Mr. Gray secretary of the permanent State organization.

THE National Reformers wish in a general way to deny any idea of establishing a Church and State Government. This they do because of the well-known prejudice in this country against such a policy. But neither their writers nor their public speakers are able to disguise the real character of the movement. One of the latest admissions is found in the address of Rev. T. H. Tatlow, before the Missouri Sabbath Convention:

"The party of carnal policy protests, and cries out that this is uniting Church and State. The Christian replies: It is indeed a union, but limited, and applies only so far as two separate jurisdictions—the one spiritual and primary and the other secular and secondary—exercises each one its own appropriate authority, within its own individual province, to secure a two-fold good to the two-fold life of man."

This sentiment admits all that we have ever

charged against the National Reform advocates, as aiming to establish Church and State union. It admits a union, with the spiritual jurisdiction as primary, and the secular jurisdiction as secondary, each one exercising its own appropriate authority. With such a union once established, who can fail to see that the "appropriate authority" of the "primary" jurisdiction of the Government would be the supreme authority? It is about time for that party to stop denying that their aim is a union of Church and State.

### Mr. Crafts and Sunday Laws.

EVERY argument which Mr. Crafts has ever attempted in favor of a National Sunday law has been repeatedly met and refuted, nevertheless he continues to deal them out to his various audiences, making no attempt to answer counter arguments except by denials, and by denouncing all those who do not agree with him in his pet schemes for religious legislation. A favorite argument with him is, that the principle opposition outside of liquor dealers comes from Seventh-day Adventists, Seventh-day Baptists, and Jews, who, he says, together form about seven-tenths of one per cent. of the population. This, to Mr. Crafts' mind, is a sufficient reason why their wishes and rights should be entirely ignored. But, with the man who loves liberty, the rights of a single individual are as sacred as the rights of any number. Neither will justice seek to invade the rights of any; but in effect Mr. Crafts insists that these people have no rights in this matter.

Mr. Crafts defines personal liberty as "the space within the circle bound on all sides simply by the rights of others." But this is not the personal liberty which he demands, or which he is willing to accord to others. He sneers at the minority who conscientiously observe the seventh day of the week, and is demanding legislation which would practically compel all such to refrain from labor also upon another day, thus depriving them of one-sixth of their God-given time for earning a livelihood and a support for those who are dependent upon them. He insists that whenever one rests on Sunday, all must rest; but that this is not necessary is demonstrated by the fact that thousands of conscientious observers of the seventh day do rest absolutely from all secular labor upon Saturday, the busiest and noisiest day of the week.

The personal liberty which Mr. Crafts advocates is such personal liberty as was granted some two years since in Arkansas, when the exemption clause in the Sunday law was repealed by the Legislature of that State. Under the law as it then stood for two years, conscientious Christian men, men who would not knowingly wrong their

neighbors in any way or take a cent that did not belong to them, were fined and imprisoned for doing such ordinary and quiet labor upon the first day of the week as digging potatoes, painting buildings, and plowing in fields at a distance from any public road. The same personal liberty is also enjoyed in Georgia, where for doing any kind of labor upon the first day of the week any person may be fined and imprisoned, the fine to go to the support of the Sunday-schools. Such examples show conclusively the innate wickedness of Sunday laws.

Mr. Crafts professes to favor an exemption clause in the National Sunday law which he is demanding, but the only exemption which he is willing to grant is of persons doing ordinary labor on Sunday which will not interfere in any way with others who wish to rest upon that day. For instance, he would prohibit a seventh-day worshiper from keeping his place of business open on Sunday, because that, he says, would compel other people to keep their business places open or else they would suffer from the competition of the man who kept open on Sunday. He forgets that the seventh-day worshiper doing business on Sunday would close his store upon Saturday, which is, as every business man will testify, the best day of the week for business; but Mr. Crafts' theory is that a part cannot rest unless all do, therefore the seventh-day worshiper must close his place of business on Sunday. Following this same logic no ordinary work should be permitted upon the first day of the week, the carpenter, the bricklayer or the plumber would also be prohibited from carrying on their vocations for the same reason, and Mr. Crafts' exemptions would amount to nothing.

But seventh-day worshipers want no exemption clause. They protest against Sunday laws of all kinds for the reason that Sunday is a religious institution, and they deny the right of Government to recognize it in any manner. They object to it for the same reason that the German princes objected to the protest against the repeal of the Edict of Spire, namely, "because it concerns the glory of God and the salvation of souls, and that in such matters we ought to have regard above all to the commandments of God, who is King of kings and Lord of lords, each of us rendering him account of himself without caring the least in the world about majority or minority." And further, that to yield the individual judgment in such matters "would be to deny our Lord Jesus Christ and reject his holy word, and thus give him just reason to deny us in turn before his Father, as he has threatened."

To admit that the Government has the right to establish by law the keeping of any day, is to destroy individual responsibility to God; it is in fact to put the Government in the place of or in-

stead of God. For, if it is right that the Government should establish the observance of days, then all good citizens ought to obey the laws of the Government and observe such days; and if the Government has the right to establish the observance of a day, then it has a right to change that observance and to place it upon some other day. Would Mr. Crafts and his co-workers in the so-called National Reform movement be willing to keep Wednesday or Friday if the Government should require it? Certainly not. They would immediately insist with great vehemence that their religious liberty was infringed, but it would no more be infringed than is the liberty of the seventh-day worshiper who is also required to rest on Sunday.

But it may be urged, and it is urged, that if an exemption clause is inserted in the bill, nobody's liberty is infringed. But this cannot be admitted for a moment. If the State has a right to require the man who has no conscientious regard for any day to rest upon a certain day, then it has the same right to require the man who has a conscientious regard for one day to rest upon some other day. In matters of conscience there must be absolute equality. We cannot say that because a man is an infidel he has not as good right to his convictions, or to his doubts, if you please, as the man who is either professedly or virtually a Christian; for if the Government has a right to discriminate and to say that Christians have certain rights that non-Christians have not, it follows that the Government must decide who are Christians, and who are not Christians; but in order to arrive at such a decision, the Government must first establish a standard of Christianity, and that would be simply to establish a State religion; which is in fact the very thing the National Reformers demand. Thus, it appears, that looking at it from any standpoint whatever, Sunday laws are unjust and oppressive. They destroy personal responsibility to God, put the Government in the place of God, and infringe the personal rights of the subject.

C. P. BOLLMAN.

### Another Display of Colors.

THE Chicago District Committee of the American Sabbath Union have undertaken the work of advising the Postmaster-General as to his duties. From an "open letter" of the committee to Mr. Wanamaker, we clip the following:—

We submit to your consideration the following points as some of those on which orders or recommendations from you ought to bring the postal service more fully into harmony with the proper uses of the civil Sabbath as a day on which the Government should protect its citizens against interruptions of their rest and worship:

1. No postoffice to be opened at the usual hours of worship.
2. No postal employees required to be on duty at hours that would take from them the opportunity to attend church.
3. Stamp clerks to be entirely free from Sunday work.
4. Mail bearing special delivery stamp to be uniformly held in the office as other mail, unless personally called for.
5. No mail matter except letters to be stamped or sorted on the Sabbath.
6. Any postoffice to be wholly closed on the Sabbath where a majority of the people of legal age petition for such closing.

It is not so much the language of the suggestions as the fact of their being made, to which attention is called. This "open letter" is a mild attempt to operate on the line marked out by

Rev. Sam Small, an ardent National Reformer and popular "revivalist." His idea of a Reform Government is thus expressed:—

"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."

Of course the Postmaster-General has not legislative powers, but the principle is the same. And then, as Mr. Crafts said on the occasion of the drafting of the committee's open letter, "it is a fact that the Postmaster-General has the most autocratic powers of any officer under the United States Government, and he could order the complete cessation of labor in all departments of the mail service on the Sabbath, but such an order would not be permanent as would a law of Congress." The Reformers, knowing that they have a strong sympathizer in the person of an officer holding "autocratic powers," cannot forego the experiment of trying the influence of the church. So with every favorable turn in their affairs, the real spirit of their movement becomes more and more manifest.

### A Lutheran Minister on National Reform.

"WOULD the success of the National Reform movement lead to a union of Church and State?" is the title of an essay read by Rev. Carl Ackermann, before the Lutheran Conference at Loudonville, Ohio, January 15, 1889, and published by request of the Conference in the *Lutheran Standard*, Columbus, of April 27, May 4, and May 11, from which we take the following extracts which are worthy, as is indeed the entire essay, of a careful perusal:—

Both Church and State have important fields of action in the affairs of men, and both are divinely ordered. . . . God himself has instituted the powers that be. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Rom. 13: 1; compare Prov. 8: 15, 16. The principles underlying the foundation of government are as immutable as the Almighty himself—they are the principles of right and justice, and have their origin in God. And the application of these principles defines the sphere of the State's activity. Professor Schuette in his "State, Church, and School," defines this activity as follows: "The object and duty of the State may be designated as that of protection. The Government must secure the individual subject against injury to his person, property, reputation, and business; establish the limits of free action and protect him in the enjoyment of it within the lines so marked out. It must defend him against all undue interference with the exercise of his religion and with the government of his family. It must insure to him safety and liberty of action in his social and religious connection and intercourse. . . .

From this definition it is clear that the province of the State's activity is the defense of man in his outward relations to his fellow-man, to protect him from harm and injury which may be inflicted on him, and to demand that, in all his actions, he take cognizance of the rights and privileges of others. It takes into consideration his relation to society. . . . The work of the State is to supervise the life of citizens and to legislate and enforce those things which are necessary for up-

holding right and punishing crime."—Rev. J. A. Scott Jr., in *Christian at Work*.

"The civil law extends over the body of man, his property, and whatever is external on earth—no farther."—*Luther*.

The sphere of activity for the church is upon a different plane. She takes into consideration the spiritual wants of man. . . . For that purpose God has also given the church the necessary means. By inspiration he guided the prophets and apostles to record his holy will. And by his Spirit he makes that inspired Word a power of God to break the heart of stone and new create it unto life and immortality. But it must be proclaimed, and to proclaim and teach the Word for the above purpose, is the God-given sphere of the church's activity. Her commission was: "Go ye into all the world and preach the gospel to every creature" (Mark 16: 15), and that same commission stands to-day. With the Word as the sword of the Spirit she is to do her work, and with it alone. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of of preaching to save them that believe." 2. Cor. 1: 21. To the church alone belongs this office. She is to Christianize men, not by force of arms or human agencies, but by and through the Word. Force may bring forth a confession of Christianity, but only the Word can change the heart. Word and sacrament are the only means of grace, and therefore the only means which the church can and dare use in her work of grace. "Her career lies within the kingdoms of earth, but is not of them."

As already stated, then, both Church and State are of divine origin, and have at least in so far as a common object that they both seek the welfare of man and the glory of God. But "one is established by God as the Creator, and is therefore pre-eminently a dominion of his creative power and of providential wisdom and goodness; the other is established by God as the Redeemer, and is therefore a kingdom in which his grace and sanctifying power especially preponderate." "The ministry of the one is to sanctify and save man in soul and body; the ministry of the other is to protect him in his outward relations, actions, possessions—to prosper him in his earthly calling."

When we come to apply these principles to the work of the National Reform Association, we are met at the outset with a denial of any intention on their part of a union of Church and State, a denial which has been reiterated time and again. . . . But let us hear what National Reformers understand by Religion and State:—

"Church and State is always an unmixed evil; but religion and State is another thing. That is a good thing—and that is what we aim to make a feature of our institutions, and we are going to have it.

"It is just possible that the outcry against Church and State may spring rather from hatred to revealed religion than from any intelligent patriotism. But where is the sign, the omen, of such Church and State mischief coming upon us? Who will begin and who will finish this union of Church and State? If you think the Roman Catholic can do it in spite of the watchfulness of Protestants; or that one Protestant sect can do it amid the jealousy of all the other sects; or that all these sects will combine to effect a joint union with the State, you have a notion of human nature different from what I have. Church and State in union, then, are forever impossible here, and were it ever so easy, we all repudiate it on principle. There are enduring, ever valid reasons against it. But religion and State is another thing. That is possible. That is a good thing—and that is what we aim to

make a feature in our institutions."—*Dr. J. Edwards, Minutes National Convention, N. Y., 1873, pp. 59, 60.*

"Constitutional laws punish for false money, weights and measures, and of course, Congress establishes a standard for money, weights and measures. So Congress must establish a standard of religion, or admit anything called religion, as it already has the Oneida Community in New York, the Mormons in Utah, and the Joss House in California."—*Professor Blanchard, Minutes Pittsburg Convention, 1874, p. 71.*

"If our nation will accept God as the source of all authority, Christ Jesus as the nation's king, and his law as of supreme authority over them, its creed is orthodox."—*Rev. J. C. K. Milligan, in Christian Statesman, March 21, 1884.*

"It is the duty of the State, as such, to enter into alliance with the church of Christ, and to profess, adhere to, defend and maintain the true religion."—*J. M. Foster, in Statesman, 1884.*

"This religion as understood by Protestants, tending by its effects to make every man submitting to its influence a better husband, parent, child, neighbor, citizen and magistrate, was by the people [of Massachusetts] established as a fundamental and essential part of their Constitution, and ought, we claim, to be likewise established by the people of the United States, as a fundamental and essential part of their Constitution."—*Hon. T. H. B. Patterson, Minutes Pittsburg Convention, 1874, p. 89.*

"We want State and religion—and we are going to have it. It shall be that so far as the affairs of State require religion, it shall be revealed religion, the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land 'an undeniable legal basis.' We use the word religion in its proper sense, as meaning a man's personal relation of faith and obedience to God."—*Dr. Edwards, Minutes New York Convention, 1873, p. 60.*

From these extracts, which might be multiplied, it is certainly clear that when, in Article II. of their Constitution, one of the chief objects of this Society is stated to be, "To secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our Government on an undeniable legal basis in the fundamental law of the land," nothing less can be meant than that the statutes of our Government be so amended as to insert a confession of the religion of Jesus Christ in so far as the consensus of the evangelical Christian religion will permit, and make the holy Scriptures the formal rule of civil Government; yea, that our Government "enter into an alliance with the church of Christ and profess, adhere to, defend, and maintain the true religion," and that all who will be citizens of this new commonwealth must submit to this "legalized Christianity."

What tyranny and persecution followed the introduction of such a state of affairs in Massachusetts, every reader of history knows. And has man so changed that it would be less so now?

There are many who seem to think that a recognition of the Christian religion in the National Constitution is surely not to be deplored, and that is all, they say, the National Reformers want. The above extracts already disprove such claim. But they have spoken on this point also. The Rev. G. P. Stevenson, one of the inaugurators of the movement and its corresponding secretary, and with Dr. McAllister, founder and co-editor of the *Christian Statesman*, says in an editorial, June 1, 1869:—

"The design of the pending movement of National Reform is not to secure mention of God in the National Constitution merely because such mention would be decent and becoming. It is not, in the view of its most earnest supporters, to express a sentiment which the nation already feels, and to exhibit a Christian character which as a nation we already possess. The

necessity for the reform lies far deeper than such arguments would imply. The success of our cause would have a far more momentous effect. Our labors are an attempt to bring this nation into subjection to God; and the conviction that we are not as a nation in allegiance to the King of nations, but in rebellion against him and so in imminent danger of destruction, is the real impulse of the movement."

The object then is not simply the insertion of the name of God into the Constitution, but to bring the nation "into subjection to God" by force of law—of legalized Christian institutions and usages." And does not that subvert the principles enunciated above? Does it not place powers into the hands of the State which are beyond its appointed sphere? We have seen that the work of the State is to protect men in their rights, and that everything which defines their relation to their God is the work of the church. National Reformers would Christianize the land, as it were, by legal enactment (see *Minutes Pittsburg Convention, 1887, etc.*). It would make all who would be full subjects of these United States to confess God and his Son Jesus Christ—to confess him, if not from conviction yet with the lips. The result would be, we will have a race of hypocrites, and civil rulers and magistrates who are in heart servants of Satan will become the interpreters of Scripture, and will be called upon to decide what is and what is not the religion of the Constitution. And that is one of the most objectionable features of a union of Church and State. But, say the Reformers:—

"The State and its sphere exist for the sake of and to serve the interests of the church;" and "we will not allow the civil Government to decide between the churches and to ordain church doctrines, ordinances and laws."—*Christian Statesman, Feb. 21, 1884.*

Be it so. The National Reformers will then decide what that "Constitutional religion," that "National Christianity" is, and what "Christian institutions and usages" are legalized, while judges and civil rulers will be called upon to enforce them. But when that time comes, we will have retrogressed to the period of the Dark Ages, the arrogance of the popes of those terrible days will have full sway, and no element will be lacking to a perfect union of Church and State.

#### How It Will Work.

THE *New Haven Register* of June 9, 1889, under the heading, "A Rational Reform Law Demanded," quotes the following little story from the current number of the pictorial *Judge*, under the caption "Cui Bono?"—for whose good:—

*First Workingman*—"Let's go to the Art Museum."

*Second Workingman*—"Closed on Sundays, you know."

*Third Workingman*—"Well, let's take a ride in the stage up Fifth Avenue."

*Second Workingman*—"Don't run on Sundays."

*First Workingman*—"Gad! then let's go in Von Bier's back door and fill up."

The *Register* remarks that "there is a deal of philosophy in this story which our good friends, the members of the Sunday Observance Club, will do well to think over." It follows with lengthy comments in a similar strain, which we have not space to quote. But the supposed incident shows very clearly one thing, and that is, that if the National Reformers cannot see how their desired Sunday law would work, others can see it, without any dimness of vision whatever. Enforced idleness upon those who have no conscience as to a day of rest, is simply enforced demoralization and crime. Unless the law to rest shall be supplemented by a law that all shall attend church, the

majority will drift into the back door of some saloon and fill up. And even if they did compulsorily attend church, there would be time enough for the saloon visitation after that. Instead of making this a Christian nation, the Sunday movement will only make it more unchristian.—*Review and Herald.*

#### Romanism and the Republic.

THE following is from the pen of M. Leon Borland, in the *Forum*. The statements that it contains, coming from the source they do, are worthy of more than ordinary attention:—

"Let us be Catholics," said Bossuet, "but let us be Gallicans." It is in the spirit of this great French preacher that I, a Frenchman by birth and education, would presume to offer a brief criticism upon the Roman Church and its relations to the American republic. Let us be Catholics, but let us be Americans. Is it possible to be, at the same time, loyal Roman Catholics and loyal American citizens? I believe that it is not, and shall endeavor to give the reasons underlying this belief. "If the liberties of the American people are ever destroyed, it will be by the hands of the Roman clergy." When Lafayette spoke these words there seemed to be nothing whatever in the actual state of things to give them warrant. The Roman hierarchy was very weak and very poor in these United States, and the churches were, for the most part, small missionary stations, widely scattered over an almost boundless territory. Power and influence it had none; but it had a system which Lafayette knew well, and he saw in that system a potency which made him fear for the liberties of the Nation which he had done so much to establish with his treasure and his sword.

He had seen it in his well-beloved France, as a mighty serpent, coiling itself around the national life, and choking out the liberties of the people. This monster serpent, Ultramontanism, had crawled up out of the deep, dark, Roman sea many years before, and, as in the case of the loyal Trojan priest, Laocoon, had wound itself around the Gallican priest at the altar, and was slowly, but surely, strangling the priest and his faithful children, the sons of France. No native-born American could have seen danger when Lafayette saw it. No one but a Roman Catholic, born and brought up in a Roman Catholic country, could possibly have seen any danger to the American republic in the few missionary priests whom the Roman Church had sent over to the New World in such a modest guise.

A good-natured contempt for such danger seems almost universal among the citizens of this great republic. I do not like the rôle of an alarmist, but I believe I see danger ahead, and am willing to expose myself to some ridicule in the hope of arousing my fellow-citizens to a sense of danger, which, as I believe, threatens the American Nation from the Roman Church.

Look about you and see what the few poor missionary stations, in which Lafayette saw cause for alarm, have become. Behold the innumerable churches, cathedrals, monasteries, nunneries, seminaries, colleges, and universities which cover the American continent from east to west, and from north to south. See the army of priests, bishops, archbishops, and cardinals, all thoroughly trained under the most perfect discipline, and swearing implicit obedience—to the Constitution of the American republic?—No; swearing obedi-

ence, in all things temporal and spiritual, to an Italian pontiff, who lives in Rome and issues his orders from a palace called Vatican. Leo XIII. sits in the Vatican at Rome and commands his army of priests and prelates in America and Ireland with as much absolute authority as any Caesar ever commanded his loyal legions in their subjugation of the nations of the earth. Lafayette saw but a few straggling outposts; we see the mighty army in solid column, with banners flying, marching with firm step and steady eye, conquering and to conquer. But someone may say that they are the conservators and guardians of law and order, rather than a danger to the peace and safety of the liberties of the people. But is not this a comparative rather than a positive blessing? Is it not fair to ask why it is that the great majority of the dangerous classes are subject to the control of the Roman Church? Is it not because they are her own children, the products of her system, if not of her teaching? Examine the police record of this or any other great American city, and I think you will find that at least seventy-five per cent. of the criminals are of Roman Catholic parentage. Is it, then, unreasonable to expect from the Roman Church some restraining influence over her own followers? If, then, the non-Roman churches exercise little control over the dangerous classes, is it not because, for the most part, these classes have been born and brought up beyond the influence of their teaching?

I have no reason to doubt that the great majority of Roman Catholic priests in America mean to be, and believe themselves to be, good citizens of this republic. But they belong to a system in which free agency is impossible. They are members of an army in which the strictest discipline is enforced, and the most prompt and perfect obedience is required. The commander-in-chief of this Roman army is naturally and most fittingly a Roman, not an American. What does the Pope of Rome care for the blessings of American liberty or American citizenship? The ambition of the Pope, whoever he may be, is, always has been, and ever must be, universal conquest. In taking command of the Roman Church he takes this oath. The Vatican claims absolute and supreme authority in all things temporal as well as spiritual; and every priest, bishop, archbishop, and cardinal throughout the world takes an oath of perfect submission and obedience to the Pope as the supreme lord and master of all things. This being true—and let any priest or bishop affirm that it is not—is it not quite certain that the priest, whatever his private or personal opinions and feelings may be as an American citizen, must support the church—the Ultramontane system—as against the State, at all times and under all circumstances? Witness the case of the distinguished priest, the late pastor of St. Stephen's Roman Catholic Church, New York. He was not permitted even the small privilege, as an American citizen, of being present at a political meeting of which his superiors did not approve. Do we not see, then, that the personal intentions and feelings of the Roman priest, however good, count for nothing when we are considering the attitude of the Roman Church toward the State?

The American Constitution says that all men shall be free to worship God according to the dictates of their own consciences. The Vatican says that liberty of conscience is "a pest of all others to be most dreaded in a State." It is

hardly necessary, I imagine, for me to enlarge upon this point, as all who know anything about the Roman Church know perfectly well that "heresy," according to that church, is the greatest of all crimes, greater than murder or adultery. Free speech and a free press are also among the fundamental principles of the American republic, but nothing is more offensive to Rome. Where she has the power of control she has never tolerated, and she never will tolerate, either free speech or a free press.

The late cardinal archbishop of New York said:—

"Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the Holy Father as Catholics in any other part of the world; and if it should be necessary to prove it by acts, they are ready to do so."

This, to a Frenchman, is pretty plain English. And these bishops speak as men having authority. Is one, then, to be laughed at as an alarmist for sounding out a note of warning, when bishops and cardinals representing a vast army of millions of communicants, speak out against the Constitution of the republic in such threatening words?

The Roman Catholic vote has already become so important an element in politics as to decide the fate of parties. Every Roman Catholic is in duty bound to enter politics as a Roman Catholic, not as an American citizen. The press of this country understands perfectly well that if it would have the support of the Roman Catholics it must say nothing in criticism, but everything in praise, of the Roman Church, so that even now there is a practical restraint, if not a positive check, upon the freedom of the press.

The Roman Church claims, in fact, to be a theocracy, and, true to this idea, she enforces, when she can, obedience to her authority in all things, social, political, and economic, as well as in things religious, so-called. Has she not, within the past few weeks, asserted this political power in Ireland in the most positive and high-handed manner? Can there be any question as to the meaning of the Vatican Rescript, coming as it does in the midst of a fierce struggle of an oppressed people for political liberty?

#### Papal Tactics.

DOCTOR CRAFTS, field secretary of the American Sabbath Union, seems to understand the tactics of those who in past ages have been engaged in work identical with his own. He stigmatizes as "insignificant," "hair-brained," "woolly headed," "fanatics," "Saturdarians," etc., those who protest against being placed on a roll of heretics, to be punished by the civil power, simply because they will not allow him to dictate to them their religion. It was the same in the sixteenth century, during the reign of Philip II. This king "declared that he would lose a hundred thousand lives rather than see any of his dominions severed from the ancient church." "Death to heretics" was his order; and when "many nobles and citizens leagued themselves to demand a retraction of the hated edicts," the imperial council branded the petitioners as a "pack of beggars." Although the council had enough of school-boy puerility, and not too much self-respect, to call names, yet they appeared satisfied with a very limited assortment compared with the elaborate list employed by Doctor Crafts. They applied to the humble petitioners for civil and religious liberty only one epithet of opprobrium, while Mr. Crafts exhausts human lan-

guage to such a degree that he is obliged to go into the manufacturing business to supply his demand. But perhaps he can grind out "strategems," "duplicate" the names of petitioners, and manufacture new words all at the same time, and with the same machinery. Who knows?

A. DELOS WESTCOTT.

#### The King and His Professed Followers.

ONE of the battle-cries of the National Reformers is that Christ shall be king of the Nation. Now no one can reasonably object to Christ being king of the Nation when he himself chooses to take that position. But there is serious objection to *taking him by force* to make him king. When he was on earth, and some fanatical persons were going to forcibly make him king, he promptly resented the act by eluding their insane design. On another occasion he said, "My kingdom is not of this world;" then, either he has changed his mind or the National Reformers are chasing a phantom.

But even if Christ were a candidate for political honors in this Nation, it is evident that his self-appointed representatives are sadly misrepresenting him. He laid down as a leading principle, "Whatsoever ye would that men should do unto you, do ye even so unto them;" but the religious legislation champions propose to compel men by law to do whatsoever the Reformers would have them do. Christ taught his followers to love their enemies, but the Reformers propose to "disfranchise" and even banish those who will not eventually fall in with them. Christ has plainly intimated that hypocrites have no place in his kingdom; but the Reformers count largely for success on those office-seekers who will fall in with them when their movement becomes popular.

Then, as to the Sabbath question, over which such an ado is being made, Christ recognized the Sabbath of the commandment, and expressly disregarded the "traditions" which the National Reformers of his day had attached to it. If he were on earth to-day he would no doubt do just as he did then, for he is "the same yesterday, to-day and forever." But the Sunday-law clamorers reverse the order by ignoring the Sabbath of the commandment and setting up a traditionary institution, in support of which they ask the State to issue a counter commandment. And all this in face of their claim that the law of God must be the supreme law of the land.

Again, the apostle Paul, who had his commission direct from Christ, especially enjoins Christians "to be subject unto the powers that be;" but the National Reform party wants the powers that be to be subject to the church,—which, being interpreted, means the church of the Reformers. When Peter would defend his Master with a sword, the Lord told him to put up his sword, saying, "they that take the sword shall perish by the sword." But the National Reformers, through District Secretary M. A. Gault, declare their intention, if necessary, to use "the sword and the bullet."

Christ taught his disciples, by both precept and example, to practice self-denial for the truth's sake. But in advocating Sunday observance, the Reformers propose to help out their Sunday-keeping allies by not allowing them to lose anything on account of their faith; therefore, because they want to keep Sunday, everybody else must be made to close business. Says Rev. George S. Mott, D. D.:—

"The person who keeps the law must not be put out and disadvantaged thereby. . . . The merchant who closes his store might find that his neighbor who keeps open on Sunday was drawing away a trade which belongs to him. Now we must not permit the Sunday-keeping merchant to be the loser because he regards the law, and so must it be with all kinds of labor."

Thus it is, no matter which way we turn to view this climax of wickedness, the so-called National Reform, we find it directly antagonistic to every principle inculcated by Him whom they professedly represent, and whom they would nominally proclaim king of the Nation.

W. N. GLENN.

### Consistency.

In the *Michigan Christian Advocate* for June 1, Rev. Wilbur F. Crafts, D. D., has an article, entitled, "Petitions against National Sabbath Rest Law," in which he appears to be very much exercised in mind to think that a "thousand or less" of the seventh-day worshipers were able to secure 230,000 individual signatures to a petition against the Blair bills in about two months.

That which troubles the doctor more than anything else seems to be the foresight of the originators of this counter-petition, in furnishing it in duplicate to the Senate and House of Representatives, and in so wording it as to cover everything in the line of religious legislation for all time to come. And so the good doctor exhausts himself in vituperation and spite against "the little contingent of Seventh-day worshipers who form seventenths of one per cent. of the population," because of their diligent effort against the Blair bill.

The doctor says: "There is a question of conscience involved in this Sunday-Rest law, but it does not relate to the thousand or less of seventh-day people who would not come under its jurisdiction."

Now we would like to know what this question of conscience is, and why seventh-day people would not come under its jurisdiction. The doctor explains: "In the mail and military service and in interstate commerce, no Seventh-day worshiper can be consistently engaged." That is equivalent to saying that everybody else *can* be consistently engaged in such service. What is there about such service that makes it inconsistent for a seventh-day worshiper to engage in it?—simply this, it requires seven days' work in the week, and seventh-day worshipers are so consistent in their belief in the binding obligation of the Sabbath commandment that they will engage in service or labor of any kind only during six days in the week; while those who do engage in such service, either do not believe in the binding obligation of the Sabbath commandment, or else they are inconsistent in their profession.

The doctor proceeded to explain the question of conscience. He says, "The real question of conscience is, whether the two million of our people who are now required to do on the Sabbath, work for gain which is not in any sense work of necessity or mercy, shall be required to continue working against health and conscience, or whether by the proposed National Sunday-Rest law and the influence that would follow it, their rights of conscience and their right to rest shall be protected."

The doctor talks as if we were living in a condition of slavery. Just as though these two million men had not voluntarily placed themselves in the situations which they occupy. Every man of them, from the commander-in-chief of the army down to the third-class postmaster, used every influence at his command to secure the position

which he holds, and that, too, with a full understanding of what the duties of the situation required of him. If they had any conscientious scruples in regard to the observance of Sunday, why did they voluntarily place themselves in a situation where they could not keep it? The facts are, these men have no conscience in the matter. But Dr. Crafts says, "there is a question of conscience involved in this Sunday-Rest law," and we would particularly like to know who has this conscience. The men who require service to be performed on Sunday evidently have no conscience in the matter, and those who perform the service have none, so Dr. Crafts proposes to have Congress make a law which will give them all consciences for Sunday; and not only this, but the proposed law is to give physical health as well as consciences to those who are required to disregard a Sabbath commandment for which they now have no regard. The writer is at a loss for a term by which to designate such a performance. It does not come entirely under the head of theology, medicine, or political economy. But inasmuch as it has to do with each, he would suggest as a fitting title for the proposed law, *The Political-Theological-Psychological-Physiological-Sunday-Rest Law*.

Willis, Michigan.

EUGENE LELAND.

### Nehemiah, the Tirshatha.

THE National Reform people cite the action of Nehemiah, in disallowing traffic on the Sabbath at Jerusalem, as a reason why labor and business should not be allowed on Sunday in this Nation. They say:—

"The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So we can compel the officers of the law to do their duty."—*Elgin Convention, 1887*.

Nehemiah lived and acted during the theocracy of ancient Israel, the only true theocracy the world ever had or ever will have. Our Reformers propose a state of things similar in its practical workings. Notice:—

"Every Government, by equitable laws, is a Government of God. A republic thus governed is of Him, through the people, and is as really a theocracy as the Commonwealth of Israel."—*Cincinnati National Reform Convention, 1872*.

Here we have it; they want a theocracy—a union of Church and State, although to a man they stoutly deny it, but they "let themselves out" now and then and stand self-convicted.

Now in working for a theocracy, and one as truly such as was "the Commonwealth of Israel," and taking up the work of Nehemiah under the ancient theocracy, we can draw our conclusions as to what they expect to do when they get things "fixed" in this Nation. Nehemiah not only compelled the keeping of the Sabbath, but instituted other reforms.

In the thirteenth chapter of the book of Nehemiah we are informed as to his work. It is recorded in verse 10 that he found that "the portions" or allowances of the Levites and singers had not been given them, so they had left their work and gone "every one to his field." Then he "contended" with the rulers and said, "Why is the house of God forsaken?" Then he has them all return and take their places, verse 11, and he arranges to have the tithe of corn, wine, and oil brought into the "treasuries" and appoints "faithful" officers to see that it is properly distributed; verses 12, 13. Nehemiah does this "for the house of God."

Now do the Reformers propose to tax the people to support the church under their theocracy? Mind you they hold up the work of Nehemiah in Sabbath reform under the theocracy of Israel, and they tell us there will be one as "really" as was the ancient one of Israel. It will be just like it in practical working. I repeat, do they propose to tax the people to support the church should they get the power? It looks very much like it, and to make certain of it I need only to cite the reader to the *Christian Statesman*, National Reform organ, of February 21, 1884, in which Rev. J. M. Foster, one of the leading district secretaries, says, "the Nation's duty" is to provide the church "funds out of the public treasury for carrying on her aggressive work at home and in the foreign field." These people do not want Church and State. Oh, no, not they, but they want to help themselves out of Uncle Sam's treasury to carry on their schemes, and are not willing to have church property taxed either! They want everybody taxed to support the church, but don't want the church compelled to pay its share of the public revenues. They are all *take and no give!*

Nehemiah continues his reforms, and the national schemers propose to follow on and do likewise. He found that improper marriages had been contracted. The Jews had been marrying foreigners. He shows them the wrong of this and "contended with them, and cursed them [pronounced judgment], and smote certain of them and plucked off their hair," etc. Neh. 13:25. Do our national theocrats intend to say who shall and who shall not marry? Do they mean to allow no marrying with outsiders—no marriages with any but church members? Or do they expect to compel everybody to join the church, that there be no restricted marriages? Do they mean to imitate the zeal of Nehemiah and smite and pull out the hair of those who do not choose the right kind of life partners? If so they will be vigorous reformers indeed! Do they expect to make it lively for preacher's sons who marry Ammonites and Moabites! How far away do they expect to "chase" such unlucky bridegrooms as marry "strange wives"? Neh. 13:28.

This subject should by no means be treated lightly, but with gravity and sincerity. Nehemiah was working under a divine theocracy and therefore under divine instructions. The "good hand of God was upon him" and his work was right and God approved of it. He was the Tirshatha (governor) appointed of God. The would-be Reformers are self-appointed. They can show no credentials as could Nehemiah that the hand of God is upon them for any such purpose; his frown will rather rest upon them. They are self-constituted rulers—tirshathas—of their own appointing, and they will signally fail in building up the house of God and in glorifying his name. They should remember that Nehemiah lived under the only true theocracy that ever existed, and acted as civil and religious ruler. Under the Christian dispensation Church and State are wholly separate. They should beware of building again those things that were destroyed. They should also remember particularly that the Sabbath of Nehemiah was the Sabbath of the seventh day—which they so despise—and not the first day of the week. If they propose to follow him in Sabbath reform why don't they do it?

N. J. BOWERS.

"God is a Spirit, and they that worship him must worship him in spirit and in truth."

### The Sunday Question in Cleveland.

THE Cleveland, Ohio, Secular Union has become somewhat stirred up over the Sunday question because of the efforts of the ministers in that city to enforce the observance of the day upon all classes. We have no sympathy whatever with the religious views of these secularists, but we do claim that so far as man is concerned they have as good a right to their views as anyone else; the fact of their being infidels should not place them outside the protection of the laws nor deprive them of the enjoyment of citizenship with all its privileges. Neither should a man be made an offender for a word, or for his faith.

But erroneous as are the views held by these men, they have evidently arrived at a pretty thorough understanding of this Sunday question. We quote a single paragraph from their open letter to the ministers of Cleveland. They refer these gentlemen to the fact that according to the Scriptures, Sunday is not the Sabbath, and that according to the same authority the seventh and not the first day of the week is sacred. They then say:—

"Sunday was set apart for the sabbath simply as a matter of convenience. You will not deny this, we are sure. That being admitted, then what binding force should it have on those who do not care to observe it? Is it not a direct wrong for a certain class of citizens to try to oblige other citizens to observe their religious days? Is it not a violation of individual rights for a religious sect to endeavor by law to force other sects or systems to observe their ceremonies?"

The only fault we have to find with this paragraph is the implication that if Sunday were indeed set apart by divine authority it would be proper to enforce its observance by civil law. This is a grave error. To admit that the State has a right to enforce any religious observance is to admit the whole question; for if it has a right to enforce those things which are of divine appointment it must of necessity have a right to decide what things are of divine authority. The true principle and the only tenable position is, that the State can of right have nothing whatever to do with either defining or enforcing religious duties.

### National Reform in Tennessee.

OBION, OBION COUNTY, TENN., }  
June 28, 1889. }

EDITORS AMERICAN SENTINEL: I send you the following copy of the steps taken against R. M. King, for working on Sunday:—

STATE OF TENNESSEE, }  
Obion County. }

TO ANY LAWFUL OFFICER OF THE STATE:

W. W. Dobbins having given information on oath to me, that R. M. King did, on the 23d day of June, 1889, it being Sunday or the Sabbath-day, and in State and county as aforesaid, and District No. 9, did publicly plow in his field, in violation of the law. You are therefore hereby commanded to forthwith arrest the said R. M. King and bring him before me, or some justice of the peace for said county, to be dealt with as the law directs.

Given under my hand, this June 24, 1889.

J. A. PARKS.

STATE OF TENNESSEE, }  
Obion County. }

This day personally appeared before me, J. A. Barker, an acting justice of the peace for said county, W. W. Dobbins, and made oath in due form that one R. M. King did, on the 23d day of June, 1889, it being Sunday or the Sabbath-day, in Obion County, Tennessee, District No. 9, publicly plow in his field.

W. W. DOBBINS.

Sworn to and subscribed before me, this June 24, 1889.

J. A. BARKER, J. P.

The trial is set for July 5, 1889. The recent heavy rains have placed farm crops in such a condition that farmers feel that it is necessary to work every hour they can in order to save their grain and growing crops. R. M. King is a strict observer of the seventh day of the week, and had rested on June 22 as he conscientiously believes it to be his duty to do, so on the 23d, being the first day of the week, he went quietly about his work cultivating corn. He says he was in fact very quiet; the corn was tall and he was almost hid from view, and made no disturbance whatever.

The Sunday before, one of his neighbors who makes no profession of religion cut wheat from 9 A. M. till the close of the day with a self-binder machine, with several hands, yet no one complained about it, although he had not rested the day before. Just three weeks before R. M. King did the plowing (cultivating) for which he is to be prosecuted, one of his neighbors rafted logs all day on Sunday, working seven or eight hands and making much noise. This man is a member of the Presbyterian Church in good standing, and in good worldly circumstances.

Mr. W. W. Dobbins is a member of the Methodist Church. One of his brethren drove the reaper a part of the day on the Sunday before R. M. King plowed in his field. Yet Mr. Dobbins made no complaint about a member of his own church working on Sunday. He did not complain about his Presbyterian neighbor's rafting logs on Sunday and working mules in order to get the logs to the water. These men made the usual amount of noise that teamsters make in drawing timber. The timber was not in danger of being swept away by the water, but they simply took advantage of the stage of the water in order to save time and do a big day's work. The owner of the timber told R. M. King that he worked on Sunday in order to take advantage of the water, as he desired to get the timber out before the water would fall in the bottom.

WM. COVERT.

THE *Christian Nation*, a National Reform organ published in New York City, intimates that Dr. Vincent, recently strangled to death by an apparatus for the treatment of spinal disease, with which he was experimenting, and also Mind-reader Bishop, were the victims of divine displeasure because they both experimented on Sunday. Would it not be well for the *Nation* to first show that God himself has any special regard for Sunday before jumping to the conclusion that he is sending judgment upon those who fail to observe it according to the National Reform order? And while our contemporary is about it we would like to have it account for the fact that not a few ministers have dropped dead while preaching on Sunday, and also that no longer ago than May 26, a minister was struck by lightning in his pulpit on Sunday at the New Liberty Christian Church, in Fountain County, Indiana.—*Signs of the Times*.

THE morality as derived from religion which the State needs will be best supplied by the confinement of its agency to things temporal and the entire omission on the part of any attempt to administer things spiritual. The State can do religion no favor so great as to have nothing to do with it, and itself no favor so great as to let religion alone. The moment the two are put in alliance with each other both are injured.—*Spear*.

### What is Rest?

WHAT is known as the "Sunday-rest" movement is again coming to the front, and the public may confidently expect a well-organized lobby to precipitate itself upon Congress early in the next session, and through its spokesman in the Senate, urge the passage of a rigid national law embracing its views of the proper observance of Sunday. . . .

These "Sunday-rest" advocates try very hard to avoid the charge that their movement is an attempt to secure State interference with religion, and their arguments are ingenious and plausible; but they are not likely to mislead men who are fit to represent the people. . . . The claim is made that legislative interference for the observance of Sunday would be good for the bodies and minds of the public, and that this divests it of its religious character; but so long as Sunday, the day upon which the majority of people worship God, is singled out for legislative experiment, the conviction will remain that it is an effort to connect Church and State—something that the Constitution expressly repudiates, and the past horrors of which should be a sufficient warning to intelligent people.

To restore the "Puritan Sunday" throughout the United States might have the effect of increasing church membership, but it is very doubtful if there would be a corresponding increase of sincere religion. Those who would be driven into the fold under the operation of an oppressive law would be like the conscripts forced to fight against their principles—a leaven of dissatisfaction to corrupt the entire army.

But may not the people, after all, have as just and sensible ideas of the way to worship God and regulate their own conduct on Sunday as these self-constituted guardians? There are many, possibly a large majority of the inhabitants of the United States, who sincerely believe that God is better pleased with the innocent enjoyment of his creatures, even on Sunday, than with their enforced torture, under the guise of rest and respect for the day. What is rest? Can one who is compelled to work during the week be said to rest on Sunday if he has to go unwillingly to church? . . . Do the nerves take on a healthy tone, the muscles regain their elasticity, or the mental faculties expand, because the spade or pick-axe is cast aside, or the weary toil of the counter is temporarily abandoned? There will be relaxation, of course; so there is in the unstrung bow, but unless the archer bends the latter in the opposite direction, its strength and springiness soon pass away.

Rest means change, as well as relaxation. Those who advocate Government interference with Sunday can rest whenever they please. They are not confined to one day in the week, but can vary their pursuits and pleasures to suit their whims or necessities, and they are unable to appreciate the longing of the hard-worked toiler for one day in seven when he can do as he pleases without the intervention of bosses and superintendents, or the equally irksome provisions of a tyrannical law, provided he does not interfere with the rights and privileges of his neighbor. To suppose that God grudges him his rest or his innocent enjoyment is to deny the attributes of the Most High. The man who goes to church on Sunday morning is none the worse for rational enjoyment in the afternoon and evening, and whether he is or not, the Government has nothing whatever to do with it.—*Sedalia, Mo., Bazoo, June 23, 1889*.

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60

THE NATIONAL SUNDAY LAW.

Senator Palmer.—Do you suppose they intended there a practical theocracy?

Mr. Jones.—I do, sir; but let me read further, and you will get their own words.

Senator Blair.—If these women are trying to overthrow the institutions of the country, and are about to establish a sacerdotal State, we ought to know it.

Mr. Jones.—That is true, and that is why I am speaking here; we want the nation to know it.

Senator Blair.—These women need looking after, I admit.

Mr. Jones.—They do in that respect, and there are many men concerned in the same business.

Senator Blair.—Otherwise it would not be dangerous.

Mr. Jones.—It would be dangerous anyway. A theocratical theory of government is dangerous anywhere. It is antichristian, as well as contrary to right and the principles of justice.

Senator Blair.—Do you suppose that the government of heaven is a theocracy?

Mr. Jones.—Yes, sir; but a civil government—a government of earth—is not.

Senator Blair.—Then why is it dangerous?

Mr. Jones.—Governments of earth are not dangerous when properly controlled.

Senator Blair.—They only say that a true theocracy is yet to come. A millennium is supposed to be coming; perhaps they have reference to a millennium that we have not yet got, so that they will wait some years before they get it.

Mr. Jones.—But I am going to read what kind of laws they propose to make to bring in the millennium.

Senator Blair.—So far as you have read, you have not touched the question; for they say a true theocracy

Page 60, "National Sunday Law."

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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 24, 1889.

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WE publish in this number of the AMERICAN SENTINEL an article entitled, "A Lutheran Minister on National Reform," for which we ask a careful reading. The article consists of extracts from an essay read before the Lutheran Conference at Loudonville, Ohio, January 15. It is well worthy of a careful perusal. We will send the entire essay in pamphlet form to any address, post-paid for 3 cents.

THE *American Catholic News*, published in New York, accuses Col. Elliott F. Shepard of hypocrisy in the matter of Sunday-keeping as follows:—

"He [Col. Shepard] owns the Fifth Avenue stages and has refused to run them on Sunday on the ground of his unwillingness to 'desecrate the Sabbath.' It is now known that the editor of that sycophantic sheet [the *Mail and Express*] also owns the stages that run in Central Park, and not only does he run these on Sunday, but also the Fifth Avenue stages, too. The truth is that there is no money in running the Fifth Avenue stages on Sunday; so they are employed in Central Park, where the demand on 'the day of rest' is greater than the stages run there on week days can accommodate."

THE following item from the South Bend (Ind.) *Tribune* of June 1, is a suggestive commentary on Sunday laws, and on the claim of W. F. Crafts and his co-workers that the laboring men are clamoring for permission to rest on Sunday:—

"The agreement among the barbers of Indianapolis to test the Sunday law was begun last Sunday by the keeping open of the Bates House tonsorial rooms, and barber Knox was promptly arrested. Tobacco stands in this State are allowed to keep open under a Supreme Court decision that tobacco is a necessity, and the barbers believe that, if their case is properly presented, a favorable decision will be rendered. The saloons were all closed Sunday, but the drug stores were open and whisky can be bought by the quart at most of them."

And what a victory for temperance it must be to have saloons closed and drug stores selling liquor by the quart! Great is Sunday; and past finding out are Sunday laws!

MR. CRAFTS, the field secretary of the so-called American Sabbath Union, is still swinging around the circle in the interests of National Reform, and as he goes is strewing his inuendoes and misrepresentations everywhere. In his recent visit to Denver, in the interests of his so-called reform, he attempted to carry things with a high hand. We are informed that he was very much incensed because the AMERICAN SENTINEL was distributed very extensively in that city while he was there. A number of copies of the SENTINEL were given out from the office of the leading paper in Denver, and Mr. Crafts learning of this fact went to the office and secured an interview with the proprietor, demanding that no more papers should be circulated from that office. The proprietor of the paper very properly refused to be dictated to in such

a matter, and the circulation of the SENTINEL continued. We do not wonder that Mr. Crafts writhed under it, for the number of the SENTINEL which was circulated on that occasion contained arguments which Mr. Crafts did not care to encounter, and which he is entirely unable to answer.

REV. A. FASANOTTI, D. D., a Catholic priest of San Francisco, recently delivered a sermon on the subject of Sunday picnics. He stated, among other things, that his church did not object to picnics being held on Sunday, provided the parties "attend divine service before departing on the trip." Just so; and this same principle is largely responsible for the efforts being made at present by the National Reformers. It is not, after all, the sanctity of the Sunday Sabbath which they so much desire to bring about, as it is a desire to fill the pews of their churches. They greatly lament the fact that Sunday is being so universally "desecrated," but the principal reason for their grief is not because the sacredness, as they term it, of Sunday, is being violated, but it is because this so-called desecration draws the multitudes away from the church, and for this reason they say that it must be stopped.

REV. WILBUR F. CRAFTS, field secretary of the American Sabbath Union, says that "the assaults of intemperance upon liberty and the home, call for national constitutional prohibition." (*Herald of Reform, Cleveland, Ohio, June 15.*) And Elliott F. Shepard, president of that union, says that "constitutions are not made for such purposes and they cannot be used in that way without bringing our system of government under written constitutions into inefficiency and trouble." (*New York Mail and Express, June 21.*) These eminent reformists (?) are, however, agreed that Congress should recognize Sunday as the Christian Sabbath, and enforce its observance by adequate penalties. The demand for religious legislation is, it seems, common ground upon which prohibitionists and anti-prohibitionists can meet and unite.

"My name is Legion, for we are many." Truly this may be said of Mr. Crafts' Sabbath. He wants a "civil Sabbath," an "American Sabbath," a "Christian Sabbath," and "the ideal Sabbath of the Puritans," whichever he thinks will best suit the ever-varying circumstances of his campaign. We have not been able to quite understand the variation in definition, inasmuch as he wants them all on Sunday, until explained by placing the Missouri and Minnesota conventions side by side. In Missouri, Mr. Crafts said he was advocating an American, rather than a Christian, Sabbath; and when they organized their State branch of the American Sabbath Union, they adopted the following as the first article of its constitution:—

"The object of this Association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship."

But in Minnesota he advocated a Christian Sabbath, and declared that the convention was a "State Convention of those who represent the Christian Sabbath." So the first section of the constitution of the permanent State organization was made to read as follows:—

"The object of this Association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship."

We are glad this matter has been made plain,

so the people may understand just what the Reformers mean when they present the various features of their chameleon Sabbath. There is nothing like having all these obscure points well defined. It is fair to presume, however, that Mr. Crafts' doctrine of the "ideal Sabbath of the Puritans" expresses the design of the above-quoted sections when fully carried out.

*Fair Play*, a paper published in Valley Falls, Kansas, refers to the Blair Sunday-Rest bill and the Blair Educational Amendment bill, as "Christian bills," but why, we are unable to say. Certain it is that we have repeatedly shown that these measures are the very opposite of Christian. Christianity teaches that men should render unto Cæsar the things that are Cæsar's and unto God the things that are God's. The Blair Sunday-Rest bill, should it become a law, would require men to render unto Cæsar that which is God's. Again, Christianity teaches individual responsibility to God, and that man owes the highest duty to God. The Blair Educational Amendment, which provides that the principles of the Christian religion shall be taught in the public schools, would destroy that responsibility and place the Government in the place of God; because if the principles of the Christian religion should be taught in the public schools, the Government must define what are the principles of the Christian religion. And, if we recognize the State as having the right to decide this question for us, we virtually agree to stand by that decision. That is, we agree to accept as Christianity whatever the State may declare to be such. And to agree to such a thing is simply to deny the authority of God and of his word, and to apostatize from the true Christian faith. Every good citizen will obey every law of the State which does not interfere in any way with his duties to God; but no Christian can yield obedience to the State in matters which pertain alone to his duty to God. The apostles taught that we should be subject to the powers that be, but when arraigned before the magistrates and commanded not to teach any more in the name of Jesus, they said, "whether it be right to hearken unto you more than unto God, judge ye, but we cannot but speak the things which we have heard." The Blair bills are not Christian but anti-Christian, for the reason that they are subversive of the very principles of Christianity.

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

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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"ALL religious despotism commences by combination and influence, and when that influence begins to operate on the political institutions of a country the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."—*U. S. Senate Report, 1829.*

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

In a recent article in the *Union Signal*, Mrs. J. C. Bateham says of the Blair Sunday-Rest bill: "All our arguments for the bill are based upon the civil Sabbath, not because we do not appreciate the religious aspect of the case, but because we think that it has nothing to do with a bill before Congress which must be sustained by other than religious considerations."

Commenting on this the *Christian Statesman* severely asks:—

"Does the writer mean to say that the obligation of the fourth commandment is not binding on nations and governments as well as individuals? . . . In other words, have nations nothing to do with the Christ who is Lord of the Sabbath? One chief purpose of the Blair Sunday-Rest bill is to set the Government itself, in its Post-office Department and at other points, in a right attitude toward the Sabbath. Are there no religious considerations which bear on the question of the adoption or rejection of that measure?"

We are surprised at the native simplicity of the *Statesman*. Of course all the arguments for the bill are from a civil standpoint simply and only

because its friends know full well that the American people are afraid of religious legislation. But this policy makes it none the less true that the underlying motive is the exaltation of Sunday as a religious institution. The work of the American Sabbath Union and its various auxiliaries is identical with that of the National Reform Association, namely, as stated without challenge by Rev. W. D. Gray, secretary of the Missouri Sabbath Association, to change that feature of our fundamental law which accords with the Declaration of Independence when it declares that "Governments derive their just powers from the consent of the governed." To state the matter in the fewest possible words, Mr. Gray might have said: "The object of this movement is to destroy religious liberty in the United States."

### To Crush The Liquor Traffic?

On Sunday evening, June 30, the Pennsylvania Sabbath Association held a meeting in the Salem M. E. Church, Philadelphia, at which several active workers for a Sunday law were present. One of the principal speakers was Lewis D. Vail, the attorney for the Law and Order Society. After speaking of the continental Sunday, and arguing that the working men would be great sufferers by its introduction into this country, Mr. Vail spent the greater portion of his time talking about saloons and licenses. Speaking of a recent Supreme Court decision, he said:—

"The Supreme Court says that their location is not a matter of public convenience, and they can all be located in a solid block, if they so elect. These so-called wholesalers can sell at any time on a week day, and eventually they will sell on Sunday. They will send their own men to the Legislature, and will work to control every branch of the Government. What you and I have to do is to fight for this control of the Government, and vote only for men who are pledged to work for good laws and for a better observance of the Sabbath. You may rest assured that God will look out for his Sunday, but we must do our work. God will grind this glorious country into powder if we disobey his laws. If a so-called Christian man votes for a man opposed to God's law, even if he belongs to a dozen churches, the devil will get him at last."

One need not take long to determine from the above what the Law and Order Society regards as the greater evil, the liquor traffic or Sunday work. Mr. Vail seems to feel very bad to think that the liquor-sellers are in danger of controlling every branch of the Government, and that they will locate their saloons anywhere they please. But the only remedy he and his Law and Order Society have in mind is, to fight for the control of the Government, and when they get this control to—do what? To crush out the liquor traffic? Oh no; to stop the sale of liquor on Sunday. The Law and Order Society has not yet got educated to the idea that selling liquor on any other day of the week than Sunday is disorderly.

If Mr. Vail really thinks that Sunday belongs to the Lord, he would do well to leave it with him and trust him to take care of it; but we cannot avoid the suspicion that the reason why he and the other leaders in the Sunday-law move are working so zealously for Sunday laws is, that they do not believe that God has any regard for Sunday any more than for any other day; and they are afraid that if they leave it with him the law will not be enforced, and they are determined to make people keep Sunday whether or no.

Rev. Mr. Redner, speaking of the prevailing disregard for Sunday, said the trouble was not so much with the chief justice and the other justices as with Christians, and professed Christians. That is exactly the point. Sunday is a church day; it is one of the days which "the church," according to the catechism, commands to be kept holy along with Christmas, New Years, Easter, St. Patrick's day, etc. But a large majority of professed Christians do not carry out the commands of the church. They disregard the obligations which they took upon themselves when they joined the church; and because of this disregard of church law, by those who belong to the church, the Sunday is not kept as a holy day. And now certain leaders in the church are knocking at the door of Congress with all their might to induce that body to pass a law to enforce the observance of Sunday.

In other words, they are asking Congress to come to the help of the churches, and compel church members to obey its laws. This is the sole object of Sunday legislation, and stamps the movement for Sunday laws to be purely a step toward the securing of Church and State.

E. J. W.

### 'Religion and the State.

[We take this article from the *Journal and Messenger* of May 23, a Baptist paper published in Cincinnati, Ohio. Our readers will understand that it is an editorial review of a contributed article written in advocacy of National Reform. The arguments presented by the *Messenger* will not be lost upon candid, thinking men.]

On our second page will be found an article entitled National Reform, written by the Rev. J. M. Foster, secretary of the National Reform Association. It is an effort to justify the purpose of some of our fellow-citizens to bring about such a union between the Church and the State that the latter may become the executive of the former. It is the result of adherence to the old idea of the theocracy as it existed in Israel and pertained to the Hebrews, previous to the appointment of their king, and even subsequently. It is the result of a failure to distinguish between the nation Israel and the true spiritual Israel, between the "seed" and the "children" of Abraham. It is an effort to apply the principles governing the

relation of child and parent to those who are aliens and strangers to the family and the covenants.

It is a mistake constantly making in matters pertaining to reforms, that the State stands in the place of God, and that its business is to decide what is right and what is wrong, what is sin and what is not sin, and to legislate accordingly, forbidding and punishing sin, as such, because it is condemned in the law of God. It is an effort to load upon the State the responsibility of taking the "vengeance" out of the divine hand and punishing the evil doer, not simply because of his offense against society, but because of his offense against divine law. And all this is, as it seems to us, a mistaken view of the province of government.

As we understand it, government is a social compact, in which the individual surrenders to the State certain natural rights, in view of the promise, expressed or implied, on the part of the latter, to prevent or punish the infringement of those rights by any other member of the same society; and only when it is doing for the individual what he has a natural right to do for himself, only when it is protecting the individual against interference with his natural rights, or is preventing him from interfering with the natural rights of another, can the State be regarded as in its proper place. The State has a right to protect itself from harm, because thus it protects its individual members from harm; it has a right to promote the temporal interests of its citizens, and thus it promotes its own interests. Take, for example, the sin of lying; there can be no doubt that it is one of the most grievous and most prevalent of sins; and yet the State takes no cognizance of it, except when it is in a court of justice, or when it is shown to have been specifically injurious to another citizen. And so we might go on through the long catalogue and show that it is the business of the State simply to protect its citizens in the enjoyment of all their natural rights, and whatsoever is more than that cometh of evil. By these principles we, as Baptists, have always stood and ought to stand. We recognize one Master, God, the eternal, the unchangeable, the just. . . . For our religious beliefs and practices we refuse to give account to men, and the further the State keeps away from us, as it pertains to these things, the more it will be doing the will of our Master.

The State has no right to enter into the place of God and punish any citizen, because of his sin against God. It has no right to punish sin, as sin. For the sinfulness of his acts the individual is amenable only to God himself. It is for the injury imposed upon his fellow-man—upon society—that the State takes cognizance, and its penalties should never have any other end than the prevention of the recurrence of the offense, either as to the same individual or as to another.

It is no part of the business of the State to teach religion or to look at questions from a religious standpoint. It has been sufficiently demonstrated that men cannot be made truly religious by law, and that attempts to make them such result in the most despicable hypocrisy and corruption. It was the mistake made by the Puritans in New England that they made religion a matter of statute law, and required all officers to be members of a church. The result was the "half-way covenant" and the condition of things found by Jonathan Edwards and set forth by him in his account of the religious condition of the

country when he awakened to it, about the year 1740.

It is true that the Puritans attempted to set up a theocracy in New England, and that they required everyone to be religious, to attend the church, to pay tithes, to observe certain fast and feast days, and especially to observe the Sabbath, according to their ideas; and because some Baptists and Quakers refused to conform to the ideas of the authorities, they were whipped and banished, and even hanged. Fortunately for us as a people, the Puritans did not settle the whole country, did not control all the colonies. In many things they were far superior to all others, but their defects were serious, and it was only after their good things had been fused with the good things of some others that the resultant was what we now delight in. It was as when two kinds of ore are brought together in the furnace and the resultant is a superior grade of iron. So it was when some other good things from some other sources were smelted together with the Puritan ideas, that the best results were obtained. And, much as we to-day rejoice in what has come to us from New England, we like it the more because it has been transfused and modified by the good elements in other colonies. This country has made a great improvement in its moral tone and fibre since the Baptists effected its deliverance from the danger which menaced it under the first draft of the Constitution. Let us not forget our mission.

#### Sunday Laws Discussed.

THE following paragraphs are from an article on Sunday laws by Wm. J. Fowler, published in the Rochester (N. Y.) *Post-Express*:—

"Every year during the prevalence of hot weather the Sunday question acquires unusual prominence. It is rather curious that the fiercest of the fight is going on while the clergy are off on their summer vacations. . . . It isn't a good state of things to have a very few men and women impressed with their personal responsibility for the good order of the entire community. Such responsibility needs to be more divided. . . . Whenever zealots in the name of religion attempt to manage the affairs of other people than themselves, they inevitably run against a multitude of snags. I do not deny that it is in this way that an enormous amount of earnest Christian zeal has been worse than wasted. My entire sympathy with the excellent motives of such people does not blind me to their woeful mistake. The unchristian asceticism of the Puritan forefathers of this country is an excellent illustration of my meaning. The American people have outgrown whatever was wholly superstitious in Puritanism, and for the sake of true religion I am heartily glad of it.

Christ subjected himself to great obloquy on account of his teaching. Pretty much all the religious men of his day hated him. The more "religious" they were, or rather the more Pharisaical, the more they opposed him. It was at last in an excess of religious zeal that they crucified him. It may be taken as another parallel to their utterly hypocritical conduct, that they tried to avoid the odium of killing Christ for religion's sake, and claimed that they did it to uphold the Roman authority, which they pretended that Christ had threatened.

"Jesus protested against this on his trial. It was, I think, the only time on that occasion that he did protest. He was entirely resigned to be crucified, provided it was done without false pre-

tenses. His manly nature could not abide a sham. So he made even Pilate see the point with the terse argument: "If my kingdom were of this world, then would my servants fight." The Roman magistrate turned to the scribes and Pharisees, saying, substantially, "See ye to this. It is not my doings and I wash my hands of it." After that, Christ went to death without a murmur.

"It is reasonably certain that if Christ were living now he would rebuke most strongly any attempt to enforce religious observance of the Sabbath, or anything else, under a pretense of preserving civil order.

"The functions of civil government are far better understood in this country than in any other, and they are very limited. They consist almost entirely in preventing people from interfering with the rights of others. This is only another way of saying that every man is entitled to the largest personal rights so long as he does not injure others. It is no discredit to the Puritans that they did not understand this as men generally do to-day. Nor is it any derogation to the honor justly due to the Puritans to say that they had mastered only the alphabet of personal rights. They believed most heartily, and it was a great point gained for that time, in their own freedom to worship God unmolested according to the dictates of their own consciences.

"That other people had just as much right in this matter as themselves, did not occur to them. It was a little later evolution of this fundamental truth, that was revealed more particularly to the Quakers and Baptists whom the Puritans persecuted. I have always been rather glad that the doctrine of religious liberty was not at first fully revealed to the Puritan forefathers of Massachusetts. They were always a proud, high-spirited set of men, and if they had had so much truth given to their charge they would have been prouder and more unbearable than ever.

"But it is discreditable to men living now to try to mould religion and social order on the models set by the Puritans two hundred years ago. They were not the best models even for their day. Roger Williams and the Rhode Island colony set much better. . . . It seems to me that the way in which people pass their Sundays is nobody's business except their own, so long as their conduct interferes with nobody else. Whenever it does, the police magistrate can and generally does take cognizance of it.

"A considerable part of our Sunday laws are relics of Puritan legislation which the public has long outgrown. They cannot be enforced, and their non-enforcement while on the statute book has a demoralizing tendency, as it familiarizes the public mind with successful defiance of the law."

#### The Blair Sunday-Rest Bill.

[The writer of this article, which we take from the *Butler Eagle*, is an old and respectable business man of Coulterville, Penn., and a member of the Presbyterian Church. In a private letter to us he says: "I believe that the religion of Christ is the only true religion. Of all men that dwell on earth the true followers of Jesus is the farthest from being a persecutor."]

Christians all agree that one day in seven is to be set apart for holy rest and worship; but there is a controversy among them which day of the week is the right one, one part contending that the seventh, and the other that the first day of the week is the proper one to observe.

The thinking mind will recognize this as a purely religious controversy. Now, Senator Blair

proposes that the United States Congress shall step in and settle this dispute in the church. The query is, how Congress can do this without taking sides in a *religious* controversy. If Congress settles it, it will be in favor of one set of claimants and against the other, and in doing so will be deciding a *purely religious* question, which is union of Church and State. It is not necessary for the statute to declare in so many words that "Church and State are hereby united." That satanic union is effected when the State attempts to define any religious duty.

Again, all Christians agree that it is proper to use some kind of songs of praise in worship; here again they disagree, one part adhering to the Old Testament psalmody, and the other to the new.

Now if Congress is the proper tribunal to settle the other controversy, it follows that it is the proper one to settle this. If Congress can set the time for worship, it can also fix the mode.

These cases are logically one, and Senator Blair and his followers cannot separate them.

But lay aside all this reasoning. It does not matter whether Sunday laws are wholly religious or wholly secular, or partly one and partly the other, the result is persecution for conscience' sake.

There is no need of hair splitting to see the perfidy of all laws that forcibly interfere between a man and his God.

Let Congress once begin on this line of work and it will find plenty of it to do. The Catholics will petition for some advantage over Protestants; Protestants will ask for legislation against Catholics, and infidels will call for the closing of all the churches.

The chances will then be for a religious war and reign of terror that would make a French communist shudder.

The phariseism of the Blair bill would make angels weep. DOUBLEYOU.

### Practical Workings of a Sunday Law.

THE State of Tennessee enjoys the bliss of a Sunday law; and if there is anything civilizing and elevating in such a law, then Tennessee should be a happy State indeed. A certain neighborhood proposes to have peace and harmony and to hinder their "morals" from being "insulted" by enforcing the Sunday law of the State, and for this purpose a league has been formed. The following is an exact copy of the pledge taken by this league when it was organized in this State last winter:—

"NOTICE—To whom it may concern—That the undersigned citizens of —, being desirous of the welfare of our community, and that peace and harmony may prevail, and that the morals of ourselves and our children may not be insulted and trampled upon by a willful violation of the *Sunday laws* of our land; do this day pledge our word and honor, that we will individually and collectively prosecute each and every violation of the Sunday law of our State that may come under our observation.

Dec. 10, 1888.

This league seemed to think that all that was lacking in the way of morals and peace and harmony could be secured by giving life to the Sunday law of the State. This league is composed mostly of the members of the Methodist Church. The Sunday law had long been violated by the people of this neighborhood. Scores of men have made Sunday a day for hunting and fishing. The gambler has used it as a convenience for his purpose. The church members of different denominations, and also the non-professors, have made it a rule, if business was urgent, to do com-

mon labor upon this day. This is the history with reference to the manner in which Sunday has been observed in the past, as gleaned from citizens of this neighborhood.

No one has been prosecuted for violating the Sunday law in the past, but of late this church, which has been organized here for many years, has discovered a supreme necessity for the enforcement of the Sunday law. But what has led to this discovery? Answer: The organization in this community of a small church who keep the seventh-day Sabbath.

Members of the Methodist Church which had been organized for many years, told the elder of the seventh-day church that, if they "*permitted*" him "*to continue*," their children would not know which the Sabbath-day was. They insisted that he must *move out* of the community if he wanted to keep the seventh day. He told them that he had been taught by them that this was a free country, and that he was allowed to worship God as he understood the Scriptures to teach. But they said that he must keep Sunday, and not teach their children that the seventh day is the Sabbath; and if he did not comply with their wishes, he would be prosecuted. He cited them to the past history of the community, wherein Sunday had not been observed, and yet they had not prosecuted anyone for its violation. Their answer indicated that all parties would be compelled to keep it from that time on, whether they kept any other day or not. He argued that if he conscientiously observed the day which he believed God required, they should not then compel him to keep a day in which he did not believe, as that would be tyrannical. He also stated to them that he was a poor man, and could not afford to surrender one-sixth of his time from the support of his family. He told them that he could explain the matter to his children, and that, as far as they were concerned, he had no fears but that they would know which is the Sabbath-day, and that the same course of action would be left open for them in the training of *their* children. But this was the point that gave them so much anxiety. They could never make it plain to their children; and, therefore, they would not tolerate his course. Nothing short of submission would be accepted by them.

This feature of National Reform work was going on in Tennessee while the notable National Reform Convention was being held in Washington City last winter. Now for the fruit. The Sunday gaming and shooting has gone on since the league was organized, precisely as it did before. But those who keep the seventh day have not been engaged in this kind of work. Others beside those who keep the seventh day, have worked upon their farms on Sunday during this time in a more public and noisy manner than has been done by those who observe the seventh day. But not one word of complaint has been made about it. When, however, the elder above referred to went out into his field on Sunday to quietly plow out (cultivate) his corn, which was so tall at the time as to nearly hide him from sight, he was promptly arrested. He will certainly be convicted as a criminal, and as he is a consistent Christian man, he feels that it would be wrong to pay a fine for doing what he verily believes is his religious duty to do. So he will go to jail and lie there for obeying God; and his professed Christian neighbors will send him there to satisfy their hatred toward the seventh-day Sabbath.

But is this all their zeal leads them to do?

No, no; this seventh-day-keeping church desired a minister to visit them during their quarterly meeting, and hold some services with them. But this Sunday-law league heard of it and determined that it was not likely to deepen their neighbors' faith in the sanctity of Sunday, nor to create any hatred toward the seventh-day people, to permit him to labor in this neighborhood. So they organized a vigilance committee, and armed them with shot-guns, rifles, and revolvers, and on Sunday night, fired into a congregation of men, women, and children. Their aim was to kill the minister, the elder of the church, and another leading member. Some fifteen or twenty shots were fired, but as they had to shoot through the wall of the building and the windows, no one was hit, yet the balls pierced the wall, cutting their way through both the weather-boarding and the ceiling. One rifle-ball passed exactly through the space behind the desk that had been occupied a moment before by the speaker. It seemed a direction of Providence that he had stepped to one end of the desk an instant before the shot was fired.

If the Reverend Doctor Brooks were here, he could not complain that the preachers do not "speak out." They are speaking out, and proposing that as many as do not worship as they do shall be killed. Rev. W. J. Coleman, who spoke at Lakeside, Ohio, in August, 1887, could find the army that he called for who are "ready to pour out treasure and blood" for the cause he was advocating. They are also ready to pour out the blood of innocent Christians, in order to compel people who observe the seventh day to keep Sunday.

The minister above referred to, whose assassination was attempted, had mildly but in a very plain and convincing manner, set before the people of the community the inconsistent and unkind manner in which they had proceeded. He also showed that their course was un-American and Papistic. They replied with the rifle and shot-gun.

We do not believe that National Reformers will approve of their course, but the speeches they make are, many of them, calculated to incite to just such deeds of violence. National Reformers should counsel moderation for the credit of their cause, if for nothing else.—*Wm. Covert, in Signs of the Times.*

### Unnecessary Work.

THE "unnecessary work" done on Sunday is the great bugbear of some National Reformers; and the Des Moines, Iowa, *Register* takes up the cry, with, however, the following comforting assurance:—

"There is plainly a reaction in public sentiment in favor of refraining from all unnecessary work on the Sabbath.

There is no doubt that unnecessary work tends to wear out the physical system as well as to squander means that would be better expended in necessary employment. The true philanthropist will oppose unnecessary work at any time. But the National Reformers are in this, as in some other ideas that are in themselves good, entirely too exclusive,—they want them confined to Sunday. Having no other than human authority for the sanctity of the day, they evidently hope, by piling all the good things upon it, and confining them there, to make it holy.

First, they want to have temperance principles specially applied to that day, and are willing to have temperance limited there; thus their theory

of closing saloons on Sunday is virtually an argument that it is the peculiar character of the day that makes intemperance wrong. Then comes their plea that unnecessary work *on Sunday* is so very injurious to the health and morals of the people. It is a strange physiological theory that any unnecessary strain on the muscles or brain can be more hurtful on one day than on another; but such is the muddle in which they become involved who attempt to turn everything into a bolster for the Sunday-sacredness dogma.

Yet true to National Reform inconsistency, these Sunday law crusaders, while deploring the evil effects of unnecessary labor on Sunday, persist in paving the way for such labor by making it impossible for the masses to engage in legitimate work. There is more unnecessary strain indulged on Sunday by many people than would be if they were not otherwise shut up to idleness.

### The Church and the State.

THE subject of the union of Church and State is very imperfectly understood by very many people. It has been thought that in order to form such a union some one sect or denomination must be made the State Church; but a little consideration will show any one that such is not the case. The National Reformers say that they do not want a union of Church and State, but a union of religion and the State. In a speech before the National Reform Convention held in New York City in 1883, Rev. Jonathan Edwards said:—

"We want such a religion, and we are going to have it. It shall be that so far as the affairs of the State require religion, it shall be the religion of Jesus Christ. The Christian oath and the Christian morality shall have, in this land, an undeniable legal basis. We use the word 'religion' in its proper sense, as meaning a man's personal relation of faith and obedience to God."

But, even in the face of such a statement as this made by one of their prominent leaders, the National Reformers insist that they are opposed to a union of Church and State, but their denial amounts to nothing. Religion and the State is only another name for that unholy alliance between the civil and the ecclesiastical power which has always been an unmitigated curse to both the Church and the State. Everybody admits that Constantine united Church and State. But his first step was only to declare Christianity the religion of the Roman Empire; when he had taken that step, however, it was necessary that he should in some way, define Christianity. Then, as now, those who professed to be Christians were divided, not into organized denominations as at the present time, but into numerous parties and factions under the leadership of their respective bishops. Between the extremes there was probably as great a diversity of opinion as exists now between Catholics and Protestants. Besides this there was a multitude of minor differences; and as the Emperor had declared the Christian religion to be the religion of Rome, it was necessary that this religion should be defined, and for this purpose a council was convened at Nice to decide the question as to what constituted the Christian religion. The National Reformers of our own day propose to take similar measures.

When the Blair Educational Amendment bill was under discussion a few months since, the question was asked, how it would be possible to carry it out owing to the diversity of views among Christian people. The answer given by the author of the bill was as follows:—

"I believe that a text-book of instructions in the principles of virtue, morality and the Christian religion can be prepared for use in the public schools by the joint effort of those who represent every branch of the Christian Church, both Protestant and Catholic."

Again, Dr. Schaff, in defining what parts of the Bible should be taught in the public schools, says:

"A competent committee of clergymen and laymen of all denominations could make a judicious selection which would satisfy every reasonable demand."

But to carry out these suggestions would be to do just as Constantine did, convene a council of the representative men of the various denominations to define the principles of the Christian religion, and with these principles authoritatively defined, and with the law on the statute books, and embodied in the Constitution requiring the principles of the Christian religion to be taught in the public schools, how much would we lack of having a union of Church and State? True, we might not have a denominational organization known as the State Church, and supported out of the treasury, but we would have practically the same thing, for we would have a creed officially recognized by the Government.

There is one phase of this question which is generally lost sight of, and that is the rights of non-church people, or if you please, non-Christian people. The National Reform idea is that every government is a government of God, and that the powers that be derive their power from God, and this not in the sense in which the apostle declares that "the powers that be are ordained of God," but in the sense that his law should be the basis of their law, or in other words that men should be governed by the divine law administered by their fellow-men.

"But on the other hand, the Declaration of Independence declares that 'Governments derive their just powers from the consent of the governed;' this, however, National Reformers deny. In the Missouri Sunday Convention recently held in Sedalia, Rev. W. D. Gray, the present secretary of the Missouri Sabbath Association, used these words:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law."

Several men, prominent in National Reform councils, were present on this occasion, but not one of them lifted his voice to disavow this sentiment, and the Association subsequently elected Mr. Gray as its permanent secretary; hence we are warranted in believing that he voiced the sentiment of the Association. But if the National Reformers be correct, and Governments do derive their just powers directly from God, and not from the consent of the governed, and if it is their duty to administer the law of God, it follows that they must decide what that law is, and what it requires; and if they have that right, then all good citizens should yield obedience to whatever decisions they may make. But to assent to such a thing would be to deny God, or at least to place men in the place of God, which amounts to the same thing.

The trouble with the whole scheme of National Reform is, that instead of making a man responsible to God it makes him responsible to earthly and fallible governments, for if the Government has the right to establish a religion and to define and say what that religion is, as it must do if it gives it any official recognition whatever, it has the right to change that religion, so that with every change in the Government there may be a change also in the religion. And if it is a duty

the citizen owes to God to yield obedience to the religion of the State, it is equally his duty to change his religion with each change of the Government. In short, National Reformers would destroy personal responsibility to God, and make the citizen responsible alone to the State. Instead of looking to the law of God to know what is right and what is wrong, a citizen would have to look to the law of the land, or at least to human interpretation of the law of God, to know his duty to God. For instance, under a Catholic government, it would be the duty of the citizen to adore pictures and images; while under a Protestant government, it would be sin and crime for him to do the same thing.

The only safe and tenable ground is to declare, as did the Saviour, that those things which are Caesar's should be rendered to Caesar, and those things which are God's should be rendered to God; or, in other words, that those duties which we owe to the State should be discharged to the State, and those duties which we owe to God should be discharged to God. In short, that the State can of right have nothing whatever to do with defining or enforcing the individual's duty toward God. Anything more than this puts men in the place of God, because it makes them judges of the divine law and allows them to usurp the place of conscience, and authorizes persecution for conscience' sake.

C. P. BOLLMAN.

### The Uses of a Sunday Law.

MRS. J. C. BATEHAM seems to well understand that their much-coveted Sunday law, when they get it, will amount to nothing in the way of securing a satisfactory observance of the day. She says:—

"If we get this law, and we must persevere till we do get it, it will be cause for devout thanksgiving; but we shall still find that 'eternal vigilance is the price of liberty,' and it will still rest with us individually, to so use the day as to obey God and the laws, and reap the fullest benefit from the day for ourselves and our families."

That is it exactly. No one can be compelled by law to serve God, or to change his belief. Get all the Sunday laws you please, and it will still rest with each person "individually, to so use the day as to obey God and the laws." The only important effects that the law can have are to make hypocrites, and to inaugurate religious persecution. All those who believe in keeping Sunday would keep it without any law,—if their belief was worth believing, they would even keep it in opposition to law. On the other hand, those who observe the day when they do not believe it is right, show by that very act that they are hypocrites; for any language or action which is contrary to moral conviction, is hypocrisy. A man may be a hypocrite to secure worldly applause, or he may do it to escape the penalty of the law. It is therefore certain that any person who is constrained by civil law to keep Sunday, is influenced by that law to be a hypocrite.

But what of those who adhere to their own convictions of duty, regardless of the civil power, and refuse to be made hypocrites by law? Only one thing can be done,—the State must inflict the penalty, just as it did upon Daniel and upon his companions. But to inflict temporal punishments upon any person for non-conformity to a religious institution, is persecution. Sunday is a religious institution, else it would not be proper to talk about its religious observance. Therefore, the enforcement of a Sunday law is religious persecution.

Such are the invariable uses of a Sunday law, if it is used at all. And these conclusions are not based upon theory alone, but upon actual experience.

This is the kind of a law of which Mrs. Bateham says, "we must persevere till we do get it," and which to her "will be cause for devout thanksgiving." A similar strain of enthusiasm and "devout thanksgiving" appeared a few months ago in the *Catholic Banner*, the organ of the Papacy in Barcelona, Spain. It said:—

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see anti-clericals writhing in the flames of the Inquisition!"

When we remember the cruel persecutions which have already occurred in some States of this Union by the simple enforcement of strict Sunday laws; when we remember that the majority of the so-called Protestant ministers and their followers in those States experienced such "immense joy" in these persecutions that they almost unanimously remonstrated against the repeal of the laws; and when we remember that these same so-called Protestants are working with might and main to make such persecution general all over this country, looking forward to the time as a "cause for devout thanksgiving," we confess our inability to discover any very great difference between the Protestant heart of America and the Catholic heart of Spain.

A. DELOS WESTCOTT.

### Their Own Definition.

EVERY prominent advocate of a religious amendment to the Constitution disclaims any desire to bring about a union of Church and State. They scout the idea that the establishment of the Christian religion by legal enactment would constitute such a union, and insist that such a result could only be accomplished by the legal adoption of some one denominational creed as the religion of the Nation. But even their own definition will sustain the assertion that the National Reform movement is a Church and State enterprise. They shrink from the name, because of its unpopularity, but not from the principle.

Let us test the project, and the ultimate design of the originators by the construction of the term Church and State usually insisted upon by their adherents. The National Reform Association is the creature of the Reformed Presbyterian Church, and the association was organized for the express purpose of securing a recognition of the principles of that denomination in the Constitution of the United States. True, their plea is for "all Christian laws and usages," but that expression had in view the broader purpose of securing the assistance of other denominations; and the ruse is proving quite successful.

The leading organ of the denomination in question is a publication entitled the *Reformed Presbyterian*, and as long ago as 1870, through the medium of its columns, Rev. James Wallace set forth the aim of the pioneers of National Reform in the following unmistakable language:—

"This important truth of the Lordship of Jesus Christ over the nations, was attained by our reformed

and martyred fathers in Scotland, . . . and has been transmitted down to us sealed with their blood, and is the precious and peculiar inheritance of the Reformed Presbyterian Church, and distinguishes her from all the other evangelical churches in this and other lands. No other church professes to maintain this great principle in its practical applications.

"The distinctive principles of the Reformed Presbyterian Church are the principles, and the only principles, of National Reform.

"The proposed Amendment of the Federal Constitution is an acknowledgement by the Government that God is the author and source of all authority and power in civil government; that the Lord Jesus Christ is the ruler of nations, and that his revealed will contained in the Bible is the supreme law of nations. Now the Association for National Reform proposes to have these distinctive principles of the Reformed Presbyterian Church adopted into the Constitution of the United States, and annulling any parts of that Constitution that may be inconsistent with these principles. The adoption of this amendment into the Constitution would be the Government doing . . . the highest honor to the Lord Jesus Christ, and the greatest benefit to our church.

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

These statements are confirmed by Rev. J. R. W. Sloane's account of the Reformed Presbyterian Church, in the "Schaff-Herzog Encyclopedia," in which he says:—

"The more special and distinctive principle of this church, the one in which she differs from all others, is her practical protest against the secular character of the United States Constitution. Holding to the universal headship of Christ, and that civil government is a divine ordinance, and one of the 'all things' put under him as the mediatorial ruler of the universe, and that to him the allegiance of all nations is due, Reformed Presbyterians refuse close incorporation with any government which does not in some form recognize these principles, and give them effective expression in its legislation. On examination of the United States Constitution, that remarkable document is found to contain no recognition of God as the source of all legitimate civil authority, nor of his law as supreme above all human laws, nor of his Son as governor among the nations. . . . The Constitution does not recognize the Bible, the Christian sabbath, Christian morality, *Christian qualifications for civil officials*, and gives no legal basis for any Christian feature in the administration of Government. . . . They take the deepest interest in that reform movement which has for its object the amendment of the United States Constitution in those particulars in which they consider it defective. Indeed, they feel specially called to aid in its success, at whatever cost or personal sacrifice."

The Reformed Presbyterian Synod of 1886, in its report on National Reform, said: "It is ours to hold up the ideals of God which have originated the National Reform cause." And the Synod of 1885 said of National Reform, that "This is the tap-root of the Reformed Presbyterian Church."

Although the Woman's Christian Temperance Union has espoused the National Reform cause, and the Prohibition party is fast becoming its ally, there is no change of the original purpose. Although the American Sabbath Union—embracing nearly every denomination and various other elements, including "Christians and infidels, saints and sinners"—has been added to the army, there is still no perceptible change of principles. The recent quarter-centennial of the National Reform Association reckoned all the progress of the combined forces as so much gain for the cause of National Reform.

With all the auxiliaries that have been added to the original force, there has been nothing to indicate that the National Reform of to-day is in anything different from the National Reform of twenty years ago, when it was acknowledged to be

"*simply the practical application of the principles of the Reformed Presbyterian Church.*" Then the proof is clear, that no matter how many Christian denominations, or how many secular societies, or how many political parties may ally themselves to this movement, its success will be the placing in the Constitution, to be enforced by the Government, "the distinctive principles of the Reformed Presbyterian Church." And that, according to the definition insisted upon by those leaders who most emphatically deny such desire, will be to establish a Church and State Government.

W. N. GLENN.

### Putting Themselves on Record.

WE published some two weeks since a contributed article which contained some account of the Minnesota Mass Convention of friends of the "Christian Sabbath," held in Minneapolis June 10, 11, 1889, but we again give some of the facts for the sake of additional comment.

In the third session of the Convention, Tuesday afternoon, June 11, the report of the Committee on Permanent Organization was submitted. The first article of their report for a constitution reads as follows:—

"The object of this Association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship."

They reported that the Association should be called the "Minnesota Sabbath Association," auxiliary to the "American Sabbath Union." The other articles of the report were the same as those adopted in similar conventions. After it had been read it was moved that it be adopted as read. This was seconded. The chairman then said:—

"It is moved and seconded that the constitution as submitted be adopted. Are you ready for the question?"

Elder R. C. Porter then addressed the chairman, saying that he would like to offer an amendment to the first article of the constitution, as follows:—

"The object of this Association shall be to preserve the Sabbath as a day of rest and worship; but in securing this object only education, moral influence, and persuasion shall be employed, and the religious rights of all shall be guarded against compulsory laws."

Dr. W. F. Crafts—"I would like to know what denomination this brother represents."

Elder Porter—"The Seventh-day Adventists."

Dr. Crafts—(excitedly) "Yes; well, this convention is called as a State Convention of those who represent the Christian sabbath; and it is not in any sense for those who represent the Saturday Sabbath. They have no natural rights in a convention of this kind except as listeners and reporters."

The chairman sustained the objection, and the report of the committee was adopted.

From these facts we can see very plainly the spirit of the American Sabbath Union. We have nothing to say as to the propriety of the presentation of the resolution, or the refusal of the convention to listen to one who was not in full sympathy with them; but the point to which we wish to call especial attention is, that the leaders of the convention utterly refused to recognize the principle presented in the resolution. By this they have placed themselves on record as in favor of compulsory laws, which shall contravene the religious rights of the people; and they have shown that morality is not the object of their

work. They have shown this in that they refused to confine themselves to moral influences in their work, and morality can be advanced only by moral laws. But the moral law is the law of God, and moral laws can be enforced only by the moral governor, that is, God himself. All that men have to do in the line of the moral law is to persuade men to keep it.

The refusal of the American Sabbath Union, which was represented at Minneapolis, to use only moral means in their work, stamps their movement as not a Christian work. They are not working to advance the gospel, but simply to compel men by force and arms to conform to their ideas. It matters not by what name they call themselves, they certainly have no right to the name "Christian" so far as their efforts to secure Sunday laws is concerned.

### The Sabbath Union and its Work.

THE Cuyahoga County Sabbath Convention was held at Music Hall, Friday morning, under the auspices of the American Sabbath Union. What a nice, smooth-sounding name that is, to be sure! "American Sabbath Union!" How it lulls the people to sleep with a sense of perfect security; for surely these exceptionally nice people who compose the "American Sabbath Union" can do nothing which the average American citizen dare criticise! And yet nothing more forcibly illustrates the dire necessity of patriotic instruction in the school-room, from the lecture platform, and from that most influential of all public teachers, the independent, fearless, and honest newspapers of the country.

The Cuyahoga County Sabbath Convention is one of the most thoroughly un-American gatherings, both in point of purpose and sentiments expressed, that has ever taken place in this city. The object of the convention, plainly and simply stated, is to compel the citizens of Cleveland, the State of Ohio, and the United States of America, to observe the Sabbath, commonly called Sunday, according to the dictates and rules laid down by the American Sabbath Union. Of course the Constitution of the United States plainly provides that Church and State shall be forever kept separate, but the Sabbath Union does not ask for a union of Church and State. Oh, no! It simply demands of the National Government that it enforce upon the people the strict observance of a National Christian Sabbath.

The whole spirit of the convention may be summed up in the expression of Judge Dickey, who in a fine (?) burst of eloquence expressed the ridiculous and insolent sentiment that if people who emigrate to this country do not conform to the "American Sabbath," they should be refused admittance. According to this patriotic idea the observance of the "American Sabbath," as provided by the rules laid down by the American Sabbath Union, is the chief qualification of American citizenship. The *American Union* wishes to be distinctly understood on this question. It denies that there is or ever has been such an institution as an American Sabbath.

The Sabbath and all religions are prominent in the Constitution of the United States only by their entire absence. The Christian Sabbath has absolutely no authority whatever to bind the conscience of an American citizen. The Constitution guarantees perfect religious liberty and equality before the law of all its citizens. That the rights of citizens in this respect are so often infringed upon, and sometimes openly denied, is simply be-

cause they have allowed such religious organizations as the "American Sabbath Union" to influence legislation, with hardly a protest. If the people want their rights they must assert them. Unless they do this, and promptly, they will awake some fine morning to find themselves bound hand and foot with religious fetters as galling as ever caused our fathers to flee from their native land and found a new world, a Constitution and Government having for its watchword the perfect and absolute religious liberty of the individual, and the everlasting separation of Church and State!

The population of this country is made up of "every nation under the whole heaven," and each one has a right to enjoy his own religion without asking permission of prophet, priest, or king, or even a majority of his neighbors. The fact that the Christians are more numerous does not give them license to trample on the rights guaranteed the citizen by the Constitution, nor authority to force the people into religious observances at the dictation of the American Sabbath Union or any other religious organization.—*American Union, Cleveland, O.*

### A Timely Warning.

WHILE so many of the ministers of the various churches are using voice and pen to further the interests of National Reform, it is refreshing to find occasionally one who has the independence to denounce the attempt which is being made to unite Church and State, and the manhood to declare for religious liberty as at present guaranteed in our National Constitution. Rev. Mr. Mitchelmore, of Central City, Nebraska, is one of the few ministers who do not believe in the Blair bills, nor indeed in any such legislation. In a discourse preached Sunday, June 23, and published in the *Merrick County Republic* of June 28, this gentleman took for his text Ex. 20:8, "Remember the Sabbath-day to keep it holy," and, after remarking that the Sabbath was made for man and that the man who does not rest one day each week suffers loss, he said:—

"My religion is made up of the ten commandments. Upon the first four there can never be any human legislation. I am responsible to God alone for the observance of these. And so I say as a Christian, as a citizen, as an American, you must not touch these. There can never properly be any union of Church and State; it is an unholy and unnatural alliance. If you will look back in American history you will see our forefathers leaving the mother country because of this very unholy alliance.

"Bunyan, you will remember, lay for twelve years in Bedford jail because he preached differently than the tenets of the Church of England required and because he would not give money to its support.

"So I might cite numerous examples. I know it is claimed that our forefathers persecuted others when they got to this country, but in this connection I believe they have been too harshly criticised. Alas! when they got here they found the same power ready to persecute that they were fleeing from. And they were persecuted and persecuted, and I want to say that the same spirit of intolerance is not dead. It exists to-day and only wants an excuse—the law to back it—to cause as much suffering as in the dark days of the past.

"I can cite you a case that occurred in the State of Arkansas in the year 1887, where a young man was thrown into jail for worshipping God, according to the dictates of his conscience, on Saturday. While he languished in confinement his wife and child died and his little property wasted. His suffering was none the less terrible because it occurred in this enlightened day and age. I could refer you, alas, to other similar cases, but I forbear. It shows you that old intolerance is not dead. As a further evidence of this there are a class of people trying to enact a Sun-

day law in free America, and if they succeed in doing so you need have no doubts but that they will enforce it. And the bill which is now before Congress, and to which I am opposed, always was opposed and always will be opposed, is called the Blair bill.

"I cannot begin to do this subject justice in the time allotted to me this morning. The Saviour said, 'My kingdom is not of this world, else my servants would fight.' It is apparent that the people who are pushing this bill through so quietly, so religiously, are not of his kingdom. See to it that the time never comes when there is a union of Church and State in this country. Fight against it not only yourselves, but teach your children to loathe and war against this monster evil which has filled the past with woe and tears."

Such warnings are none too frequent, nor have they begun to come too soon. The danger is a grave one, and everyone who loves liberty and true Christianity should help to sound the alarm.

### The Danger Not Passed.

THOSE who imagine that the danger of a Sunday law is passed for the present, simply because the Blair bill is dead, should read both the the secular and religious newspapers published throughout the length and breadth of the land. This question is being more widely discussed than ever. People everywhere are taking sides, some for and some against Sunday legislation, and for various reasons the tide seems to be running in favor of some such measure as the Blair bill.

With a great majority this is not a matter of conscience but a matter of policy. It is asserted that the railroads are favoring the cessation of Sunday work because they find that they can do all their business in six days and do it at less expense than they can by running on Sunday. It is also urged that other branches of business can also effect a saving in this way. Of course this argument, if true, will prove potent, not only with railroads but with many in other kinds of business, and when one man makes up his mind to rest on Sunday it is only human nature that he should want others to rest likewise, for they are not willing that others should conduct business upon days when they are not engaged in it; hence the outlook is not only for Sunday laws, but for exceedingly stringent Sunday laws. It follows that the work of warning the people against the schemes of the National Reformers must be done quickly.—*Signs of the Times.*

ACCORDING to the *Christian Statesman* of July 4, "one chief purpose of the Blair Sunday-Rest bill is to set the Government itself, in its Post-office Department and at other points, in a right attitude toward the Sabbath?" Ah! we thought—no, we did not think, but it has been very persistently claimed, that the main object of the bill was to give the men employed in inter-state commerce and in the mail service a weekly day of rest for their health. The *Statesman* is neither as wise as a serpent nor as harmless as a dove, for it is trying to secure religious legislation and has not the wisdom to disguise the fact. The American Sabbath Union is working for the same thing, but tries to conceal its real purpose, and proposes to give the people a sort of a religious pill so sugar-coated with "civil sabbath" arguments that they won't know what they are taking till they have swallowed it.

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

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60

THE NATIONAL SUNDAY LAW.

*Senator Palmer.*—Do you suppose they intended there a practical theocracy?

*Mr. Jones.*—I do, sir; but let me read further, and you will get their own words.

*Senator Blair.*—If these women are trying to overthrow the institutions of the country, and are about to establish a sacerdotal State, we ought to know it.

*Mr. Jones.*—That is true, and that is why I am speaking here; we want the nation to know it.

*Senator Blair.*—These women need looking after, I admit.

*Mr. Jones.*—They do in that respect, and there are many men concerned in the same business.

*Senator Blair.*—Otherwise it would not be dangerous.

*Mr. Jones.*—It would be dangerous anyway. A theocratical theory of government is dangerous anywhere. It is antichristian, as well as contrary to right and the principles of justice.

*Senator Blair.*—Do you suppose that the government of heaven is a theocracy?

*Mr. Jones.*—Yes, sir; but a civil government—a government of earth—is not.

*Senator Blair.*—Then why is it dangerous?

*Mr. Jones.*—Governments of earth are not dangerous when properly controlled.

*Senator Blair.*—They only say that a true theocracy is yet to come. A millennium is supposed to be coming; perhaps they have reference to a millennium that we have not yet got, so that they will wait some years before they get it.

*Mr. Jones.*—But I am going to read what kind of laws they propose to make to bring in the millennium.

*Senator Blair.*—So far as you have read, you have not touched the question; for they say a true theocracy

Page 60, "National Sunday Law."

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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 31, 1889.

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

In a recent letter to the *Christian Statesman*, written from Cincinnati, District Secretary Foster says that the *Journal and Messenger* of that city gave an article on National Reform a few weeks since. But Mr. Foster forgets to say that the article was in point blank opposition to his so-called reform movement. It is an excellent article, and so we give it to the readers of the SENTINEL. We wish that it could be read by all who imagine that only infidels are opposed to the schemes of these pseudo-reformers.

THE *Christian Statesman* of July 4, quotes approvingly the words of Rev. W. D. Gray before the Missouri Sabbath Convention:—

"I do not believe that, as a political maxim, Governments derive their just powers from the consent of the governed. And so the object of this movement is an effort to change that feature in our fundamental law."

These words need no comment, for they show positively and clearly that the object of both the National Reform Association and of the American Sabbath Union is to subvert the very principles of our Government and establish a religious despotism upon the ruins of our free institutions.

JULY 10 a memorial was presented to the Helena Constitutional Convention from the Montana Conference of the Methodist Episcopal Church, praying the convention to incorporate in the new constitution a clause providing for strict Sunday observance. Methodists were once persecuted for conscience' sake, but it seems that now they are themselves becoming persecutors. An article on another page of this paper shows how they are using the Sunday law of Tennessee to drive from the State those who conscientiously observe the seventh day, and at the same time their brethren in the North are laboring to make such things possible in Montana. Has Methodism lost its old-time power, that it is invoking the civil power in behalf of its dogmas?

We oppose Sunday laws not because the day is without divine authority, but because it is a religious institution, and because with matters of religious faith and practice civil government cannot of right have anything whatever to do. The innate iniquity of Sunday laws is well illustrated by the administration of such laws in Arkansas, Tennessee, and Georgia, where they have been used not to preserve the peace of the community while a portion of its citizens are engaged in worship, but to oppress those who conscientiously observe another day in obedience, as they verily believe, to the divine command. In the States mentioned, as the readers of the AMERICAN SENTINEL are aware, men have been fined and imprisoned for digging potatoes, painting, plowing, and such other work.

But it may be urged that this is only enforcing the law; then why is it not enforced upon all alike? In all of these States, and in the very neighbor-

hoods where the hand of the law has been laid upon these seventh-day worshipers, members of other churches and men who belong to no church at all have been permitted to violate the law with impunity, no complaint being made against them. The law has simply been used to harass those who hold views that are distasteful to the majority of the community in which they live. Such laws are a disgrace to any State.

ADVOCATES of Sunday legislation urge in behalf of their measure that they are willing to grant an exemption clause permitting Seventh-day people to do "private work" on Sunday at "almost anything except to open shop, which would interfere with the general rest." But are seventh-day people the only ones who have any rights which are bound to be respected? How about others who have no conscientious scruples in regard to Sunday. Must they rest simply because others do?

THE Denver, Colo., *News* is in favor of a Sunday law which shall respect the "rights of those who from religious motives keep another day," and "also the rights of people who attach no religious significance whatever to any day." That would be a very peculiar sort of a law, and totally unlike any Sunday law ever enacted, for it would apply only to those who believe that they ought to religiously observe the day. That being the case it would seem that they might get along very comfortably without such a law, but possibly some of them need it to reinforce their consciences. But much as we would like to see them gratified, we are not prepared to admit that the State has any just right to compel any man to perform even those religious duties which he freely admits that he should perform.

WHEN the field secretary of the American Sabbath Union was before the General Assembly of the Knights of Labor last November, with the petition for a National Sunday law, the question was asked:—

"Could not this weekly rest-day be secured without reference to religion by having the workmen of each establishment scheduled in regular order for one day of rest per week, whichever was most convenient, not all resting on any one day?"

The answer was:—

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out. Greed is so strong that nothing but God and conscience can keep him from capturing all the days for toil."

And yet in the face of this it is denied that the Union is asking for religious legislation.

A CORRESPONDENT writing to this paper from Placerville, California, under date of June 17, says:—

"Yesterday the Presbyterian minister had a congregation of only seven persons, all ladies and one of them his wife. He embraced this opportunity to present the matter of a petition for a National Sunday law, which he did in this way. He said, 'All who are in favor of keeping the Sabbath stand up.' Of course all the seven arose. He then said, 'My object in taking this vote is to send a petition to Congress for a Sunday law, and I wished to take the sense of the church.' He also said that other churches were doing the same thing."

Our correspondent says he can give the name of every member present at this meeting, and that

the total membership of the church is over one hundred. This church will of course be reported as being unanimously in favor of a National Sunday law, and the entire membership will be counted as petitioners in favor of such a measure. This does not seem exactly honest to ordinary people, but it is in perfect keeping with National Reform methods.

We have received No. 1, Vol. 1, of the *Western American*, a paper published in Chicago, Illinois; "devoted to politics that will preserve liberty, civil and religious." In his salutatory the editor says:—

"We shall courageously expose every attempt to unite Church and State, to secure fraudulently, public money for institutions under religious control, to weaken and in time destroy religious liberty."

And again he says:—

"If the teachings of Christ mean anything, they command his followers to keep their hands and tongues out of politics, to concern themselves only with a government that is not of this world, and to render unto Caesar the things that are Caesar's, and unto God the things that are God's."

We welcome the *American* to this field, and hope that it will prove true to its motto, and to its statement of principles. Certainly there are not at the present time too many papers to oppose this work of a union of Church and State.

SUNDAY-LAW advocates persistently assert that they do not want a union of Church and State; that nothing could be further from their designs or desires. Nevertheless the logic of their position compels some of their leading spirits to confess the truth. An utterance of the Rev. T. H. Tatlow at the Missouri Sabbath Convention is an evidence of this:—

"The party of carnal policy protests, and cries out that this is uniting Church and State. The Christian replies: It is indeed a union, but limited, and applies only so far as two separate jurisdictions—the one spiritual and *primary* and the other secular and *secondary*—exercises each one its own appropriate authority, within its own individual province, to secure a two-fold good to the two-fold life of man."

And what is such a union, but a union of Church and State? And if the spiritual jurisdiction is primary, must it not dominate the civil? That was exactly the state of affairs in Rome in the palmiest day of the Papacy.

THE AMERICAN SENTINEL is always welcomed to our table. It is for religion; but religion free from the trammels of law. All experience has shown that a Church in alliance with the State proceeds at once to become a monstrous evil, and the religion of the devil. The thirst for power is natural to man, and the Churches of Rome and England have shown how religious men can abuse it. The Pope and the Archbishop of Canterbury are alike the enemies of all true religion, true liberty, and true humanity. They are bulwarks of barbarism.—*Political Record, San Francisco.*

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## The American Sentinel.

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

THE object of the American Sabbath Union is thus defined by Rev. W. D. Gray, secretary of one of its auxiliaries, the Missouri Sabbath Union:

*"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature of our fundamental law."*

A WEEKLY day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out.—Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, before the General Assembly of the Knights of Labor, as reported in the Journal of United Labor, November 29, 1888.

THE following from an editorial in the *Christian Nation*, June 15, 1887, we insert exactly as it is. Comment is unnecessary:—

"When the State becomes positively Christian in Constitution, and Christian men are elected to make laws, something like this will be done! A street-car company's charter will be granted conditioned upon the running of cars free on the Sabbath for the accommodation of Christian people on errands of worship, or necessity, and of mercy, even as bridge toll is at present remitted on the Sabbath in some places. To this it will be objected that others than Christians may ride for other than Christian purposes, which is very true, but the sin will be upon their own souls. The company will suffer no hardship. The men employed will be God's messengers for good, and in that day there shall be upon bells of the horses, *Holiness unto the Lord.*"

IN 1828-29 Congress was asked to suspend the carrying of the mails upon Sunday, and the committee to which the matter was referred reported adversely to granting the prayer of the petition. One of their reasons was as follows:—

*"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of this kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All relig-*

*ious despotisms commence by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."*

These are true words, but they were no more true when Hon. R. W. Johnston penned them than they are now, nor were they any more applicable to the petition then before Congress than they are to the petitions of the American Sabbath Union and other bodies. That Union is an *extensive religious combination to effect a political object*, and it is dangerous.

### Should Civil Law Forbid Blasphemy?

ACCORDING to Judge Cooley's definition, blasphemy is an attempt to lessen men's reverence, not only for the Deity, but for "the accepted religion" as well. But any man in this wide world has the right to lessen men's reverence for the accepted religion, if he thinks that religion to be wrong. Consequently, that which would be counted blasphemy in this country, would not be counted blasphemy in China; and that which is in the strictest accordance with the word of God and the faith of Jesus Christ here, is necessarily blasphemy in China, or in Turkey, or in Russia. A man who preaches the gospel of Jesus Christ in China commits blasphemy under this definition. He does make a willful attempt to lessen men's reverence for their accepted religion, and for the deities recognized in their religion. He has to do so, if he is ever to get them to believe in Christ and the religion of Christ. He has to bring them to the place where they will have no reverence for their deities or for their accepted religion, before they ever can accept the religion of Jesus Christ. Wherever the gospel of Jesus Christ is preached in any heathen country, it is blasphemy under this definition, because its sole object is not only to lessen men's reverence for their deities and for their accepted religion, but to turn them wholly from it.

It is so likewise in Russia. Anybody there who speaks against the accepted religion, or against the saints, or their images, is subject to the penalty of blasphemy, which is banishment for life to Siberia.

But if blasphemy be a proper subject of legislation by civil government, if it be right for a government to make itself the "defender of the faith," then it is perfectly proper for the laws of China to prohibit under whatever penalty it pleases, the preaching of the gospel of Jesus Christ within the Chinese dominions; because its effect is to lessen men's reverence for the deities recognized by China, and for the accepted religion of the country. And in that case there is no such thing as persecution on account of religion. The only persecutions that have ever been, were because of

men's speaking against the accepted religion. If this principle be correct, then the Roman empire did perfectly right in prohibiting under penalty of death the preaching of the religion of Jesus Christ. Whenever Paul, or any of his brethren, spoke in the Roman empire, they blasphemed, according to the Roman law. They were held as blasphemers, and were put to death under the very principle of this definition, which is the principle of the American statutes on the subject of blasphemy. The Christians had to tell the Romans that the Roman gods were no gods. And they did it with the express purpose of destroying reverence for them and for the accepted religion. Rome put them to death. And I repeat, if the principle of the American statutes against blasphemy is correct, then Rome did right.

To make this clearer, I quote a passage from the Supreme Court of Pennsylvania in defense of this principle, in a decision upon this very subject, which says: "To prohibit the open, public, and explicit denial of the popular religion of a country, is a necessary measure to preserve the tranquillity of a government." That is precisely what the Roman empire did. Christianity did openly, publicly, and explicitly deny the popular religion of the country. It did it with intent to destroy men's reverence for the deities and the religion of that country. Rome prohibited it; and upon the principle of the decision of the Supreme Court of Pennsylvania, which is the principle of American law on blasphemy, Rome did right, and Christianity was a blaspheming religion. The principle of this decision seems to be that those who represent the popular religion of a country have so little of the real virtue of the religion which they profess, that if anybody speaks against it, it is sure to rouse their combativeness to such a degree as to endanger the public tranquillity. Therefore, in order to keep civil those who represent the popular religion, the State must forbid anybody to deny that religion.

This decision of the Supreme Court of Pennsylvania is one of the grand precedents that have been followed in all the later decisions upon this subject in the younger States; but this decision itself followed one by Chief Justice Kent of the Supreme Court of New York in 1811, in which he embodies the same principles. He defends the right of the State to punish such offenses against what he calls a Christian people, and not equally to punish like offenses against the religion of other people in this country, by the following argument:—

"Nor are we bound by any expression in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately the like attacks upon the religion of Mohammed, or of the Grand Llama, and for this

plain reason: that the case assumes that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors."

This is only to argue that if the morality of the country were engrafted upon the religion of Mohammed or the Grand Llama, and Christians were to speak against and deny that accepted religion, it would be proper that the State should punish those Christians for so doing. If that principle be correct, then a Mohammedan country has the right to prohibit the preaching of the gospel of Jesus Christ within its limits.

According to these decisions, Luther and the reformers of his day were blasphemers. The reformers did hold up to ridicule and contempt the popular religion of all Europe. They did right, too; and when the State punished them, it was but carrying out the principles upheld by Chancellor Kent and the Supreme Court of Pennsylvania, and all the other States that have legislated on the subject of religion. As we have already stated, it was upon this principle precisely that the Roman Empire forbade the preaching of the gospel of Christ. It only forbade an open, public, and explicit denial of the popular religion of the country; yet in forbidding that, it forbade the preaching of the gospel of Christ. But Christ sent forth his disciples to preach the gospel to every creature, and they did it in the face of the Roman law, and in opposition to the whole power of the Roman Empire; and everybody in all the world has an undeniable right to make an open, public, and explicit, denial of the popular religion of this country, or any other, if he thinks that religion to be wrong.

The principle of these decisions and of the civil statutes against blasphemy, is essentially a pagan principle, and not a Christian principle. It is peculiarly appropriate, therefore, that Chief Justice Kent not only cited the precedents of the church-and-state principles of the colonies and of the British Government, but appealed to the pagan governments of antiquity and the Papal institutions of modern Europe, as the basis of his decision. It is true that all these nations have set themselves up as the special guardians of their deities, and have prohibited the denial of the popular religion; and it is equally true that all these Nations have resisted every step in enlightenment and progress that has ever been made in the march of time. Every step forward in religion and in enlightenment has of necessity been taken in the face of all the opposition which these States and empires could bring to bear. But the principle of American institutions are neither pagan nor Papal. The principles of the American Constitution which forbids legislation on the subject of religion, are Christian principles. And it is strictly in order for Supreme Courts in making decisions in behalf of what they boast of as the Christian religion, to base their decision upon something else than the course of the pagan governments of antiquity, and the Papal institutions of modern Europe. Upon such a subject one would naturally expect them to refer to the teachings of the Author of Christianity, but they have never done so, for the very good reason that the teachings of Jesus Christ are directly against their theory.

His word forbids civil government to have anything to do with what pertains to God. And instead of teaching his disciples to prosecute, to fine, and to punish by civil law those who speak against them or their religion, he says, "Love

your enemies, do good to them that hate you, pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." How can men be brought to respect God or Jesus Christ by civil penalties upon their bodies and goods? How can they respect the religion of men who are ready to prosecute and imprison them? Every principle of the thing is contrary both to the spirit and the letter of Christianity. The religion of Jesus Christ properly exemplified in the daily lives of those who profess it, is the best argument and the strongest defense against blasphemy, both as defined by the Scriptures and by the civil statutes.

A. T. J.

### Relation of Civil Governments to the Moral Law.

AMONG right-minded persons there can be no question as to the right of earthly governments to exist. There is a class of persons known as "Anarchists," who deny that there is any necessity for government or law, or that one person has a right to exercise any authority over another; but these persons, true to their name, believe in nothing; had they the power, they would cast God down from the throne of the universe as readily as they would the earthly monarch from his limited dominion. With such persons we have nothing to do. It is useless to argue with those who will not admit self-evident propositions. The only argument that can effectually reach them is the strong arm of the law which they hate. Our argument shall be addressed to those who acknowledge God as the creator and the supreme ruler of the universe, and the Bible as the complete and perfect revelation of his will concerning his creatures on this earth. With such, the declaration of the prophet, that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25), and the statement of the apostle, that "the powers that be are ordained of God" (Rom. 13:1), together with many other Scripture references to earthly governments, are sufficient evidence that nations have a right to exist.

Admitting that earthly governments are in the divine order of things, the next question is, For what purpose? The word itself indicates the answer: Governments exist for the purpose of governing, or in other words, for the purpose of enforcing laws by which justice and harmony may be maintained. The apostle Peter says that governors are sent by the Lord "for the punishment of evil-doers, and for the praise of them that do well." 1 Peter 2:13, 14. Paul says also that the ruler is God's minister to execute wrath upon them that do evil. Rom. 13:4.

The next step in the investigation would naturally be to find out what laws earthly rulers are to execute. This is plainly indicated in the text last referred to. If the ruler is a minister of God, then the laws against which he is to execute wrath, must be such laws as God can approve—they must be in perfect harmony with the laws of God. Indeed, it could not be otherwise: for since God's law is perfect (Ps. 19:7), covering in its range every act and thought (see Eccl. 12:13, 14; Heb. 4:12; Matt. 5:20-22, 27, 28), every human law must be embraced within its limits. No one can dissent from this proposition. It is one of the fundamental principles of human law, as will be seen by the following extract from Blackstone's commentaries:—

"Upon these two foundations, the law of nature and the law of revelation, depend all human laws;

that is to say, that no human laws should be suffered to contradict these. There are, it is true, a great number of indifferent points in which both the divine law and the natural leave a man at his own liberty, but which are found necessary, for the benefit of society, to be restrained within certain limits. And herein it is that human laws have their greatest force and efficacy; for, with regard to such points as are not indifferent, human laws are only declaratory of, and act in subordination to, the former. To instance in the case of murder: This is expressly forbidden by the divine, and demonstrably by the natural law; and from these prohibitions arises the true unlawfulness of this crime. Those human laws that annex a punishment to it, do not at all increase its guilt, or superadd any fresh obligation, *in foro conscientiae* [in the court of conscience], to abstain from its perpetration. Nay, if any human law should allow or enjoin us to commit it, we are bound to transgress that human law, or else we must offend both the natural and the divine." —Chitty's Blackstone, Vol. 1, p. 28.

The State, then, according to both sacred and secular testimony, has no power to contravene the law of God; it cannot declare an act to be right or wrong, unless God's law so declares it, and in that case the innocence or guilt arising from the performance of the act, is due solely to the enactments of God's moral law, and not to the human enactment, the latter being subordinate to the former. The indifferent points, in which, as Blackstone says, human laws have their only inherent force, are such as regulate commerce, the tariff upon imported goods, etc. These are simply matters of convenience, or expediency.

These questions being settled, the last and most important one is this: How far in morals have human laws jurisdiction? or, For how much of the violation of the moral law has God ordained that earthly rulers shall be his ministers to execute wrath? The Bible, which settles every important question concerning man's duty, must also decide this. We shall find the answer in the thirteenth chapter of Romans, a portion of which must be briefly examined:

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good." Rom. 13:1-4.

The "higher powers" do not include the *highest* power. While every soul is to be subject to earthly powers, none are absolved from allegiance to God. The service of the two will not be incompatible, so long as the earthly powers fulfill the object for which they are ordained, viz., to act as ministers for good. When they forget this, their subjects are bound to follow the example of the apostles under similar circumstances, and say, "We ought to obey God rather than men." Acts 5:29.

The verses above quoted from the thirteenth of Romans show plainly that earthly governments alone are the subject of consideration in that chapter. The following verses show, with equal clearness, the extent of their jurisdiction:

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love

worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13: 8-10.

"He that loveth another hath fulfilled the law," and "Love is the fulfilling of the law." What law? Why, the law concerning which earthly rulers are the ministers. The law of God is summed up in the two great commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." See Matt. 22: 36-40. The second great commandment, defining our duty to our fellow-men, is expanded into the last six precepts of the decalogue. These, with the exception of the fifth commandment, are directly quoted by Paul, thus clearly showing to what law he refers when he says, "He that loveth another hath fulfilled the law." To make this still more emphatic, he closes his enumeration of the commandments composing the last table of the decalogue, with the statement that "love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Now since the apostle is speaking only of earthly governments, and the duty of their subjects, we know that he who does no ill to his neighbor—loves his neighbor as himself,—has fulfilled all the law of which these earthly governments are empowered to take notice.

Thus it is seen that Paul's argument concerning the office of civil government is confined to the last six commandments of the decalogue. But let it not be supposed that human governments can recognize all violations of even these last six commandments. Earthly governments are solely for the purpose of securing to their subjects mutual rights. So long as a man does no ill to his neighbor, the law cannot molest him. But any violation of the law of God affects the individual himself first of all. For example: Christ said that the seventh commandment may be violated by a single lustful look and evil desire; but such look and desire do not injure any one except the individual indulging in them; it is only when they result in the commission of the open act of adultery, thus injuring others besides the adulterer himself, that human governments can interfere. To God alone belongs the power to punish sins of the mind.

Of the sixth commandment we are told that whosoever hates another has violated it; but the State cannot prevent a man from hating another, nor take any notice of hatred un'til it culminates in open crime.

There are innumerable ways in which the fifth commandment may be violated, for which the civil government has neither the right nor the power to punish. Only in extreme cases can the State interfere. A man may be covetous, and yet he is not liable to punishment until his covetousness results in open theft or swindling. Yet before the act is accomplished, of which the State can take notice, a man's covetousness or lying or hatred may work great annoyance to his neighbors.

We see, then, how imperfect are human governments even within the sphere allotted to them. God alone has the power to read the heart, and he alone has the right to "bring every work into judgment, with every secret thing, whether it be good or whether it be evil." With matters of purely a religious nature—those which rest solely upon our relation to God, and not to our neighbor—human governments have no right to interfere. Concerning them, each individual is answerable to God alone.

E. J. W.

### "Nehemiah, the Tirshatha."

TO N. J. BOWERS:—In the AMERICAN SENTINEL of July 17, I have read your article under the above heading. I am a National Reformer; but in what I am now about to write I beg leave to speak for myself only. Others may not believe as I do, and if you think my sentiments are erroneous, you must not charge my errors to them.

In common with millions of other Christians, you are in error, I think, in reference to the character of the Hebrew Civil Government, as well as in reference to what government should be now.

I ask your attention to the following propositions:—

1. The theocracy of the Hebrew commonwealth was a lawful and good government. God appointed it for the good of his chosen nation. If good then, why would not a similar theocracy be good now?

2. If there was a union between Church and State then, as you allege, and this by divine appointment too, why would not a similar union be a good thing now?

3. But there was no union of Church and State then—no union such as people generally object to now. In the Hebrew commonwealth or Nation, the two institutions, Church and State—the religious and the civil departments—there was no union. They coöperated, each in its own department. That is all. They were each independent of the other—one did not control the other. One had no power over the other, as formerly in Great Britain. The members of the church were members of the Government or State also; but that did not make a union of Church and State. The officers of the one were sometimes officers in the other; but that did not unite Church and State. President Garfield was a minister of the gospel in the Christian Church. He held two offices, one in the religious department and one in the civil. This did not unite Church and State. President Harrison is an elder in the Presbyterian Church. He holds an office in the church and another in the State or civil department. This does not make a union of Church and State. In the Legislature of California there is a Congregational minister, and a pastor of a church. I see no union of Church and State in California. Every member of the United States Senate might be a Christian and even a minister, or elder, or deacon, and still the Church and the State would be separate—no union.

There are three institutions, and probably only three, of divine appointment, viz.: the family, the church, and the State—family government, ecclesiastical government, and civil government. All the people should or may belong to all these. But this would not, does not, unite Church and State. The family would still be a separate institution; the church would still be a separate organization, and independent of the State; and the civil society or government would still be independent of the religious society, the church; no union.

4. That the Hebrew commonwealth was a theocracy is true, and rightfully. But the commonwealth of the Hebrews was also a republic. Any righteous government could be both a theocracy and a republic at the same time. All governments should be theocracies and republics, not monarchies. The government that God founded or appointed under Moses was both theocratic and republic or representative. The people afterwards clamored for a king, and God

in anger gave them Saul. Every monarchy, except it be an elective monarchy, is a usurpation. And every republic in which the authority of God is rejected, is also a usurpation.

5. Notwithstanding all that I have said, I acknowledge that in the United States such a republican theocracy, or such a theocratic republic, as there should be, would be impracticable—an utter impossibility now—but only or mainly for the reason that all the people are not of one mind or of one religion as were the Hebrews. All should be Christians; but they are not. All should be Protestants; but they are not. All should be of one mind on the subject of the Sabbath; but they are not. All should accept the law of God for the rule of action in both Church and State; but they do not. These and similar are reasons why we cannot have, what we should have, a pure republican theocracy; that is, a government in which the will of God would be the supreme law by the consent and vote of the people. No other government is lawful. In the Hebrew commonwealth or theocracy, the officers were chosen by the people, and God was the Supreme Ruler. His will was supreme; the people's will law only when in accordance with the divine will. This was God's kind of government. It was good. The same should be now, and none other. All others are usurpers. With the permission of the editors, I may yet have a few more words of criticism.

N. R. JOHNSTON.

### The Republic of Israel.

THIS expression must sound strange to the ears of every reader of the Bible; but we adopt it from the National Reformers, who, in their wondrous zeal for a religious government in the United States, and in their equally wondrous determination to bend the facts of the Bible to suit their purpose, actually assert that the government of Israel, instituted at Sinai, was a republic!

We propose to show that these self-styled Reformers are in error in their theory of the kingdom of Christ, both in respect to the history and the prophecies of the Bible, and will briefly examine the subject of history, to show that they greatly err in affirming that what they seek in the United States is in conformity with the government of Israel as it existed under the immediate direction of Jehovah. A writer in the *Christian Statesman* used the following language:—

"The nation of Israel was organized at Mount Sinai, as 'the custodians of the law, liberty, and religion of mankind.' A republican form of government was given them. The three departments of government, the legislative, executive, and judicial, were substantially represented in it. Moses, as the judge or president, was the chief executive officer. The seventy elders formed the Congress of General Government. The court of the gate or civil Sanhedrim was the arbiter of justice. The heads of the tribes and princes thereof constituted the tribal or State governments. It was a representative government. The people were sovereign. They elected their rulers to represent them in office."

We are now dealing with facts—facts of history—facts important in their relation to the question at issue, and it is, therefore, our duty to characterize statements in correct terms. The above extract is worse than a mere "fancy sketch;" it is a shameful perversion of the history given in the Bible. We have seldom seen so much assumption in so little space, as the above paragraph contains.

1. When Israel was called out of Egypt, the government under which they were led was a

theocracy, pure and simple. And everyone knows that a theocracy is the very opposite of a republic.

2. There was no legislative department in the government. A republic was well described by President Lincoln, as a government "of the people, by the people, and for the people." But no such government was instituted at Sinai, or at any other place or time, for Israel. Even Moses, the highest among them, was not a legislator; *Moses never made any laws*. He enforced that, and that only, which he received directly from the Lord.

3. The seventy elders were not legislators; they never made any laws. They did not constitute a "Congress" in any sense in which that word is used in a republic or in any representative government. The *Statesman* and its correspondents can only make these assertions good by pointing to the act by which they were constituted a legislative body, or pointing to some law which they enacted. This they cannot do. But by their failure to do this they will stand convicted of misrepresenting the Bible to serve the purpose of their worldly ambition. There is not a Sunday-school scholar in the land, of intelligence and study, who does not know that God alone gave laws to Israel, which Moses and the seventy elders were to enforce and administer, with the explicit direction to add nothing to them, nor take anything from them.

4. The patriarchal system existed to the time of the exode. "Elders" were aged men, heads of families or tribes. The father of the family was priest and ruler, no matter how old his sons might be nor how numerous their families. And his prerogative descended to the first-born. This order continued until the Lord chose one family to serve as priests for the Nation. At first elders were such in this sense only.

5. The Lord directed that seventy "from the elders" be selected by Moses—not making or to make them elders, but—because they were elders. The word of the Lord was as follows:—

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." Num. 11:16, 17, 25.

6. The assertion that "the people were sovereign" is false even to an absurdity. They possessed no sovereignty in the government in any respect whatever. Neither the people, nor Moses, nor the seventy, were consulted in regard to the laws they were to obey, or to the penalties to be enforced. They entered into covenant with God to be his people and to obey him, but God conferred no legislative power upon any of them.

7. Although the government was a theocracy, under the immediate and sole direction of God, the religious and civil elements were kept distinct, the priests having no inheritance with the tribes, and all but those designated by the Lord as priests being ineligible to the priesthood. All

religious rites being ordered by the Lord, the civil rulers had no authority to control them, or interfere in their performance. The prophets through whom the Lord directed the affairs of the Government, might or might not be priests. Sometimes this office was given to women. All was ordered of the Lord, and the people had no voice in any of these matters.

The people finally demanded a king, not to better their government, but to be as the nations around them. Though the Lord listened to their request, the thing displeased him. He said it was equivalent to rejecting him as their ruler. He gave them a king, but he reserved to himself the right to choose the king for them. Even in this they were not consulted. Saul was chosen of the Lord and anointed before the people knew anything about him. He was rejected—not by the people, but by the Lord—and David was chosen and anointed in like manner, without the knowledge of the people. And the powers of the king were so limited by the rules and laws which were given to them, that Israel was once sorely afflicted because King David presumed to take a census of the people without consulting the Lord!

9. The religious rites of Israel were mostly types, not models to be followed by future governments. And no government could adopt them as models without denying the priesthood of Christ, the antitype.

And now, reader, we leave it to you to judge in this matter. Was there any semblance of a republic in the government of Israel, in any period of its history? Are not the Amendmentists guilty of deception in trying to palm off such statements as those we have quoted, as historical truths of the Bible? We have claimed, and we insist, that their movement contemplates an entire change in the structure of our Government. It is impossible to carry their plans into effect, and retain the republican features of our Government. The rights of certain classes of citizens will be ruthlessly trampled under foot as surely as they succeed in changing the Constitution as they desire and intend to do.

But one other feature of their contemplated work will now be noticed. It is closely related to the subject herein considered. By them it is termed "Bible legislation." We quote again the words of a writer in the *Statesman*:—

"But the changes will come gradually, and probably only after the whole framework of Bible legislation has been thoroughly canvassed by Congress and State Legislatures, by the Supreme Courts of the United States and of the several States, and by lawyers and citizens generally."

What is meant by "Bible legislation"? Nothing else but legislation upon the Bible and its teachings. This writer says that "the chief discussions and final decisions of most points will be developed in the churches." But we deny the right of Congress, Legislatures, Courts, lawyers, and also of the churches, to legislate concerning the doctrines and duties contained in the Bible. When they propose to do this, we ask them to show their credentials. Who gives them authority to enter upon any such work? Was this the province of the "Congress" of Israel, to "legislate" concerning what God commanded them to do and to teach? Where is the evidence? Such power was never committed even to the apostles of Christ. They taught that which they received by revelation; and they taught that at the death of the testator the covenant was ratified, and nothing could thereafter be added to it.

Their office was neither legislative nor executive, but ministerial. But certain ones are now dissatisfied with the heavenly calling of "ambassadors for Christ;" they choose rather to be self-appointed legislators and executives; they aspire to a position to which God never appointed mortal man.

Now, no one can legislate upon a matter which is above his authority; and he who legislates upon the Bible, and declares *authoritatively* what man may and may not do in regard to the word of God, and how man must and must not receive its precepts, truly exalts himself above the word of the Most High. Jehovah has magnified his word above all his name (Ps. 138:2), and his righteous justice will not long suffer such an insult to his authority.—J. H. Waggoner, 1886.

#### A Milwaukee Pastor on Sunday Laws.

ACCORDING to the Milwaukee *Sentinel* of June 17, Rev. T. D. Forbush, one of the pastors of that city, in his sermon on the previous day, discussed the "Sabbath Question," and in the course of his remarks said some very good things. The reader will observe that in paragraphs which we quote from the published report of this sermon the term "Sabbatarian" is applied to those who advocate stringent Sunday observance; but according to lexicographers the term is properly applied only to those who observe the seventh day. We make this explanation so that none may misunderstand Mr. Forbush's meaning. He said:—

"It has long been the desire of the Sabbatarians in some way to make Sabbath observance compulsory; there is a movement looking to the union eventually of Church and State, and a young man was imported here last Sunday to teach the principles of this movement. The Sabbatarians believe that because a thing seems to them to be desired it should be enforced by statute, an idea that has been held by fanatics for a long time, and who seek to make people miserable by revamping old-time laws that caused infinite misery in their time. The movement, I am sorry to say, has found the W. C. T. U. willing to stand sponsor to it. I consider the W. C. T. U. a grand order, but I regret that it should join in the Sabbatarian movement and seek to maintain moral and religious ideas by the power of the State.

"It is safer to follow the counsel of Madison and Jefferson and Washington and Franklin in such things than that of Miss Willard and Mrs. Livermore. The Government has covenanted never to interfere in man's belief, and to force the views of some men on others is to go contrary to the republican form of government. The Sabbatarians hold that Sunday is for religion, and that deviation from that idea is sin. The Rev. Mr. Crafts said that the movement's work was as two arms. The right arm was the desire for Sabbath observance for religion's sake; the left, its observance for the benefit of the people in a secular way. However, the movement puts its left arm forward. It is ready to tell the people what they shall not do as a duty to the State, but not quite ready to say what they must do for religion. It is clear that when by the left arm they have restricted Sunday conduct, the right arm would come forward and enforce conformity to their ideas of worship. The spirit that begins by prohibiting will end by proscribing."

Then, continuing, Mr. Forbush said:—

"Do not think that I hold Sunday lightly. I believe in it as a day when care can be laid aside;

I believe in it as a day of thoughtful worship. Mankind would lose vastly by losing its rest-day. Those who do not try to keep it are robbing themselves of part of their strength. . . . But while I believe in it as a civil day and a religious day, I cannot believe in trying to force men to observe it. It is humanity's day, and men ought to be able to observe it as they think best, so they do not annoy others. The Sabbatarians are trying to force the views of the majority on the minority. I do not think I have a right to force my skeptical neighbor to accept my ideas any more than he has a right to force his on me. But I have a right to try to convince him. When Christians resort to compulsion they are on dangerous ground. First it will be 'Thou shalt not work on this day; thou shalt not play, nor walk;' and then it is not a long step to say, 'Thou shalt go to church' under pains and penalties. It is always well to put ourselves in a neighbor's place and treat him as we would be treated."

### Colonel Shepard on Religious Legislation.

WHATEVER may be the opinions and object of his co-workers in behalf of a National Sunday-Rest law, Col. Elliott F. Shepard, president of the so-called American Sabbath Union, does not hesitate to base the movement squarely upon the fourth commandment as he understands it. In a recent address before the Kings County (N. Y.) Sabbath Association, Mr. Shepard said:—

"The Sabbath question is to be viewed first from the divine side. . . . Now, what is the law of the Lord respecting the Sabbath-day?" He then quoted the fourth commandment, and after making some statements in regard to the change of the day, he continued to argue at length for its religious observance. In this connection he denounced in strong terms the "anti-Sabbath Pope." He did not, however, explain how it comes that the Pope is "anti-Sabbath," in the sense of being opposed to Sunday-keeping. If he will examine Catholic catechisms, he will find that Sunday-keeping is enjoined upon all Catholics; that they are all expected to attend religious services on Sunday, and to spend the rest of the day in reading religious books. That they do not do so is not the fault of the Pope, and it comes with rather bad grace for Mr. Shepard to accuse that dignitary of being opposed to Sunday, when the Pope himself poses as the defender of Sunday, and when the association of which Mr. Shepard is president counts the entire Catholic population of the United States as being petitioners in favor of the Blair Sunday-Rest bill, which he heartily endorses.

But Mr. Shepard not only advocated laws for the religious observance of Sunday, but he went so far as to advocate the legal enforcement of the entire decalogue. He said: "Now let me illustrate for one moment as to the third commandment, 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.'" A great many of the States, he said, had passed laws against blasphemy, and that was all right. "If this principle had been observed," he remarked, "we would never have known or heard of the abominable idolatry in our country known as Mormonism. The very foundation of that religion is, that a man can take the name of God in vain. It soon becomes nothing for him to say the Lord God says through him do so-and-so."

Mr. Shepard's idea seems to be that this country should have a law forbidding any to set up the claim of being a prophet, and of saying that the Lord has authorized him to speak in any way. Of course, it is blasphemy for any man to set up a false claim of being divinely inspired. But does Mr. Shepard really think that such claims should be forbidden by law? So it seems from his words. The plan laid down in the Scriptures for determining such claims is, "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." But this test, we understand, is to be applied by each individual for himself, and not by the State or by courts erected by the State.

There is one feature of Mormonism with which it is certainly right that the civil law should deal, namely, polygamy. That is not merely a question of religious belief but of civil practice. It is a matter which concerns not simply a single individual who may marry more than one wife, or even the several wives which one man may have; but it goes farther than that, and it is proper that the Government should forbid it, not because it is immoral, but because it is uncivil. But to pass a law that would cause the courts to say that certain language is blasphemous, or that any man is a blasphemer because he professes to speak in the name of the Lord, would be simply to establish in this country a religious despotism.

However, Mr. Shepard is consistent in this, that he insists that a man has no right to make a difference in the commandments. He says: "The keeping of the ten commandments is simply obeying God, and so, of course, when you break one commandment you break them all. The ten commandments are like a beautiful prism that reflects the image of the Creator, and when you have broken it, the image and reflection are gone. When the spirit of disobedience has crept in and gone to work, you may break the ninth, or seventh, or all the commandments together, just as you please." Mr. Shepard's idea seems to be that it is the prerogative of civil government to require man to keep the law of God, but we would like to know how he would compel men to keep the tenth commandment. It says, "Thou shalt not covet." Or even how he would enforce, by civil law, the sixth or seventh commandments as such.

True, we have laws against murder, and against adultery, but the sixth and seventh commandments are vastly more than any civil enactment can possibly be. As magnified by the Saviour, hatred is a violation of the sixth commandment, and lust is a violation of the seventh. Now if a law is going to be enforced by civil government, the man who has murdered or lust in his heart must be punished just the same as though he had committed the overt act to which these feelings would naturally lead. But how is any court or jury to determine a man's feelings? They can arrive at it only in one way, namely, by forcing from the individual a confession by means of torture. It may be said that this will never be done. Probably not, but it shows just how impossible it is for men to enforce the decalogue as such. The law of God is a discernor of the thoughts and intents of the heart, and can be administered only by Him who reads the heart. And thus again it appears that to carry out the ideas set forth by the speakers of this Kings County convention, would be to establish in this country a religious despotism.—*Signs of the Times.*

### Why Must All Rest?

THE crude ideas which some people have of civil and religious liberty are well illustrated by the following extracts from an editorial article in the *Golden Censer*, a paper which is lending its influence to the iniquitous schemes of the National Reformers. It says:—

"It is a strange sight to witness some good Christians opposing this reform. They are few, but very urgent. We believe they are mistaken in their fears, and thus we have charity for them. If it were, as they believe, a first step straight towards the union of Church and State, they would have fair reason for their opposition; but it is not so. . . .

"The State does not make a religious Sabbath at all; it recognizes that a rest-day in the seven is a physical and moral necessity, and so ordains the day commonly called Sunday to be that rest-day, because that is the overwhelming choice of its citizens. It protects that day from intrusion by avaricious persons, but does not in any sense require any man to be religious, or to do worship on that day; it only says he shall not do ordinary secular work on that day, or disturb its quiet, because it would tend to destroy the rest-day for the people at large. . . . We must have a rest-day; and it must be a uniform day among all trades, or it cannot be maintained at all, in the very nature of the case; and the minority should cheerfully yield the choice of which day it shall be, to the majority. While we mean to fully protect Jew and Adventist and Baptist, and every other, who religiously has another Sabbath than Sunday, securing to him the utmost freedom of conscience, and protecting him in his place and act of worship, yet the State can have but the one day of the seven as a civil rest-day, and it must fully protect that one from violation by anybody, whatever be his belief or unbelief."

Certainly, as explained by its friends, the proposed Sunday law is a very innocent thing; it won't hurt anybody; its only for the health of the working people, and the minority must submit for the good of the majority who want to rest on Sunday. Of course! This is the theory; but what are the facts? In Arkansas they had a Sunday law which prohibited "ordinary secular labor" upon Sunday in order that the general rest might not be disturbed, and that saloons might be closed; but while no saloons were closed, and while, as a general thing, the day was no more quiet than before the law was passed, good Christian men, peaceable, and good citizens, honest, and industrious, were arrested and fined, one for painting the back end of a building, another for plowing half a mile from any road and from any house, another for digging potatoes for his dinner, and another for mending his wagon-brake in order that he might start early the next morning on a journey. These men observed the seventh day, and felt that they had a God-given right to work upon the other six days of the week, and in doing so they disturbed no one, but they were arrested and fined nevertheless, just as men have been arrested and fined under similar circumstances in several other States. But in the face of scores of such cases, we are gravely told that all are to be allowed the greatest freedom of conscience, and to be fully protected!

But why are these people thus compelled to rest absolutely on Sunday? Not for their health, for they rest upon Saturday. Not that others may rest, for such labor does not require that others labor also. Not that worship may not be disturbed, for such labor makes little or no noise, and does not disturb anybody in any proper sense. It follows that it is simply and only because others regard the day as sacred and want to compel all to act as though they had a similar regard for it. If such compulsion is not an infringement of the rights which a just government ought to guarantee to every citizen, we would like to know what would be.

## Organized Injustice.

IN Calvin Townsend's "Shorter Course in Civil Government," we find the following under the head of "Political Maxims":—

"That government under which the rights of all persons are not equally protected, is organized injustice."

No truer or more important principle of government was ever stated than is found in these words. According to this principle, however, the American Sabbath Union has been constituted for the express purpose of establishing organized injustice throughout this Nation. For they do intend to secure better protection of the rights of some people than of others; and not only this but they propose to give better protection to the strong than they do to the weak, to the majority than they do to the minority. It will be conceded by everyone, except an intolerant bigot, that:—

1. Every human being is directly and personally accountable to God.

2. This being the case he ought to serve God as he believes God requires.

3. Therefore each person has the inalienable right to choose his own religion.

Says Dr. Philip Schaff:—

"Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience which is the voice of God in man, and above the reach and control of human authority. There is a law above all human laws. It is written not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. 'We must obey God more than man.' He, and he alone, is the author and Lord of conscience, and no power on earth has a right to interpose itself between them. 'Every man stands or falls to his own Lord.' Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary and ceases to be religion in proportion as it is forced. God wants free worshippers, and no others."

From this it follows that every person has the inherent civil right to observe any day of the week he may choose as a day of religious worship. And from the principle laid down by Mr. Townsend, it also follows that each person should be equally protected with all others in the right to observe the day of his choice. Now the American Sabbath Union claims that it is impossible for a person to strictly and religiously observe the day of his choice unless there is a law to prohibit all labor on that day. They say that if some people are working while others are resting the latter are disturbed by the former, and so those who do not want to rest ought to be made to rest in order that the others may not be disturbed.

At the present time, there are two days of each week that are observed in this country as the Sabbath—the seventh day, or Saturday, and the first day, or Sunday. It follows, therefore, from the premises of the American Sabbath Union, that upon the first and seventh days of each week all secular labor should be prohibited by law in order that the whole people may be protected in their religious rights.

Is it this for which the Union is working? Not at all. They propose to entirely ignore the right of seventh-day people to be protected from "disturbance," and only ask for a law to protect Sunday-keepers. This shows the inherent selfishness of their scheme. It shows that instead of following Christ's golden rule, they have made a

rule of their own to follow, an iron rule of organized injustice and religious tyranny.

If the doctrine of "liberty of rest for each demands a law of rest for all," it is just as true upon Saturday as it is upon Sunday; and we would like to see the "strategic" officers of the American Sabbath Union undertake to change this conclusion by the construction of an argument more intellectual in substance and logical in form than the ordinary Pharisaical sneer.

The fact that seventh-day observers are in the minority, has nothing to do with this question. The doctrine that the majority should be better protected than the minority, that the strong should be better protected than the weak, is simply barbarous. It is on the principle that might makes right. That was the principle on which the Jews crucified Christ. If a lion and a lamb were about to come in contact, which do you think would stand in the greater need of protection? "The lamb," you say; very well, the lamb is the minority; the lion is the majority. There is not much danger that the lamb will devour the lion, but there is great danger that the lion will devour the lamb.

God is no respecter of persons, but the American Sabbath Union is a respecter of the class that is rich in numbers and clothed in the garments of power. Their conclusions are based upon no general principles which they are willing to apply to all classes alike, unless it is this one, that "wide is the gate and broad is the way that leadeth to" salvation, and all should be compelled to "go in thereat." Their sole object is to establish "organized injustice" and subvert the United States Constitution, which declares that no State shall "deny to any person within its jurisdiction the equal protection of the laws."

A. DELOS WESTCOTT.

IN more than one hundred years of its existence no attempt has ever been made to have this Government officially recognize any religious denomination or sect, and the precedent would be a dangerous one to establish. Suppose, for instance, that Wanamaker, who is a Presbyterian, should succeed in having all work stopped in our post-offices on Sundays during his administration of the Post-office Department. So far all right, but now suppose that in the unexpected upheaval of politics he should be succeeded by a Hebrew, or a Seventh-day Adventist, both of which sects regard Saturday as the Sabbath-day, and that he should insist on having all post-office work stopped on his Sabbath. Then what a row we should have! Church and State both have important functions to perform in this as well as every other country, but let us keep them separate and distinct, for if history teaches anything it is the utter futility of successfully uniting the two. —*Tulare Free Press.*

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.*

## Not Awakened to the Danger.

THE AMERICAN SENTINEL, published at Oakland, California, carries as its motto, "Equal and exact justice to all men, of whatever state or persuasion, religious or political." Those who have read the writings of that time-honored "Father of Democracy," will recognize the above as the language of Thomas Jefferson. But we are drifting away from the teachings of the fathers of this republic as surely and serenely as the waters of Niagara, in its upper course, drift toward their terrible plunge at the dread cataract. The surface looks smooth, and the prophets of Mammon are singing siren songs of peace, and telling the people that a political millennium is about to dawn upon us, when every baleful force of society points to the fact that a political and religious despotism may be reared upon the ruins of our free Government unless the people are wise enough to check the insidious influences that will bring it about. Already gold buys the highest offices in the gift of the people; great corporations buy State Legislatures, bribe the judges of our highest courts and even Congress itself.

There is another danger, to which most people are not awakened, which the SENTINEL combats with vigor and ability, the union of Church and State. Not an absolute union as in many of the old countries, but a *quasi* union, that will act as an entering wedge which shall open the way to put every man's conscience into the keeping of the law,—the Blair Sunday-Rest bill, which many able Christians are opposing because of the danger of the precedent. We do not wish to return to the persecutions of the Inquisition, to the cruelties of Cromwell, nor the no less barbarous persecutions of the Puritans against those who did not adhere to their religious faith. The history of religious wars and persecutions in all ages, should warn us of the danger of taking a single step towards opening a door, that, like Pandora's box, may let loose a multitude of evils to afflict mankind and curse the earth.

Our Constitution is broad enough; its foundation is firm, and we need no laws to force upon us the religious beliefs or creeds of others. We have yet the liberty to worship God according to the dictates of our own conscience; our civilization is essentially Christian in its nature, and that church which would endeavor to fasten any law upon us, affecting religious belief, has a zeal not according to knowledge. We commend the work of the AMERICAN SENTINEL. It is *American*. It upholds the principles for which our forefathers fought, and warns the people who would regulate the religious faith of the people by statute or Constitutional law, that they are treading on dangerous ground. A yoke of bondage is none the easier to bear, that it is placed upon the people in the name of religion. Of the great religious persecutions of the past, which have caused rivers of blood to flow, none were begun without an abiding faith in those who instigated them that they were doing the will of God. Let the American people, then, be content with their Constitution, nor attempt an innovation which can do no possible good, but may bring upon us woes equal to the seven plagues of Egypt.—*Humboldt Daily Standard, July 9, 1889.*

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

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# The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST 7, 1889.

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

A NATIONAL Reformer very innocently asks, "If a theocracy was a good thing for the children of Israel, why would a theocracy not be a good thing for us now?" We answer: For the simple reason that while the Jewish theocracy was established by God, any so-called theocracy that might be set up now, would be simply man-made; and instead of God being the ruler, men would rule in the name of God. In short, such a government would be nothing more nor less than an image to the Papacy. The Pope poses as the Vicar of the Son of God; he is described by the apostle (2 Thess. 2:4) as sitting "in the temple of God, showing himself that he is God," and this is just what any man must do who attempts to put into practical operation the theocratical theory of government.

THE New York *Churchman* says that "it is remarkable that the clergy of the various religious bodies take so small a part in political concerns, for in other free countries they are conspicuous in such affairs. It is stated that parliamentary government was an invention of theologians, the first truly representative imperial parliament that ever met having been the Church Parliament at Nicea." Just so; and the decrees of that "representative imperial parliament" were enforced by the civil power, and those who refused to assent to its dogmas were banished. If the *Churchman* can point to nothing any more creditable to the clergy than their part in the Council of Nicea, those who love liberty of conscience will be likely to conclude that the less ministers, as such, have to do with politics the better.

NATIONAL REFORM District Secretary J. M. Foster says:—

"The same cry that aroused the Crusaders in the eleventh century to rescue the holy sepulcher from the hands of the infidel, will awake the hosts of Immanuel to rescue this land from the powers of the world, and incorporate it in the city of God."—*Christian Statesman*, June 2, 1837.

We have an idea that that is just about the straight truth in the matter, as it will be when National Reform gets to its full tide of progress. Then, as like causes produce like effects, we may expect to see again enacted some of the fanatical scenes of the crusades. Says Waddington: "The Crusaders exclaimed, 'It is the will of God!' and in that fancied behest, the fiercest brutalities which the world ever beheld, sought—not palliation, but—honor and the crown of eternal reward."

THE question of Sunday marriages has been before the Supreme Court of Pennsylvania, and that tribunal has decided that a marriage solemnized on Sunday is null and void! Such a law may be in the interests of Sunday sanctity, but it certainly will not tend to protect young marriageable females. Any lecherous wretch who wants to accomplish the ruin of some confiding girl, in Pennsylvania, need no longer take his chances on prosecution for seduction; he can

just get her to consent to a marriage on Sunday, and then when his lust is satiated, he can cast her off like an unclean thing. Anyone at all conversant with legal matters can readily see how such a decision will work untold injustice to hundreds of innocent women and children; but what of that, so long as Sunday is protected? This decision may be law, but it is not equity. It is, however, another illustration of the wickedness of Sunday laws.

THE following item from the *Denver News* shows how little the great subject of religious liberty is understood in these days:—

"If the importance of perpetuating one day's rest in seven is conceded, and to save this rest to the industrial masses it is necessary to legalize a day, the fact that such law would occasion inconvenience to a minority does not necessarily imply injustice to the latter. Such concessions are in harmony with a principle that is essential to the existence of society."

But such a law would occasion more than "inconvenience" to a minority; in several States such laws have occasioned persecution to "a minority." An instance of this kind was given in these columns last week, under the heading, "Practical Workings of a Sunday Law." Disguise it as they will, the fact remains that Sunday laws are demanded because so many regard the day as sacred, and when they secure a law which makes such a thing possible, they will use it to oppress those who teach and practice differently from themselves. The ostensible reason urged for Sunday laws is, to secure a day of rest for working men; the real reason is, the religious character of the day.

LET no reader of the AMERICAN SENTINEL forget that, in a speech before the recent Missouri Sabbath Convention at Sedalia, Rev. W. D. Gray said, "I do not believe that Governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law."

We have been charged with being unfair because we have treated the work of the American Sabbath Union as being identical with the work of the National Reform Association, but we submit if everything we have ever said to that effect is not fully justified by these words of Mr. Gray. It may be claimed that Mr. Gray did not properly state the object of the American Sabbath Union, but we believe that when these words were uttered the field secretary of that Union was present, and not only offered no protest but permitted Mr. Gray to be chosen secretary of the permanent State organization.

NATIONAL Reformers are wont to insist that they are opposed to the union of Church and State, and, allowing them to define the term, we suppose that they are, for they say that such a union consists in a union of some particular sect and the State. This they are opposed to, but, say they, "We want a union of religion and the State." This is simply making a distinction without a difference, for when the State adopts a religion, somebody must decide what that religion is, and the tenets thus decided upon become the State creed, or the State religion. When Constantine made Christianity the religion of the Roman Empire, a council was called to decide what was entitled to be recognized as Christianity, and then that which was thus recognized by the council received the protection of Rome, while everything else was outlawed. And just so

it would be in this country if Christianity were declared to be the religion of the United States or of any State, some authority would have to say what constitutes Christianity, and everything outside of that would be outside of the law. And this is just what the National Reformers are seeking to bring about.

In its issue of May 16, the *Christian Statesman* waxes very indignant over what it terms "an act of unspeakable impudence," which consisted in offering to President Harrison a goblet full of American wine from a float representing the liquor interest, and which took part in the industrial parade of New York on the occasion of the recent centennial exhibition there. We do not intend to condone such an offense as this, for, apart from its moral aspect, it was certainly in violation of all rules of good taste; but the point which most forcibly impressed us in the *Statesman's* account was the manner in which it referred to the "effrontery of the liquor industry."

The *Statesman* is very actively engaged in the movement to suppress the Sunday saloon. In fact, this is one of the great sources of evil in our country, according to the statements of National Reformers, in whose interests the *Statesman* is published. Shut up the saloon on Sunday, they say, so the Sabbath can be observed and people can have an opportunity to attend church, etc.

By taking such a position as this they tacitly admit that the saloon is evil only on Sunday. No amount of argument can dodge this conclusion. If the saloon is evil, and only evil, and if the liquor interest of the country is a gigantic source of wrong, then why shut up the saloons on Sunday any more than on any other day? Wrong is wrong, no matter upon what day it is committed; but the *Statesman*, in taking the position it has in the past on the Sunday saloon question, virtually admits that the business of saloon-keeping is just as legitimate and honorable upon the other days of the week as any other business that could be mentioned. If this is the case (a point which we by no means admit, but which would be plainly proven by the *Statesman's* logic), then it certainly is very much out of place for the *Statesman* to sneer at the "liquor industry" of America. Consistency, though a jewel, is conspicuous chiefly on account of its absence in such a course as this.

THE same cause which restrained the vigor, polluted the character of the church; for, being unable immediately to repress its own spiritual weapons, the violent animosities of its ministers, and impatient of the gradual influence of time and reason, in a dark and disastrous moment it had recourse to that temporal sword which was not intended for its service, and which it has never yet employed without disgrace or without impunity.—*Waddington*.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, AUGUST 14, 1889.

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## The American Sentinel.

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E. J. WAGGONER, ALONZO T. JONES.

### Georgia Sunday Law.

CODE OF GEORGIA, 1882.

SEC. 4,579. *Violating Sabbath.* Any tradesman, workman, or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings upon the Lord's day (works of necessity or charity only excepted), shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4,310 of this code.

Sec. 4,310. *Punishment of accessories after the fact.* Accessories after the fact, except where it is otherwise ordered in this code, shall be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang not to exceed twelve months, and any one or more of these punishments may be ordered, in the discretion of the judge.

Sec. 4,582. *Fines for violation of the Sabbath.* All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath-day, shall be paid to the Ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county.

Georgia ought to be a paradise for National Reformers, and Sunday-law advocates. It should be remembered in this connection that it is urged in behalf of a National Sunday law, that all that is wanted is simply to make State laws effective. But in the case of Georgia that would be but little short of the torments of the Inquisition. Such a law is a disgrace to any State. And to seek to make it effective stamps any association, we care not how high its professions may be, as antichristian. Men who would seek to make such a law "effective" would do more if they had the power.

CONSCIENCE is a tender thing and tenderly to be regarded; and in the same proportion in which a man treasures his own moral integrity, so ought he to regard the conscience of every other man.—Stanley Matthews.

### The Best Sunday Observance.

To OBTAIN a world-wide view of Sabbath observance, Dr. Crafts says he has corresponded with more than two hundred persons residing in nearly every nation of the world. One of the questions which he asked in this correspondence was:—

"Where have you seen the best Sabbath observance?"

A San Francisco pastor answered:—

"Among the Christian people of California."

Now California is the only State that has no Sunday law. Yet this pastor testifies that in this State there is the best Sabbath observance that he has seen. And under the circumstances, it is properly to be presumed that this pastor has seen Sabbath observance in other States than California. But, the other States have Sunday laws, therefore the Sabbath observance that that pastor saw in other States, must have been under Sunday laws. Consequently, it is demonstrated by Dr. Crafts's own evidence that there is better Sunday observance where there is no Sunday law than where there are Sunday laws.

Again. Up to 1883, California had a Sunday law. In 1885, Dr. Crafts published his book. This was nearly two years after California abolished her Sunday law. Yet, in that book, on page 94, Mr. Crafts says:—

"Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed and Christian services better attended, than five years ago."

Five years goes back three years into the time of the Sunday law, consequently it is once more demonstrated by Dr. Crafts's own evidence that Sunday is better observed, and Christian services better attended, where there is no Sunday law than where there are Sunday laws. Therefore, Dr. Crafts and all the people who work for Sunday laws are working against the best Sunday observance.

The reason why there is better Sunday observance and better attendance upon Christian services where there are no Sunday laws than where Sunday laws exist, is plain. Where there are no Sunday laws, the Christian people are thrown upon their own resources for

securing the best observance of the day. Thus they work by Christian means, by Christian influences, and by Christian persuasion, to secure the best observance of that which they deem to be a Christian institution. This is right. Such methods will always win. They will always work for good.

But, on the other hand, when the aid of the civil power is sought, and Sabbath observance is sought to be secured by the enforcement of law, Christians are drawn away from dependence upon Christian methods, men are repelled instead of being won, and Sunday is worse observed, and Christian services more poorly attended.

By these evidences it is clear that every person who respects Christianity, and who wishes to secure the best Sunday observance, and to have Christian services best attended, ought to oppose Sunday laws with all his might. It is entirely out of respect to Christianity that the AMERICAN SENTINEL opposes all Sabbath laws of civil government.

Let religious institutions be sustained by religious means. Let Christian duties be maintained by Christian methods. Let attendance at Christian services be secured by Christian influences and Christian persuasion. This is the position of the AMERICAN SENTINEL, and it ought to be the position of every person who loves Jesus Christ. A. T. J.

### A National Sunday Law Means a National Religion.

THE petition for a National Sunday law asks Congress to pass a bill forbidding in the Nation's mail and military service and inter-State commerce, and in the District of Columbia and the Territories, all Sunday traffic and work "except works of religion and works of real necessity and mercy," etc.

If Congress should pass such a bill making such to be the law, the United States Courts would be called upon immediately to construe the law. The law forbids everything but works of religion. It would then devolve upon the United States Courts to define what are works of religion. And when the United States shall have defined what are works of religion, and a national law excepts these from the general work of all the people, what will that be but the establishment of a national religion?

More than this; another question would arise

to be decided. The matter would not stop with a decision of the question as to what are works of religion, but the additional question would have to be settled, What religion? There are a great many Chinese in this country, and that which to them would be works of religion would not be considered such at all by the Sunday-law workers. There are Mohammedans in the country, who might perform works on Sunday which, according to the Mohammedan religion would be strictly works of religion, yet which, according to the view of the Sunday-law advocates, would not be considered by any means, works of religion. The United States Supreme Court will have to decide amongst these different and discordant religions what religion it is whose works may be allowed on Sunday. As all those who are working for the Sunday law profess to be Christians; as the law is wanted to protect the *Christian* Sabbath; as the day which is established is declared by them to be the great badge of Christianity; the court will have to declare that it is works of the *Christian* religion that are meant in the statutes, and that only these are allowable under the law. And that would be only the establishment of Christianity as the national religion.

The establishment of a national religion is inevitable just as surely as a national Sunday law shall ever be passed.

#### An Unchristian Union.

At the State Convention of the Vermont Woman's Christian Temperance Union, something over a year ago, the 170 delegates adopted by unanimous vote,—

"Resolved, That we believe Christ, as the author and head of government, should be recognized in all political platforms, and by all societies, and we will rejoice to see the day when a political party distinctly gives such recognition."

Miss Willard is reported as having said concerning this resolution, "There is not a W. C. T. U. in the land that will not echo this."

This is sufficient of itself to settle the question as to whether or not the W. C. T. U. is an ally to the National Reform Association. But it was not especially for the purpose of commenting on this resolution that we quoted it, but to place before our readers some correspondence which took place in regard to it, and which, though old, will doubtless be new to a great majority of the readers of the AMERICAN SENTINEL, and will be of interest, as the principles are ever the same.

Shortly after the passage of this resolution, Mrs. Lucinda B. Chandler addressed an open letter to Miss Willard, which was deemed of sufficient value by the latter to merit what she termed "a reply." After a brief introduction Mrs. Chandler proceeds as follows:—

"It is impossible for me to understand the record of the teaching of Jesus so as to claim him as 'the author and head of government.' He emphatically declared that his kingdom was *not* of this world. Jesus of Nazareth neither established ecclesiastical nor civil government. He founded neither church nor State. The great burden of his teaching was to pronounce the relation of humanity to the Father as one of spirit, and the only worship he enjoined was to worship in spirit and in truth.

"How much would this true worship and love of the Spirit be promoted by grafting upon political platforms the name of Christ as 'the author and head of government.'"

"With your fertile imagination I beg you to forecast the effect upon the native honesty and integrity of office-seekers and political partisans, of making the condition of a place in office and political power a religious test, and the subscribing to a claim that Jesus Christ is 'the author and head' of our na-

tional affairs. Have we not already enough of lying and hypocrisy in our land? Have we not enough of centralizing power already oppressing the people in mammoth-bred monopoly? Shall we have added a religious test to the sycophancy, and hypocritical pretense?"

It would seem as though this should commend itself to everybody as just criticism. It is incomprehensible how any one with any knowledge of American politics, or with any knowledge of human nature, should think that politics will be purified and human nature elevated by a political party having as the chief plank in its platform the recognition of Christ as "author and head of government." When we see how ready men are to profess anything, in order that they may advance their own interests; when the history of the world contains scarcely anything else than the record of the time-serving policy of men, of how men have sold their influence and their honor and everything, to gain popularity and power; how men have professed one religion to-day and another to-morrow, according as one or the other had the greatest hold upon the masses of the people—it is as clear as noon-day that if a political party should base its platform chiefly on the recognition of Christ as "author and head of government" it would only make hypocritical followers of Christ. Just as soon as it should by any means,—and it could not do it by Christian methods,—begin to gain control of affairs, all the baser element, all those who intend to feed at the public crib at any cost, would turn and support it; and men who are gross and profane and licentious in private, if not in public, would shout themselves hoarse for Christ and his kingdom.

Again we quote:—

"Religious tests as qualification for civic service would not develop a spirit of truth. Religious tests and a formal recognition of the name of God or Christ would inevitably become the fettering gyves of an assumptive hierarchy. The Protestant idea and principle having abnegated itself by adopting the method of hierarchial authority; would be swept into the abyss where liberty had already been cast, wounded unto death.

"No, no, my much-respected sister, I must hope that your more matured consideration will lead you to a different conclusion and determination. I cannot believe you wish religious liberty overthrown. I cannot think you would welcome the reign of hypocrisy and cant as an agency of political power. To enforce outward conduct by offering political preference would not advance either the spirit of truth or of love."

We quote again:—

"Righteousness, justice, truth, and above all 'love which vaunteth not itself and is not puffed up,' cannot be actualized in peoples or nations through legislative enactment."

With this last paragraph everybody ought to agree. It is self-evident. Love is not a thing that can be forced. Who is there so foolish as to think that one person can be compelled to love another? Who is there that would think of using physical force to get a child to love its teacher? and yet the W. C. T. U. and other National Reform bodies think to promote love for Christ and his truth by legal enactments! The statement of their desire should be sufficient to show the folly of it.

The letter proceeds as follows:—

"It is earnestly to be hoped that the W. C. T. U. will not lend its influence to any proposed political measures to destroy our constitutional liberties, religious or civil, but that they will continue to work diligently on the lines of education, toward a higher physiological, social, and moral standard of life on the comprehensive principle of temperance."

We heartily second this wish. With the legitimate work of this W. C. T. U. we have always

been in sympathy. If they would continue as they begun, to labor for the advancement of temperance by moral and intellectual means, they would never have a word of criticism from us." We heartily support them in their work to educate the children and all others in the principles of health and temperance and morality; but we cannot go with them when they depart from this reasonable and just method of work,—the only method which can accomplish any real results,—and adopt the unreasonable and unjust and wicked method of attempting to compel men to be Christlike.

We do not see how anyone can answer the following paragraph of the open letter to Miss Willard, except by endorsing it:—

"Jesus said to Zebedee's sons: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. Whosoever would be chief among you, let him be your servant.' The real followers of Christ will serve and minister unto humanity, and not seek to establish political power by means of religious test, even of the name of Christ."

The following also is worthy of careful consideration:—

"If the church under the constitutional freedom secured to it cannot leaven the people with a love of justice, and make itself a power against political corruption by its higher life, and the spirit of truth in its membership, it would surely fail of accomplishing it by platform dogmas or constitutional amendments."

This last paragraph strikes at the very root of the matter, and shows that such a course as is marked out by the National Reformers is derogatory to the Christian religion. It virtually says there is no power in the Spirit of Christ, and that God, working through his own divinely appointed ways, cannot accomplish the result that he designed; that if men work according to the rules he has laid down they will fail, and that therefore they must inaugurate a system of their own.

Further than this, it can be shown that a political party with such a platform as is desired by the W. C. T. U. can succeed only by stultifying itself. It can come to power only by going directly contrary to all the principles of Christ and his kingdom, which they profess to wish to establish. Thus, political parties have influence according to the number of votes that they can control. These alone count. Now why is there call for such a party as the W. C. T. U. desire to see? Why do they wish it? Simply because existing parties are corrupt. And why are existing parties corrupt? Because the men who control them are corrupt; and not only are those who control them corrupt, but the men they control are corrupt. In other words, politics is corrupt because the good men, the Christian men, and the men of high moral principle in the government are in the minority. They are outvoted by those who have no principle but selfish policy. Now how is this reform party to secure the controlling influence? Only by meeting these corrupt elements on their own ground, by opposing policy to policy, and by wire-pulling and under-handed means, such as are now employed; and then if they ever get into power, what will constitute their strength? Simply the number of votes they can secure to back their principles. And from what ranks will these voters have been secured?—from the ranks of the existing corrupt parties, from professional politicians who will have taken their stand because they have been led to think that there is profit in it; and so they will have a party professing allegiance to Christ, but made up of the very same men who

composed and controlled the old parties, and holding the very same principles; and, worse than all, these men will think themselves good Christians because they belong to the "Christian party." We say that all good Christians ought to pray to be delivered from complicity with any such party as this.

We say nothing concerning anyone's personal Christianity, but we are sure that no one who is really and intelligently Christian can ever favor any such scheme.

But how did Miss Willard reply to the letter from which we have quoted these strong, sensible paragraphs? She acknowledged the whole point in the questions so pertinently addressed to her, and simply reiterated her declaration in favor of a national Christianity. Here is a specimen:—

"Can the heart of God beat anywhere more potently than in a party and a platform that allies itself to God as revealed in that Christ spirit which knows neither foreign nor native, neither bond nor free, neither male nor female, but lifts humanity to one equal level of opportunity and hope?"

It is indeed true that in Christ there is neither bond nor free, neither male nor female, and all are one; but does Miss Willard expect this state of things to be brought about by political action? Every Christian knows, both from observation and experience, that there is nothing but the personal work of the Spirit of Christ in the heart that can break down distinctions of race and personal peculiarities and preferences, so that different peoples may unite as one. But can party platforms control the Spirit of Christ and bring it into the hearts of men. The fact that written creeds do not make Christians is almost universally recognized; and what would a political party with a platform recognizing Christ be but a creed; and how can such a creed have any more effect in transforming the life and character than a creed which men may receive or reject voluntarily?

There is indeed a party whose platform and all who compose it should be allied together by a tie that would break down distinctions of nationality and personal peculiarity, and that party is the church. Those only who are Christians can unite in the most perfect fellowship, but those who are Christians are members of this church, which is His body. It follows therefore that when Miss Willard desires a party that shall have this for its object she simply desires a political church, in other words, a union of Church and State. Of course, the object will fail of being achieved, and she will have simply a form, and such a church will not be the church of Christ.

Here is Miss Willard's idea of recognizing Christ. She says:—

"Christ is to-day the great world force for righteousness, for gentleness, for purity; and I believe with all my heart the world can in no other way do itself so great a favor as by making much of his mission. He is so high as to be seen from everywhere; to whom else can the nations rally with such unanimity. He is so vast as to encompass us all in his plan and his record; shall we not let him gather us as a hen gathers her chickens under her wings? He is so universal as to be claimed by all, from Catholics to Spiritualists, and even agnostics and atheists say with Pilate, 'I find no fault in the man.' Can we not all then consent to be claimed by him as loyal, loving followers?"

We are amazed that a woman of so much culture and presumably Christian experience as Miss Willard, can be so blinded as to think that a union of Catholics, Spiritualists, agnostics, and atheists, together with evangelical churches, upon a platform recognizing Christ, can be anything more than the most hollow and wicked sham.

Here the reader may see that all we have charged

upon the movement is just. There will be no Christianity in it whatever. He who says that there will be real Christianity in the union, must say that infidels, agnostics, and atheists are real Christians. We believe that these men can be good citizens, but we are certain that they are not Christians. It needs no argument to show that a man who denies Christ is not a Christian. If it is true, as Miss Willard says, that all the Christian Unions in the United States are in favor of this thing, and are working for it, it is true the National W. C. T. U. is working itself into a position where it will be not a Christian Union, but an un-Christian union.

We do not know that we need to quote any more from this letter. It shows that the National Reform party, of which Miss Willard stands as the best representative, is visionary in the extreme. We are willing to grant that they desire a better state of things than now exists. They see that there is wickedness and corruption, and they desire to see a reversed state; but they have dreamed an impossible thing. Their desires may be laudable, but their methods of work do not indicate a knowledge either of human nature or of the gospel of Christ.

E. J. W.

#### The Authority for Sunday Laws.

WE believe that every State in the Union, except California, has a Sunday law. And we believe also that in every State in the Union, except California, Sunday laws have always been held to be constitutional. California's first decision on the question, held the Sunday law to be unconstitutional; but a dissenting opinion held it to be constitutional, and this dissenting opinion was afterward adopted by the Supreme Court, and so held until 1883, when the people, by a majority of nearly eighteen thousand, declared they would have no Sunday law.

The story of that first and proper decision, in brief, is this: In 1858, the Constitution of California said, in Section 4: "The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State." There was a statute passed by the Legislature enforcing the observance of "the Christian Sabbath," on the first day of the week. A Jew in Sacramento kept his store open on Sunday; he was arrested, convicted, and sent to jail. He sued out a writ of *habeas corpus* on the ground of "the illegality of his imprisonment by reason of the unconstitutionality of the law." The majority of the Court sustained the plea by decisions separately written, whose soundness, both upon constitutional principles and upon the abstract principle of justice itself, can never be successfully controverted. Mr. Stephen J. Field, now Associate Justice of the Supreme Court of the United States, was then a member of the California Court. He rendered a dissenting opinion, taking the same position as the Supreme Court of Arkansas as to the omnipotence of the Legislature, and soberly maintaining that the term "Christian Sabbath" in the act was not a discrimination or preference in favor of any religious profession or worship. He declared that "moralists and statesmen," "men of science and distinguished philosophers," have pronounced the

rule of "one day's rest in seven" to be "founded upon a law of our race." But he omitted to state what scientist or philosopher or moralist or statesman has ever pronounced upon what law is founded the rule of *two* day's rest in seven for the man who chooses to rest some other day than Sunday!

In his written opinion, Mr. Field said that he had found that in twenty-five States of the Union, Sunday laws had been held to be constitutional. That this is so there can be no doubt. On this subject, the younger States, both in legislation and judicial decisions, have followed the example of the older States; these have followed the decisions of the oldest, and the oldest followed the example and the precedents of the colonies; and every one of the colonies had Sunday laws *because every one had an established religion*. The colonies not only followed the precedents, but they were a part, of the English system, which is wholly a Church and State system. The Church and State system of England severed itself from the papal rule when Henry VIII. renounced allegiance to the Pope, and put himself at the head of the Church of England in the place of the Pope. The British system at that time was the papal system; the papal system was established by the mutual craft, flattery, and policy of Constantine and the ambitious bishops of his time, when the first Sunday law was enacted. This, in a word, is the genealogy of the Sunday laws of the United States. They belong with an established religion,—a union of Church and State. And in this country they have been almost universally sustained, either upon the British principle of the omnipotence of Parliament, or upon the Church and State principles of the colonies of the British Government, and of the Papacy.

The law of Pennsylvania, sustained by a Supreme Court decision, is virtually a colonial law, which was a part of the system in which nobody who did "not confess and acknowledge one Almighty God to be the creator, upholder, and ruler of the world," could be a citizen.

The Supreme Court of New York sustains Sunday laws by at once declaring Christianity to be the established religion of that State. This is based upon Chief Justice Kent's decision, of 1811, which cited a law of the colony which declared that "the profanation of the Lord's day was 'the great scandal of the Christian faith.'" That decision of Judge Kent's made Christianity the established religion of the State of New York, by citing the precedents of the papal institutions of modern Europe and the pagan nations of antiquity.

This, again, proves Sunday laws to belong with established religions, with the union of Church and State, finding their basis in papal and pagan institutions.

In every statute book in America, with scarcely an exception, Sunday laws are found under the head of "offenses against religion," or "offenses against God and religion." This springs naturally from the colonial legislation, where each colony deemed itself the special guardian of God and of some particular form of religion.

But according to the word of Christ, the civil power has nothing to do with either God or religion, nor with offenses against God or religion. Religion is defined by Webster as "the recognition of God as an object of worship, love, and obedience." Another definition, given by the National Reform Association itself, is "man's personal relation of faith and obedience to God." Civil government has nothing to do with a man's personal relation of faith and obedience to God. If he has no faith at all, and makes no pretensions to obedience to God, that is nothing to the civil government, so long as the man conducts himself civilly. Neither has civil government anything to do with offenses against God; the Lord himself can attend to that. A man is responsible alone to God for the offenses which he commits against God. Civil government has no business to establish a religion, and then make offenses against it criminal; nor has it any business to put itself in the place of God, and presume to declare that an offense against the governmental idea of God is an offense against God. How is the civil government to know whether an act offends God or not? The fact of the matter is, that just as soon as Sunday laws are investigated at all in the light of truth, or justice, or law, it is found that they are inseparable from an established religion,—inseparable from a union of Church and State.

This is further shown by a mere glance at the British system, as set forth by Blackstone in his chapter on "Offenses against God and Religion." There "profanation of the Lord's day" is classed with such things as "apostasy," "heresy," "reviling the ordinances of the church," "non-conformity to the worship of the Church," "witchcraft," "conjuratation," "enchantment," "sorcery," "religious imposture, such as falsely pretending an extraordinary commission from Heaven," adultery as an ecclesiastical offense cognizable by the spiritual court, and such confusion of civil and religious ideas as the punishment of drunkenness as an offense against God and religion. This is the company with which Sunday laws belong. The penalty for apostasy was, first, burning to death; this fell into disuse after a while. Then the penalty was that "for the first offense the offender should be rendered incapable to hold any office or place of trust."

At such legal nonsense as this the United States Constitution struck a death blow in the clause which declares that "no religious test shall ever be required as a qualification to any office or public trust under this Government." And by the first amendment to the Constitution of the United States, this Government utterly separates itself from the whole system of offenses against God and religion so long maintained by the British Government, by the colonies, and even yet by many of the States, and which is characteristic of all Church and State governments—governments of established religion—by declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is sound American principle, and accords with the word of Jesus Christ. And the effort ought to be,

throughout this whole nation, to lift the Constitutions, the legislation, and the jurisprudence of the States up to the level of that of the National Constitution. But instead of doing that, and so carrying this whole Nation bodily onward in the march of liberty, enlightenment, and progress, these people go about to bring down our national system of Constitution and laws to the level of that of the States, which is the level of that of the colonies, which is the level of that of the British system, which is the level of that of the Papacy, which is the system of paganism under cover of the Christian name.

At the hearing before the Senate Committee last December, on the Sunday bill, Dr. Elliott cited Edgar, Athelstan, and Alfred; and Dr. Crafts cites Alfred, Charlemagne, and Justinian; in support of Sunday laws. To be sure! And with equal force they can cite these and many others of the Dark Ages in support of tithes to the clergy, the supremacy of the monks in civil affairs, the "holy anointing" of kings by the Pope, and for any and every other thing that belongs with the papal system. They can carry Sunday-law precedents farther back than that: they can go back to the time of Theodosius and Constantine. They can find, and so can anybody else, that as *Pontifex Maximus* of the old pagan system, Constantine "had the plenary power of appointing holy days;" they can find that by virtue of this power, Constantine established the first Sunday law of all time, in honor of the "venerable day of the sun," whose special devotee he was; and also that as "bishop of externals" of the new pagan system,—the papal,—which office he assumed by virtue of his political conversion to the political Christianity of his time, he played into the hands of the ambitious bishops by giving them in that Sunday law their coveted "use of the power of the State for the furtherance of their aims" to compel men to accept the decrees, and submit to the dictates, of the church. He, and all others, will find that this is the literal truth of the origin of Sunday laws.

All this is supported by abundance of testimony of undoubted authority. So eminent a divine as Dean Stanley declares plainly that the retention of the old pagan name of "*dies solis*," or Sunday, for the weekly Christian festival, "is owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.' . . . It was his mode of harmonizing the discordant religions of the empire under one common institution."

This same mode of harmonizing paganism with Christianity was further illustrated by his imperial coins, bearing on one side the name of Christ, and on the other the figure of the sun-god, with the inscription, "the unconquerable sun." This confusion of pagan and Christian ideas and practices is what made the papacy, the union of Church and State, and the confusion of civil and religious things from which, with the exception of the Government of the United States, the nations have not even yet freed themselves. That is the authority, and

the only authority, for Sunday laws. Sunday has no basis whatever as a civil institution; it never had any. And the only basis it has, or ever had, as a religious institution is in that confusion of paganism and Christianity which made the papacy, with all that it is or ever was.

A. T. J.

### Reply to Mr. Johnston.

N. R. JOHNSTON—*Respected Sir:* In Number 27, current volume of THE AMERICAN SENTINEL, appears an open letter from you to me, calling my attention to what you think an error into which I have fallen relative "to the character of the Hebrew civil government, as well as in reference to what government should be now."

Your criticism was called out by my article entitled "Nehemiah, the Tirshatha," which appeared in Number 26 of the SENTINEL.

It appears that I am not alone in my error, but that it is wide spread; that not only a few here and there share it with me, but vast multitudes, even "millions of other Christians" also hold it.

You call our attention to sundry propositions which I suppose you deem sufficient to clear our minds of the fog with which they are beclouded. As I cannot speak for the millions aforesaid, I can say for one that I profess to be open to conviction, and that if wrong I want to know it, and that I am as willing to receive correction from your hands as from any one.

You declare in starting out that you are a National Reformer, but that you do not want your errors charged up to the account of your Reform brethren. I must say that I am generous enough to grant the request. They, without doubt, have enough of their own to answer for, and I do not wish to make their burden heavier. I wonder why you make the request. Is it because you are ashamed, or is it because you stand in suspicion, of sentiments emanating from National Reform sources? You Reformers being the mouthpieces of the Lord, and the especial links connecting Heaven and the United States, which you seem bent on reforming whether or no, you certainly ought to be able to harmonize with your brother National Reformers! If you do not, it's high time you were beginning to see "eye to eye" and settle yourselves down into the "unity of the faith." It will never do to have the Lord's trumpeters give discordant blasts! But to the propositions, I shall give them attention, as you desire.

1. You ask if "the theocracy of the Hebrew commonwealth" was good in the past, "why would not a similar theocracy be good now?" *Answer.*—You have yourself in part furnished the reply to the question in that portion of your article numbered 5. It is because it "would be impracticable—an utter impossibility;" but the reason you assign why such would be the case is, I think, not the real one. The reason why a theocracy would not "be good now" is because that, as God has discontinued that kind of government, it would be made only by men; at the head of it would be a man in the place of God; and in the Papacy the world has had an illustration of what such a government would be. He who claims that a theocracy would be good now, justifies the Papacy with all that it has ever been. And that is why a theocracy would not be good now.

To the second question, I answer:

2. You contradict yourself when you admit a

theocracy in Israel and deny that there was a union of Church and State. This is like saying that a ten-cent piece is not a dime. A theocracy is a union of Church and State, and a union of Church and State is a theocracy. You can't separate them. Don't you see you put asunder that which is joined together?

You say the Church and the State co-operated simply, but there was no union. Webster defines *co-operate* "to work together." That's it exactly. The Church and the State always work together in a union. It cannot be otherwise. There can be no union of any kind without working together. The two blades of a pair of scissors are "independent" of each other, but they "co-operate"—*work together* because there is a union. In the Hebrew theocracy men were put to death for blasphemy and Sabbath-breaking. Lev. 24:16. Ex. 31:14, 15. Also for disobedience to parents, Deut. 21:18-21; for adultery; for kidnapping; for being a medium, and in fact for violation of any commandment of the decalogue, even to the tenth.

It was an offense punishable with death to make and to use the anointing oil for common purposes. Ex. 30:34-38. Would you be willing to have in this Nation a similar theocracy if the people were "all of one mind or of one religion, as were the Hebrews"? Would you be willing to attach the death penalty to the using of the elements of the bread and wine in the Lord's supper for common purposes? The matter of the anointing oil was nearly similar. In your "pure republican theocracy," could you give your "vote" to establish such penalty for such offenses?

3. You see no union of Church and State in our Nation, yet people hold offices in the civil department or in the State and in the church at the same time. You argue that persons under the old theocracy held office in the church and were also civil rulers yet this did not make a union of Church and State then, any more than the same thing makes such a union in this country now. I reply, the cases are not parallel, and therefore your illustration goes wide of the mark. *If religious profession were a requisite for holding office in this country*, as you National Reformers are more than willing should be the case, then the examples cited would be pertinent, but this would be union of Church and State. I think you will agree with me that it would. Well that's the way it was in the Israelitish theocracy. Every civil officer had to be a professor of religion—no "outsider" was eligible. The officer must be a religious person.

*Proof.* The rulers chosen by Moses were men who *feared God*, "men of truth, hating covetousness." Ex. 18:21-26. See, also, 2 Sam. 23:1-3 and 2 Chron. 19:5-10. The words of David "by the Spirit of the Lord," and the "reform" work of Jehoshaphat, clearly show there was a national religion.

4. Your greatest error I conceive to be expressed in these words: "In the Hebrew commonwealth or theocracy, the officers were chosen by the people." Nothing could be farther from the facts. God himself, and not the people, chose the officers. He, and not the people, chose Moses. Ex. 3:10. He chose Moses' successor, Joshua. Josh. 1:1-3. He chose the tribe of Judah after the death of Joshua. Judges 1:1, 2. He "gave" the people judges. Acts 13:20. When the people wanted a king, the Lord gave them Saul. Verse 21. He told Samuel whom to anoint. 1 Sam. 9:15, 16. The people

did not elect him. The Lord selected David. 1 Sam. 16:12, 13. The people did not elect him. Moses, at the direction of the Lord, selected seventy men of the elders of Israel for "officers" over the people. The people did not select. Num. 11:16. These examples prove that you are mistaken. Very respectfully,

N. J. BOWERS.

Fresno, Cal., July 22.

### Who Is on the Constitution's Side?

IN the words, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," the United States Constitution guarantees perfect religious liberty to every soul in this Nation. A great many people appear to dread the encroachments of the Roman Catholic power. But, so long as the United States Constitution shall be kept as it is, and legislation in harmony with it, such fears are groundless. Cardinal Gibbons might be elected president, Archbishop Corrigan, vice-president, every seat in the Senate might be filled with bishops, and every seat in the House of Representatives might be filled with priests, yet so long as they should respect the Constitution they could not pass a single law affecting Protestantism in any way, because the Constitution says that, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And under this Constitution, the Roman Catholic, in the exercise of his religion, is just as free from any interference by Protestants as Protestants are from the interference which they profess to fear from Catholics.

Much is said of the hatred of infidels toward Christianity; but with the Constitution as it is, and with legislation and public sentiment in harmony with it, infidels might hate Christianity as heartily as many persons think they do, and yet they could do Christianity no harm. Colonel Ingersoll might be elected president and every seat in Congress filled with infidels as outspoken as he, yet so long as the Constitution should be respected, they could not make a single law affecting Christianity in any way, even if they wanted to, because the Constitution says that, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Under this Constitution religious profession and worship are absolutely free. And so long as public sentiment shall see to it that the Constitution remains as it is, and legislation in harmony with it, every man's religious profession and worship will remain free. Constitutional safeguards are such only so long as there is "an enlightened public opinion based on individual intelligence."

There is, however, an already large, and constantly increasing element demanding that the Constitution shall be so amended as to empower Congress to legislate in behalf of Christianity. And a great many are even calling for religious legislation without any such amendment. May 21, 1888, Senator Blair, of New Hampshire, introduced a bill to "promote" the observance of the Lord's day "as a day of religious worship," and to secure the "religious observance of the Sabbath day." Four days afterward, May 25, the same Senator introduced a "joint-resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools;" providing for instruction in "the principles of the Christian religion" in all public schools of the Nation;

and empowering Congress to "enforce this article by legislation when necessary;" which only proposes to empower Congress to legislate in regard to the principles of the Christian religion. During the last session of the Fiftieth Congress, there were repeated visits of large and influential delegations to the Senate committee having these items in charge, pleading strongly for the passage of both. The adoption of either would be but the establishment of a national religion, and the establishment of a national religion is but the establishment of a national despotism, even though it be under the name of Christianity. True Christianity never can be made a national religion. To make it national is to pervert it. Christianity is universal. It embraces all the world, having its head in Heaven and not on earth.

Jesus Christ separated forever civil government from his religion when he said, "My kingdom is not of this world," and, "Render therefore to Cæsar the things that are Cæsar's, and unto God the things which are God's." Bancroft, the historian of the United States, says: "No one thought of vindicating religion for the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the gospel for all men." "The new Nation when it came to establish a government for the United States refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State. Vindicating the right of individuality even in religion, and in religion above all, the new Nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea." The United States Constitution as it is, upon the subject of religion, is in exact harmony with the principles and the word of Jesus Christ. Therefore, any effort to change that Constitution, respecting religion, even though it be professedly done in behalf of Christianity, is directly opposed to the word of Jesus Christ.

Again the Declaration of Independence declares that governments derive their just powers from the consent of the governed. This is the fundamental principle of American institutions, and it is in harmony with the word of God. Yet, at a convention held in Sedalia, Mo., May 23 and 24, in behalf of the proposed National Sunday law, Mr. W. P. Gray, the secretary of the convention, who was made secretary of the State Sabbath Union, said:—

"I for one, do not believe that as a political maxim, governments derive their just powers from the consent of the governed. And I believe with Mr. Gault on this, I think. And so the object of this movement is an effort to change that feature in our fundamental law."

This statement is quoted and endorsed by the *Christian Statesman*, which is the official organ of the National Association for securing such an Amendment to the United States Constitution as Senator Blair proposed. Therefore, it stands proved by their own words that, those who favor the resolution and the bill introduced by Senator Blair on the subject of religion, are, through these, aiming at the subversion of the fundamental principles of American institutions, the destruction of the rights and liberties of men; and that their work is directly opposed to the principles and the word of Jesus Christ.

It is true that both these pieces of proposed

legislation died when the Fiftieth Congress expired, March 4, 1889. But it is also true that all those who favor them are preparing to do their utmost to have them introduced as soon as the next Congress convenes, and also to do their utmost to secure their adoption.

Do you respect the word of Christ? Do you love liberty, civil and religious? Do you respect the rights of men? Do you appreciate the liberty asserted in the Declaration of Independence and guaranteed in the Constitution of the United States? If you do any one of these, then you should be willing to let your voice be known in the endorsement and your name in the signing of the following petition:—

"To the Honorable, the Senate of the United States, (duplicate also to the House):

"We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully but earnestly petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion. But that the total separation between religion and the State assured by our National Constitution as it now is, may forever remain as our fathers established it."

The lines are being drawn. On which side will you stand?

A. T. J.

#### National Reform by Constitutional Amendment not Right.

THE *Evangelical Repository* for March has an excellent article from Rev. J. G. Carson, D. D., professor of homiletics and pastoral theology in the United Presbyterian Theological Seminary, Xenia, Ohio, from which we make the following extract which we commend to the advocates of religious legislation. Mr. Carson's proposition is "that the proposed Christian amendment to the Constitution of the United States is neither a possible, nor proper, nor necessary, method of National Reform. After giving his reasons for regarding it as impracticable, the writer says:—

But we proceed to show that this method of National Reform, even if it were possible, is not proper or right, because the civil constitution is not designed or adapted to be the expression of the religious faith of a nation.

Granted that the nation should have a religion, or, in other words, that the people composing it should acknowledge their allegiance to God, and even to Jesus Christ, in his mediatorial authority; yet it is pure assumption to argue that this can only be done through the State in its civil constitution. The fact is that the nation, or, to speak more properly, the people of a nation, can act just as well through the church as through the State. Many are misled by the phrase, the "Nation or the State (for these two are unwarrantably used as interchangeable terms), is a moral person," which is a mere figure of speech, like a "fiction of law." The true idea is something like this: The State, or civil government, is an organization, or thing, like a piece of machinery, through which the nation, composed of moral persons, acts in its civil capacity; while the church is an organization through which the same composite moral person acts in its religious capacity. In either case, the moral character of the action and the moral responsibility belong to the individual moral persons composing the organism, and not to the organization itself.

If it be proper to apply the word person to the nation as an organism, then we would say the same person in the one case is acting in a civil capacity, and in the other in a religious capacity. If there be any one form of religion embraced by the majority of the nation, the profession of that religion is made, and can be properly made, only through the church. In every Christian nation, that church or body of professed Christians which includes—in its various branches, it may be—the decisive majority of the people, that church indicates by its profession, the religious character and profession of the nation, and not its civil constitution or form of civil government. We believe that the whole nation, embracing all ranks and classes, kings, nobles, princes, judges, governors, legislators, and all citizens, should "kiss the Son," acknowledge allegiance to Christ in every relation of life; but this they can do properly only through the church, and not through the State. And this is the true national church and national religion, though it be not established by law; yea, though another church and religion be so established.

This Nation is a Christian nation, and even a Protestant Christian nation, and so recognized, not from its civil Constitution or form of government, but from the character of the religion prevailing among its citizens, as professed by the churches to which they belong. If it be said that this profession should also be made by the nation in its organized capacity as a civil government, then it follows, as a natural and necessary consequence, that this distinctive form of the Christian religion becomes the established religion, and the church representing it becomes the established church. And to this end does the movement for the religious amendment of the Constitution logically tend and arrive at last, notwithstanding all disclaimers on the part of its advocates as to their intentions. In the last analysis it involves a religion established by law, a union of Church and State.

It is not necessary for us to show that, under the present dispensation, the establishment of religion by law, which necessarily requires an established church, is not admissible or proper. This, like the "requiring of religious tests," may be assumed or taken for granted. Any method of national reform which, like this proposed amendment, leads inevitably to the confounding of the relations of Church and State, is thereby convicted as improper and wrong.

Nowhere is this fundamental distinction between the respective provinces of the Church and the State more closely and tersely defined than in the language of our fathers of the Secession in the action adopted by the Associate Presbytery, September 29, 1743, which reads thus: "True religion is not only the church's blessing, but her very substance; so that true religion and a true church cannot be divided. Now, if true religion became a part of the civil constitution, it inevitably follows that the church became a part of the State; which doctrine, as it is absurd in itself, so it lays a plain foundation for Erastianism, overturning the distinction betwixt the kingdom of our Lord Jesus Christ and the kingdoms of this world. Moreover, if the true religion (which is spiritual and supernatural) became a part of the civil constitution, then it could no longer remain a civil, but become a religious, a spiritual, a supernatural constitution." (See Gib's Display, vol. 1, p. 274.)

Now, inasmuch as the mediatorial authority of

Jesus Christ is a principle of the "true religion," which is purely "spiritual and supernatural," and even its fundamental principle, which includes all others, it follows that the "civil constitution is not designed nor adapted" to be the place for its acknowledgment by the nation, else would it cease to be a civil and become a religious document.

#### The Denver "News" on the Blair Bill.

In discussing the question of Sunday legislation, the Denver *News* of June 30 says:—

"The Blair Sunday bill, which is expected to come before the next Congress and for which petitions are being circulated, can of course only affect such matters as are embraced within Federal jurisdiction. That bill is inspired by a sentiment of religious intolerance, although its friends may be unconscious of the fact. Mr. Crafts disclaims the measure in its present form, but Senator Blair would make the religious phase stronger if he could. The Rev. W. D. Gray, secretary of the Sunday Observance Convention, lately held in Missouri, does not disguise the real character of the movement as he understands it. In a speech made before that body he says:—

"To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature of our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed, and that had something to do with leaving God out of the Constitution. And I think that the provincial history of this country will compel us to come back to that, and recognize God in our Constitution. And I see in this reform a Providence teaching us the necessity of recognizing something else besides the will of the people as the basis of Government."

"Such views as the foregoing should kill any attempt to legalize Sunday as a day of rest. The fundamental principle of the Government suits very well, and no interest has enjoyed greater prosperity under its operation than religion. The churches of the United States have a vitality that is not equaled in any other country, and they owe it to the spirit of freedom and to the good sense that cut them entirely loose from the State. The severance cannot be too complete. Religion associated with civil affairs has been too frightful a curse to mankind and too often decimated the race to offer any inducements for such experiments in a land of freemen. A day of rest from toil is a boon that should be preserved, but it will not find legal aid through a measure that implies an encroachment upon liberty of conscience or any alliance between religion and the State that has been happily dispensed with for a hundred years of unexampled national prosperity."

The sentiment expressed in the last sentence of this quotation will be better understood in the light of the following words which occur previously in the same article:—

"The object of such a law should be to limit the sum of Sunday labor, by stopping ordinary business, and it should be more especially directed against corporations and companies that employ persons to do work."

"Even then the rights of those who from religious motives keep another day should be protected to the utmost, as also the rights of people who attach no religious significance whatever to any day."

"The law should be chary of any interference with the individual in his choice of a way for enjoying his Sunday rest. No restriction upon the individual that rests solely upon the religious conviction of another should form a legitimate feature in such a law. In a general sense the rule for measuring the degree of individual liberty should be that point beyond which the rights of others would be affected."

This would indeed be a very mild Sunday law; much too mild to satisfy the so-called American Sabbath Union.

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# The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST 14, 1889.

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

THE *Times* of this city says that "the Paterson Board of Health has decided that where the placing of a green card on a house to indicate the presence of diphtheria on the premises, might diminish the business of a saloon-keeper, the card may be placed on the back door, where the general public will not see it." We do not know how it is in New Jersey towns, but if the object be to place the green card where its presence will the least interfere with business, it would be necessary as a general rule to change the card to the front door one day in the week, namely, on Sunday, in those towns where Sunday-closing is in vogue; because then the back door of the saloon is the avenue of business.

THE *Overton* (Neb.) *Clipper* has the following in reference to some lady who is securing signatures to the remonstrance against the Blair bill and kindred measures:—

"What lunatic asylum has broken loose? Last Sunday an old woman was in town with a petition to Congress to not make a Church and State government of the United States."

To this the *Phelps County Herald* replies as follows:—

"Evidently the above paper favors a Church and State government. If so, it does not realize its position. Better study history a little, and see what have been the terrible results of a union of Church and State in the past. All honor to the 'old woman' who is contributing her mite toward keeping Church and State forever separate."

The *Herald* is one of our exchanges, and is posted on National Reform doctrines and methods.

WE are opposed to the teaching of the Christian religion in the public schools, not because Christianity is not the true religion, but because the State cannot of right have anything whatever to do with any religion. Religion is defined by Webster to be "Recognition of God as an object of worship, love, and obedience; right feeling toward God, as rightly apprehended; piety." And in the very nature of the case only individuals can love God and have right feelings toward him.

Again. If we recognize the State as having the right to decide for us as to what is the Christian religion, as it must do if it is to be taught in the public schools, we virtually agree to stand by its decision, and for a Christian to agree to stand by the decision of any human authority upon matters of religion, is in effect to agree to apostatize from the faith whenever that authority may demand it. But whenever the State assumes to decide such questions it goes outside of its legitimate sphere, and puts itself in the place of God.

It is urged by the advocates of Sunday laws that they do not infringe the rights of conscience, because while they forbid work on Sunday they do not forbid the keeping of another day also. But is this true? God has said, "Six days shalt thou labor and do all thy work." This at least

gives all permission to work six days out of each seven. The divine law also says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." One man reads that commandment and says, That requires me to keep the definite seventh day of the week. Another says, That means that I shall work six days and rest one; any stated day will do. The first man keeps Saturday, the seventh day of the weekly cycle. The second man keeps Sunday, the first day of the week. The State steps in and says to the first man, "You may keep the seventh day if you wish, but you must also keep the first day." Does it not, by thus depriving him of one-sixth of his God-given time for labor, to all intents and purposes fine him for acting according to his convictions of duty?

THE *Christian Nation* of July 17 says:—

"The enemies of the Sabbath and friends of the liquor traffic, are doing their utmost to make the Cincinnati Sabbath observance law odious, so as to secure its repeal. The mayor of the city has issued an order closing up all places of business and stopping all vocations that are not strictly necessary. This is an old scheme of the liquor men—a retaliatory measure—which often causes the whole law to go by default."

Well, the very object of the law is said to be to stop all vocations and business that are not strictly necessary. The petition for a National Sunday law in this respect only excepts work of "real necessity." Then, if the law is good, how is it possible to make it odious by enforcing it? Let the reader imagine, if he can, how strictly laws against murder, manslaughter, assault and battery, and theft, would have to be enforced to be made odious. Such a thing is impossible. Such laws cannot be made odious by enforcing them. Their very virtue lies in the strictest enforcement possible. Any law that can be made odious by enforcement is a bad law, and Sunday laws everywhere are made odious always by a uniform enforcement; consequently all Sunday laws are bad laws and ought to be repealed.

THE field secretary of the American Sabbath Union tries to dodge any connection with the National Reform Association, so as to evade an additional point which we make in regard to Sunday laws being religious legislation; but he, himself, was a part of the last National Reform Convention, held in Pittsburgh last spring, and made a speech there. Rev. J. P. Mills, a district secretary of several years' standing, of the National Reform Association, is secretary and chief manager of the Ohio State Sabbath Association, which is auxiliary to the National Sabbath Union, and was organized under the direction of the field secretary, Dr. Crafts.

Again, Rev. M. A. Gault is a born and bred National Reformer, and for years has been, and is now a district secretary of the National Reform Association and one of its most active workers. Mr. Gault, with Miss Shaw of the Woman's Christian Temperance Union, organized the Missouri State Sunday Law Convention held at Sedalia in May, at which Dr. Crafts was present and made a speech, and where, again, under his direction, a State Sabbath Association for Missouri was organized auxiliary to the National, of which Mr. Crafts is field secretary. And now, we have it on the authority of the *Shenandoah Post*, of Iowa, that "Mr. Gault has been appointed secretary of the Des Moines, Omaha, and Denver districts," and that as such he is now "giving his time to the Sunday-rest movement," and is hold-

ing Sunday-law conventions in his districts. Now if Dr. Crafts or anybody else can tell where the American Sabbath Union stops and the National Reform Association begins, we wish he would do it.

THERE is an item of business that we should like for the field secretary of the American Sabbath Union to explain. In Portland, Oregon, in the First Congregational Church, July 22, there was placed in the slips of the pews, the following petition to be signed:—

"To the United States Senate:

"The undersigned, adult residents of the United States, twenty-one years of age and more, hereby earnestly petition your honorable body to pass a bill forbidding in the Nation's mail and military service and in inter-State commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy."

We picked up in that church one of these blank petitions which we now have. Mr Crafts went from Portland to Puget Sound, and at Tacoma he circulated the following petition:—

"The undersigned organizations, and adult residents (21 years of age or more) of the United States, hereby earnestly petition your honorable body to pass a bill forbidding, in the Nation's mail and military service and inter-State commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

Now why is this thus? Why do they circulate these two kinds of petitions? Why do they in one petition propose to exempt those who religiously and regularly observe another day of the week, and in the other petition make no sign of any such exemption? Not that we are in favor of such exemption, for we favor no exemption from the workings of Sunday laws unless it be uniform, and exempt everybody who does not want to obey the law. We only ask for information, why do they circulate these two kinds of petitions? And the columns of the SENTINEL are open for the field secretary, or any other one in authority, to answer.

WE are requested to state that on or about the 7th of March last, George D. McKinstry, a young man eighteen years of age, left Healdsburg, this State, to return to his home at Binghampton, Cal., and has not been heard of since. No cause can be assigned for his sudden disappearance and prolonged absence. Any information as to the young man's whereabouts, either now or at any time since his disappearance, will be thankfully received by his father, H. H. McKinstry, Binghampton, Cal.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

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

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# THE AMERICAN SENTINEL.

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

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## The American Sentinel.

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E. J. WAGGONER, ALONZO T. JONES.

### Rights in Washington.

THE following are the sections of the Bill of Rights of the new State of Washington, which have a bearing on religious liberty. The article is now under discussion in the Constitutional convention and we will note whatever changes there may be if any.

#### PREAMBLE.

We, the people of the State of Washington, to preserve our rights, do ordain this Constitution.

#### ARTICLE 1.

SECTION 1.—All political power abides with the people, and governments derive their just powers from the consent of the governed, and are established to protect and maintain individual rights.

SEC. 2.—The Constitution of the United States is the supreme law of the land.

SEC. 3.—No person shall be deprived of life, liberty, or property, without due process of law.

SEC. 5.—Every person may freely speak, write, and publish on all subjects, being responsible for the abuse of that right.

SEC. 6.—The mode of administering an oath or affirmation shall be such as may be most consistent with, and binding upon, the conscience of the person to whom such oath or affirmation may be administered.

SEC. 11.—Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual, and no one shall be molested or disturbed in person or property on account of religion, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the State. No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or the support of any religious establishment. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching religious belief to affect the weight of testimony.

SEC. 30.—The provisions of this Constitution are mandatory, unless by express words they are declared to be otherwise.

Upon the principle that the intention of the lawgiver is the law, we know that rights will be secure under this Constitution; because we personally know that every member of the committee is indeed in favor of "absolute freedom of conscience in all matters of religious sentiment, belief, and worship." And if these sections shall be adopted as they are, and carried out in the spirit in which they are framed, the State of Washington will be the best in the Union.

### Where does the Civil Sabbath Come In?

IN the California *Christian Advocate*, July 31, 1889, is a long article by Rev. E. D. McCreary, Ph. D.—Doctor of Philosophy—on "Observance of the Sabbath." It hasn't anything in it particularly new, but now when there is such demand for the enforcement by law of a civil Sabbath, it is important to keep the run of the discussions upon the subject. The Doctor says:—

"The saloon is the worst enemy of the Sabbath, persistently in the face of all laws, human and divine, devoting the hours of that holy day to its nefarious work, it reaps larger returns from its Sunday traffic than any other day in the week."

Is it because the saloon is more open on that holy day than any other day of the week, that it reaps larger returns? How is this? Why is it that the saloons reap larger returns from Sunday traffic than upon any other day of the week, when the saloon is open every other day of the week as well as on Sunday? There is one reason, and only one, that ever can be offered in explanation of this fact. That reason is, that more people are idle that day than any other day of the week. Other days of the week men are allowed to work, and while a man's time is occupied by work, and his mind is upon that, it is easy enough to keep sober and to keep away from the saloon. Allow people to work on Sunday, as they have a right to do, and the returns from liquor traffic on Sunday will be no larger than on any other day. But instead of this, the preachers throughout the whole country demand laws both State and national, to compel men everywhere to be idle on Sunday, and then they make a national complaint that the saloons reap larger returns upon Sunday than any other day; when the reaping of these larger returns is because of the idleness into which the laws have forced the people, to satisfy the preachers.

Again the Doctor says:—

"It is estimated that not less than two millions of workmen in this country are engaged in Sunday work, . . . while millions more spend the day in frivolity and amusement, turning its holy hours into seasons of recreation and dissipation."

Well, now, Doctor, are not those two millions who are engaged in their honest occupation on Sunday a good deal better off than those other millions who spend the day in frivolity and dissipation? And, indeed, are they not better off than the great mass of those who spend that day in amusements and recreation? Because, you know that much of the amusement, and of the recreation, too, indulged in on that day, is not by any means as innocent, nor as harmless, either morally nor physically, as is the work in which the two millions are engaged on that day.

Has it come to this that honest labor must be counted worse than frivolity or dissipation? worse than questionable recreation; and more

than questionable amusement? Shall it be admitted that the man who follows his honest occupation on Sunday as on other days, is more wicked than those who spend the day in amusement and recreation? or that he is as bad as those who spend the day in frivolity and dissipation? If these Sunday-law ministers have such a tender regard for the laboring man, and such high respect for the dignity of labor, as they profess, they ought to have respect enough not to class honest occupations with frivolity and dissipation, nor to put the workingman on a level with the frivolous and dissipated. As for us, we never will admit that the man who follows his honest occupation on Sunday is as bad as those who spend that day in frivolity and dissipation. Nor will we ever admit that work is worse for men than are frivolity and dissipation.

Again, says the Doctor:—

"California, of all the States in this great commonwealth, enjoys the unenviable reputation of having swept from its statute books every legal safeguard of the Sabbath, both as a civil and religious institution."

But nobody but the Sunday-law workers have counted California's reputation in this as unenviable. They are the only ones that are complaining of it. But, admitting that she has this "unenviable reputation," it is only proper that she should enjoy it, because by the plain evidence of the field secretary of the American Sabbath Union, who is just now the chiefest Sunday-law worker of the Nation, it is shown that California has the enviable reputation of having "the best Sunday observance" and the "best attendance at church services" of any State in the Union. This being so, California has a right to enjoy this "unenviable" reputation, because by it she enjoys the entirely enviable reputation of having the best Sunday observance and best church attendance of any State in the Union. And if in sustaining this enviable reputation she is made subject to the unenviable reputation, it is proper that she should enjoy it, because it certainly is enjoyable.

The Doctor quotes Blackstone to the effect that "a corruption of morals usually follows the profanation of the Sabbath," when the truth is that corruption of morals precedes the profanation of the Sabbath. Man's morals has got to be corrupt before he will profane the Sabbath. This statement of Blackstone's is of the same piece with all religious legislation and Church and State schemes. The whole thing is wrong end foremost, and it is only by that means their demand for legislation on the subject can ever be justified even in appearance. For instance, they start with Blackstone's statement that corruption of morals usually follows the profanation of the Sabbath. Then they argue that that being so, if they can only get a law prohibiting under pains and penalties the profanation of the Sabbath, they can prevent corruption of morals and

save the Nation. But the whole thing is a fraud from beginning to end, just as is every other attempt to justify religious legislation. Corruption of morals precedes the profanation of the Sabbath just as it does the profanation of the name of God. Man's morals has got to be corrupt before he will profane either the name or the day of God.

Therefore, the first thing to do is to purify the morals, and that in itself will prevent the profanation of the day. But this can be done only by the inculcation of the principles of the gospel of Jesus Christ, and that can be done only by the power of the Spirit of God, and never by legislation. If the Lord could have stopped the corruption of morals in this world by law, he never would have needed to send the gospel.

Then, having started in the wrong way, it is inevitable that the farther they go the farther they will be from the right. It is not at all surprising therefore to find him presently making this statement:—

"Bishop Vincent, during the Christian Workers' council recently held in this city, expressed a great truth when he said, 'Better have the old Puritan Sabbath with all its somberness and rigidity, than the present laxity of Sabbath observance with its corresponding laxity and lowness of morals.'"

Yes, no doubt the Sunday-law preachers would count that ever so much better than the present condition of things, because then the preachers ruled everything. Then the Sunday laws compelled everybody to go to church on Sunday, and if there was no church in the country of their own profession, they were compelled to go to the church of another profession and listen to the preaching there. Absence from the ministry of the word was punishable by a fine; and then, when people were thus compelled, under penalty, to go to church and listen to the preaching, it was such preaching as, said one of the victims, "was meat to be digested, but only by the heart or stomach of an ostrich." Yes, we have no doubt that the Sunday-law preachers would be glad to see those good old times again. That is just what they are trying to bring about by their National Sunday law which is to make the State laws effective. And some of these State laws do actually at this hour of the nineteenth century command attendance at church on Sunday.

The reader will perhaps wonder where, in all the Doctor's discussion, the civil Sabbath and its observance come in. In fact it doesn't come in at all. He says "we are commanded to keep it *holy*, and its *sacred* hours are to be employed in *religious* meditation and *worship*, and in deeds of charity and mercy." He speaks of "the silent, but insidious and steady, encroachment of traffic and trade upon the *sacredness* of our *holy* day." He speaks of railroads being "flagrant violators of the *sanctity* of the Sabbath." He says "the *Christian* Sabbath is in great peril." He says that Mr. Crafts "should receive the hearty co-operation of all persons who desire the perpetuity of our *Christian* Sabbath and the cessation of its *desecration*." He says "the Sabbath is one of the chief safeguards of morality," and quotes Justice McLean as saying that where there is no *Christian* Sabbath there is no *Christian* morality. He says the Sabbath is "essential to *morality*" "and much more" to the "preservation of *religion*," and that "Sabbath desecration of all kinds imperils the very existence of our *holy Christianity*." He says they must "labor unitedly and earnestly to secure the enforcement of Sunday laws where such exist, and to secure the enact-

ment of better laws for the protection of this *holy* day;" and that the *Christian church* is the natural custodian of the Sabbath.

Now if anybody can find anywhere in that, any hint of the *civil* Sabbath we should like to have it pointed out. If it is the civil Sabbath, why didn't he say we are commanded to keep it civilly? and that its civil hours are to be employed about civil things? Why didn't he talk about the insidious and steady encroachment of traffic and trade upon the civility of our civil day? Why didn't he arraign the railroads as being flagrant violators of the civility of the Sabbath? Why didn't he say the civil Sabbath is in great peril? Why didn't he say that the Sabbath is one of the chief safeguards of civility? Why didn't he say that the Sabbath is essential to the preservation of civility? If it is the civil Sabbath they want, and which they want laws to preserve, why didn't he say that the *civil government* rather than the Christian church is the natural custodian of it? The mere asking of these questions fully answers every one of them, and exposes the sophistry of all their plea for civil Sabbath. There is no such thing. There never was and there never can be any such thing as a civil Sabbath.

A. T. J.

#### Reasons (?) for the Religious Amendment.

REV. D. W. WILLIAMS, of Weatherford, Texas, has an article in the *Christian Statesman* of July 4, in which he answers the question, "What good will the proposed acknowledgment of God in our national Constitution do?" He gives ten reasons (?) why the amendment should be adopted, only a few of which need be noticed however. His fourth is this:—

"It would obviate the difficulty resulting from the first amendment, which restrains Congress from prohibiting the free exercise of any kind of religion, however false and hurtful it may be. Mormonism is a kind of religion; therefore, according to the Constitution, it must not be interfered with. Let Christianity be recognized as the true religion, and the difficulty will be removed."

This idea is not original with Mr. Williams. The same thing, substantially, has been stated and re-stated many times by National Reformers. In the Pittsburg Convention of 1874, Prof. C. A. Blanchard said:—

"Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weight, and measure. So Congress must establish a standard of religion, or admit anything called religion."

This simply means that, whereas Congress now has no right to define or to establish a religion, under the amended Constitution it would have that right. It follows that it will also have the right to enforce the established religion and to forbid the exercise of all others.

Mr. Williams seeks to convey the idea that under the Constitution as it now stands, Congress has no right to prohibit polygamy, but the Supreme Court of the United States has decided that Congress has that right, and the right has been exercised, so that the existence of polygamy can no longer fairly be made an argument in favor of National Reform.

National Reformers have insisted that they do not want a union of Church and State, but according to their own statements, that is certainly just what they do want, because when Congress defines the Christian religion, that statement of what constitutes Christianity becomes the State creed.

Whether that creed is held by only one church or by forty, it is none the less a State creed and a State religion, and it follows of necessity that the courts will pass upon all religious questions.

Mr. Williams's sixth reason is, that—

"It would furnish a constitutional basis for all our Christian laws, usages, and institutions. It is argued that our Sabbath laws, our chaplaincies, our thanksgiving days, etc., are unwarranted by the Constitution. Let that document be thoroughly Christianized and these objectors will be silenced. Moreover, it would be a security against unchristian legislation in the future, as statutory law must conform to constitutional laws."

There is a great deal involved in this. It simply means that, if the law of God were declared to be the fundamental law of the land, all legislation would have to be conformed to it, or rather to some authoritative interpretation of it; we would then see all our courts, from the United States District Court to the Supreme Court, sitting in judgment upon the decalogue and deciding what it requires and what it forbids. This state of affairs would inevitably follow the adoption of the National Reform Constitution.

Another reason urged by Mr. Williams why the amendment should be adopted is, that "we need an oath that will bind the consciences by the sense of religious obligation." It seems hardly probable that the gentleman would wish to be taken just as he says in giving this reason. He would certainly not wish to be understood as saying that the oath as administered in our courts would not bind his conscience. The fact is, if a man has proper regard for the truth, an affirmation is just as sacred as an oath. The writer would not be understood as disparaging the judicial oath. It is right and proper to take such oaths, but it is not clear how an honest, intelligent man can regard one form of oath as any more binding on the conscience than another form. And the "Christian" who would testify falsely unless sworn on the Bible, or unless the name of God was used in the oath, is a Christian only in name. It is stated that a Chinaman does not regard an oath as binding unless he is sworn by the blood of a white chicken, but I have supposed that the standard among Christians was higher than that, and that they told the truth not because of an oath but because of a conscientious regard for truth. Perhaps, however, some of the National Reformers feel that they cannot tell the truth unless they are sworn according to the National Reform order. Is that the way that Mr. Williams wishes to be understood? C. P. BOLLMAN.

REV. W. D. Gray, secretary of the Missouri National Reform Convention recently held at Sedalia, said: "I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law." Here, then, is something thoroughly antagonistic to the chief principle underlying the structure of our government. Why not put the Rev. Mr. Gray, or some other good National Reformer, in as dictator, both of the religious and civil rights of our citizens? We still are inclined to believe, however, that the man who wrote the Declaration of Independence and those who drafted the Constitution of the United States, had a better conception of human rights and a higher regard for religion, than has the Rev. Gray and his National Reform colleagues. We also believe that when Lincoln declared that this ought to be a Government "of the people, for

the people, and by the people," he uttered a principle against which the declaration of Mr. Gray cannot stand for a moment. If the reverend gentleman and his National Reform brethren are really anxious to be of service to the world—if they desire to be Christian in every sense of the word—let them spend their time, talent, and money, in mitigating poverty, alleviating distress and suffering. Let them, as did Christ of old, minister to actual wants. Let them strive to overcome evil by teaching and example, rather than by legal enactment. Christ never sought the aid, support, nor backing of civil law in any of his work. His professed ministers and followers of to-day should have a care lest they o'erstep the bounds of their authority. They should let fundamental law alone. It is better as it is, so far as religion is concerned.—*The Phelps County (Nebraska) Herald.*

### Compelled to Work on Sunday?

THE clergymen of this Nation are continually raising the cry that the laboring classes, government employes, are compelled to work on Sunday. In the Senate hearing on the Sunday-Rest bill, in an article entitled, "The National Mail Service and the Sabbath," by the Rev. T. P. Stevenson, it is said:—

"During the session of Congress in 1828 (on the 12th of May and the 8th of July), the House was not permitted to proceed with business on Sabbath morning by reason of the steady and firm resistance of a large number of members who refused to recognize the propriety of proceeding with their ordinary business on that day. The votes for adjournment were nearly equally divided, and more than once lost by the casting vote of the chair. Members then declared that they would leave the House and not return before Monday morning, unless brought in by force, and very properly contended that no authority existed to *compel* their attendance on the Lord's day; and the House on both occasions was compelled to adjourn." (Italics ours.)

It appears from this statement that the House was unable to carry on its business on Sunday, the day they termed the Lord's day, because of "the steady and firm resistance of a large number of members" to taking part in the proceedings on that day, and the result was that the House was compelled to adjourn until Monday. They further contended that there was no power in existence to compel their attendance on that day.

It seems that, by taking their stand for their individual convictions of duty, they maintained their personal liberty. But in the face of all this, Mr. Stevenson goes on to state:—

"Now, since those men would not *consent* to labor a few hours on one or two Sabbaths in a year, with what consistency can they *compel* many thousands of their constituents to labor every Sabbath in the year?" (Italics ours.)

It appears that in 1828 the government had no power to compel their constituents to labor on Sunday. From what source has it derived its power to "compel many thousands of their constituents to labor every Sabbath in the year" of 1889? When, where, and how has the government ever compelled any person to work on Sunday? Perhaps as good an answer as can be given to this question is found in a dialogue between Rev. George Elliott and Senator Call, which took place during the same hearing on the Sunday-Rest bill.

Senator Call—"What law is it, either State or National, that requires work against a man's conscience on Sunday?"

Mr. Elliott—"Post-office clerks are required to work on Sunday. At the former hearing I

called your attention to the fact that the present laws with regard to the postal service give too much discretion to local postmasters with regard to the requirements, the opening of the office, etc., on the Lord's day.

Senator Call—"The law requires certain work to be performed on Sunday, but it does not compel any man to do it who is conscientiously opposed to working on that day. You say the State is trifling with the conscience of the church. How does it do so?"

Mr. Elliott—"You make it difficult for men to hold office. Of course you do not compel a man to work on Sunday; he can resign his office."

In this, Mr. Elliott is compelled to admit that no man is compelled to work on Sunday. Now if those individuals in the employ of the government would all do as those Congressmen did in 1828, there would be no need of this hue and cry for a Sunday law. The great trouble is, this class of government employes do not care a whit about the sanctity of the day. They have no genuine conscientious scruples against working on Sunday; for if the consciences of these individuals was what those advocates of a Sunday law claim it ought to be, every last one of them would resign his position before he would labor on the day he believed to be the Sabbath. But as their greed for gain overbalances their compunctions of conscience, and outweighs their faith in Him who has said, "But seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you," a law must be made to remove all opportunity to test the conscience and to develop faith.

The argument of compulsory Sunday toil virtually says to the worker, "You are all right, for you are compelled to labor. It is the government which compels you to work that is committing the sin, and the only party that is responsible. If it comes to the pinch that you must give up your position or violate your conscience, why, of course, violate your conscience until we can legislate on the question; and, as Mr. Stevenson says, "ultimately determine the action of the government." He might also have added, "and make it assume what we claim to be its proper functions towards you." Of course the *action* of the government would be determined by the enforcement of a Sunday law.

But, further on, Mr. Stevenson says:—

"It has been estimated that 150,000 persons in the United States are deprived of the whole or a part of every Sabbath, to attend to the carriage and distribution of the mails. All these persons are compelled to choose between the loss of employment and performance of secular labor on the Lord's day."

He also says the National mail service on the Sabbath (Sunday) is a violation of the law of God.

Now when these individuals are brought into a position where they have a choice to violate, as he says, the law of God by working on Sunday, or refuse the demands of the government and lose their positions, they have deliberately decided to violate the law of God. And Mr. Stevenson says they are compelled to! What noble martyrs either of these parties would have made in the Middle Ages in standing for their conviction of conscience! E. HILLIARD.

Duluth, Minn.

THE Protestant doctrine touching the right of private judgment, is not that opposite doctrines may both be true, but it is that there is on the face of the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith.—*Macaulay.*

### "Nehemiah the Tirshatha."—No. 2.

TO N. J. BOWERS:—In my first criticism upon your article in the SENTINEL of the 17th, I showed that National Reformers are not in favor of the union of Church and State as you charge. I showed also that the theocracy of the government of Israel was not much different from what we should have now in any Christian nation.

In reply to your additional charges, namely, that National Reformers would tax the people to support the church, and that they would punish marriage with foreigners, I may say,—

1. According to the law of Israel the tithes were paid for the support of the tribe of Levi, which received no landed inheritance. This whole tribe, including the priests, the sons of Aaron, was devoted to the interests of religion and of education.

Nehemiah was a civil officer extraordinary. Probably all he did was to incite the rulers to see that the tithe was paid in the interests of both religion and education.

2. Marriage is a civil contract, not religious. The marriage relation may involve or bring with it religious obligations; but the institution is founded in nature, not in grace or religion, and rightly comes under the cognizance of the State or the civil power which makes laws to regulate men in the relation and to punish open transgressors of the civil law of marriage.

In Israel the civil law, according to the will of the divine lawgiver, forbade the intermarriage of Israelites with heathen idolaters. The law was good. God made it. The people had said amen to it. It was the law of the nation, "the law of the land" a wholesome law to which all the people in their happiest time had given consent. So that when men married idolatrous heathen wives they violated their own civil law. Moreover, Paul, the Jewish Christian and a correct expounder of Christian law, says: "Be ye not unequally yoked together with unbelievers." And Christians should accept and preach the divine law given to Israel. Nehemiah enforced their own righteous law upon the trespassing Israelites. He did right. Under similar circumstances if all the people of the United States were Christians and were also of one mind as to God's law of marriage, government—the civil department—should punish nominal Christians who marry heathen idolaters.

I think my logic is good. I see no flaw in it. Do you see any?

The *ergo* of this is twofold: 1. That when Nehemiah arrested Sabbath desecrators he did right. And, 2. That if our people were what they should be, and if government, was what it should be, we should follow Nehemiah's example.

N. R. JOHNSTON.

### Reply.

ESTEEMED FRIEND:—It seems you favor me with another open communication. This time it is "Nehemiah the Tirshatha, No. 2." I had no idea that my innocent little piece could have the effect of stirring up any National Reformer very much, but from the flutter of your two replies, I conclude that game has been hit.

1. You begin by saying: "In my first criticism upon your article in the SENTINEL of the 17th, I showed that National Reformers are not in favor of a union of Church and State as you charge." Since copying the above I have read that "criticism" carefully over for about the sixth time, and can positively say, You have not shown any such

thing. You have not even attempted to do so. You have not even mentioned the National Reformers except to announce that *you are one*. This is all. You probably allude to them when you request that your errors in expressing your opinions be not charged up to "others," but further than this you have not gone. I do indeed make the charge as you allege, and think it can be proved wit out any trouble at all. You Reformers, I am well aware, are quite touchy on this point. You well know how decidedly opposed the American people are to any such scheme, and it is but natural that you keep this part of your business out of sight. But you say positively that you are *opposed* to any such union. O yes, of course you are. You are opposed to that kind of a union which it is impossible to get, that is, the allying of one particular denomination with the State. You are opposed to this because there is no danger of ever getting it, but you are not opposed to *your* kind of Church and State union! You are not opposed to the union of *religion and State*. Don't you know you Reformers have coined this pretty phrase to quiet all suspicion? *Church and State* would be a terrible thing, but *religion and State* would be just the thing! The religion you wish allied with the State is the Christian religion. Well, between the Christian church and the Christian religion there is no distinction. The church is the embodiment of the Christian religion in this world, and in seeking to unite the Christian religion and the State, you seek to unite the Christian church and the State. The doctrines of the religion of Christ are the doctrines of his church, they cannot be separated—they are one. When you unite the one with the State you unite the other. So you gain nothing by this play upon words. You virtually declare yourselves in favor of a union of Church and State.

2. The constitution of the National Reform Association declares in favor of such union. I have before me the *Christian Statesman* of July 4, 1889. In this number the constitution appears *twice*. It being the "glorious fourth," that paper showed its exuberant patriotism by giving its readers a *double* portion of Christian statesmanship.

The object of the Reform movement is there stated to be to "place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." Now what are "all Christian laws, institutions, and usages" but the doctrines and practices peculiar to Christianity; and the Christian church is, or professes to be, the exponent and guardian of these. Indeed, as I have said, the church is but the living and visible body of "all Christian laws, institutions, and usages." Take these away and the church will be taken away. The church cannot exist apart from them. So again, the National Reformers favor union of Church and State. If the tenets and institutions and usages of the church obtain recognition in our national Constitution—"in the fundamental law of the land"—there will be Church and State union out and out. So we have another count by which to make good our charge. Now don't quibble here, my friend, and say that it is only "the Christian laws, institutions, and usages of our Government—chaplaincies, national thanksgiving," etc. I reply that our government has no "Christian laws, institutions, and usages." The Constitution of the United States knows no such "laws, institutions, and usages."

Go a little further back in Article II. of the National Reform constitution, and you will find among the objects of the association that a prominent one—indeed, the first one mentioned—is the desire to "promote" the observance of the Sabbath. Now by Sabbath is meant Sunday—an institution of the church—and in asking the government to take "action" in its behalf is to ask that the State "promote" the observances of the church to the extent of directing the people how they must regard one of its institutions. If the State can "lay down the law" in respect to one of the institutions of the church; why may it not do so in others, and in all?

In the only true theocracy there ever was in this world, viz., that of ancient Israel, the observance of the Sabbath was promoted by the State. Its violation was punished with death even. Ex. 31:14, 15. The theocracy of the Hebrews was Church and State. The Hebrew State was the Hebrew Church, and the Hebrew Church was the Hebrew State. They were one and inseparable. In every union of Church and State since, from the days of Constantine till now, Sunday has had a prominent place. When this Government takes Sunday and its observance under its fostering care, Church and State will result again. It will be an important "link" in the union. Other statements in the constitution which go to prove Church and State tendency might be cited, but these must suffice.

3. I showed in my first article that the National Reformers want a theocracy. The kind they wish to get will be as truly one as was the commonwealth of Israel. This is what they say. See *Cincinnati National Reform Convention Report, 1872*.

That commonwealth, as I have shown, was a union of Church and State. Therefore, again, the National Reformers favor a union of Church and State.

4. The Rev. T. H. Tatlow, National Reformer, in the recent Missouri Sabbath Convention, admitted that they wanted such a union. His idea was that the Church and the State should exercise "separate jurisdictions." The church's jurisdiction should be *primary*, the State's *secondary*. Here we have the church dominating the State. He said the union should be "limited," something like, I suppose, the union between master and servant. The master does the *ruling*, and the servant does the *obeying*.

I trust enough proof has been given to convince, at least others, that the National Reformers *do* favor a union of Church and State, your and their denial to the contrary notwithstanding.

5. You say, "I showed also, that the theocracy of the government of Israel was not much different from what we should have now in any Christian nation." I am aware that you *said* as much substantially, but you came far from *showing* it, or *proving* it. That is another thing. Your article throughout, permit me to say, was remarkable for want of proof to sustain your positions, and the illustrations used, defective. You *say*, indeed, that the commonwealth of the Hebrews was a *republic*, and you italicized the word, making the statement emphatic. You also said, "All governments should be theocracies and republics, not monarchies," and that "we should have a pure republican theocracy." You offered no *proof* at all that the Hebrew commonwealth was a republic. I proved, on the contrary, by citing Bible facts, that no such republic existed there. The proof might be greatly extended. I

suggest, sir, that you intersperse your statements with proofs. It will break the dull monotony of assertion. The idea of "a pure republican theocracy" was not derived from any model God ever made. It is National Reform property. You define the term "pure republican theocracy" to be "a government in which the will of God would be the supreme law by the consent and vote of the people." In ancient Israel the will of God was "the supreme law," but not by "the consent and vote of the people." God attended to that matter himself. The people's business was to *obey* "the supreme law," not to make it. It was supreme just the same, whether the people consented to it or not. It was supreme in spite of their consent and vote. And they were absolutely forbidden ever to attempt an amendment by adding to the words written or by diminishing aught from it. A "republican theocracy" is a figment of the National Reformer brain, and the conception is in perfect keeping with National Reform ideas and schemes in general.

6. One of my "additional charges," you notice, is that the National Reformers would tax the people to support the church. My reply in brief is the words of District Secretary Foster in the *Statesman* of February 21, 1884, quoted by me in the *SENTINEL* of July 17, 1889. I might add that, as the Reformers propose to disfranchise dissenters, and to drive all out of the country who oppose them, they might in all probability think it right to make a draw on them *before they went*.

7. "Marriage is a civil contract, not religious." The marriage law of ancient Israel was good. "God made it. The people had said amen to it." "All the people in their happiest time had given consent to it." Paul, "a correct exponent of Christian law, says, 'Be not unequally yoked together with unbelievers,' and Christians should accept and preach the divine law given to Israel." "If all the people of the United States were Christians, and were also of one mind as to God's law of marriage, government—the civil department—should punish nominal Christians who marry heathen wives." Indeed! But *if all* the people were *Christians* and were "of one mind as to God's law of marriage," why should they want to break God's law by marrying heathen wives? And if *all* the people were Christians where would the *heathen wives* come from? I suppose the "nominal Christians" would have to import them! It comes to this, as I hinted in my article in *SENTINEL*, Vol. 4, No. 26, that in their "millennial days" the National Reformers will prohibit marriages with foreigners. You endorse it all. You agree to it. When they get the majority, which is practically all the people, as we can all see, then they will rule with a high hand, and say who shall and who shall not marry. I didn't come far short of the mark, did I? You have turned the light on and made it all plain.

8. No, I see no flaw in your logic, for the good reason that I don't see the logic! And as there is no logic, the *ergo* will have to "go." Now, my friend, I will leave you for the present. Believe me, I have written in all respect and I believe you have. Let the agitation go on. Would you could cut entirely loose from the National Reformers and "not agree with them" in any of their revolutionary schemes. Their aims are dark, and truly un-American.

Truly your friend, N. J. BOWERS.  
Fresno, Cal.

### The Evils of Enforced Idleness.

NEW YORK STATE last year had a law forbidding the use of motive power machinery in its State prisons; forbidding contract labor of State prisoners; and forbidding the selling or giving away the product of any convict labor. It seems that that law was passed in the month of August, 1888. And what the law had accomplished from that time up to the month of April, 1889, the New York *Independent* tells in its issue of April 18. It says:—

"The prison is crowded. Discipline is becoming impaired. The men are deteriorating. They are begging for work, sending by hundreds to the head keeper with the same old petition. The best evidence of the evil of the Yates law is that they are going crazy under it. About a dozen have been sent to the asylum from Sing Sing, and three dozen in all during the last six months, or more than twice the number during the same time in the previous year. These are of the first fruits; and as to what may be counted on hereafter, let the prison officers tell us officially:—

"Warden Dunston, of Auburn:—

"The enforced idleness of the convicted criminal demoralizes his mental, and wrecks his physical, system."

"Warden Fuller, of Clinton:—

"To avoid the debilitating effects, mental, moral, and physical, that are the sequel to the confinement of prisoners in their cells without occupation, and in answer to the personal appeals of men for work, I have made for them such employment as I could."

"Warden Brush, of Sing Sing:—

"Idleness in a prison is horrible to contemplate, especially to prison officials, who understand fully the consequences. The prisoners soon become restless, unhappy, and miserable. Time with them passes slowly, their bodies soon become unhealthy, and the mind must become diseased. In fact, nothing but disease, insanity, and death can be expected from this condition."

"Physician Barber, of Sing Sing:—

"Confinement in their cells five-sixths of the time in almost solitary idleness appears to be forcing them back upon themselves,—a prey to the baneful influences of impure thoughts, corrupt conversation, disgusting personal habits, physical and mental prostration and moral degradation."

"General Superintendent Lathrop:—

"Idleness is the bane of a prison, whose malign influence no prison administration, however humane, ingenious, and energetic, has ever been able to overcome."

That is the effect of enforced idleness in a prison where its effect can be definitely determined. Enforced idleness can never do anything else than to force men back upon themselves with the result stated by Physician Barber. Yet in the face of all this evidence of the corrupting influence of enforced idleness, the National Sunday-law workers still go ahead in their efforts to secure a national law by which everybody shall be compelled to be idle one-seventh of the time perpetually. Then, when they get their Sunday law, if a man will not be idle every Sunday he shall be imprisoned; and then, if they should extend the New York system to other States, when they once get them into prison they can compel them to be idle anyhow.

But in view of the facts set forth by these prison officials upon the destructive effects of idleness, every man who has any care for his mental, moral, or physical well-being, ought to oppose, with all his might, the making of any such law, and then, ought to refuse to obey any such law when it is made. In view of these evidences, we do not wonder that Dr. Crafts pronounces idleness to be Sabbath-breaking. It is one of the very worst sort of wickedness. The

idle man is thrown back upon himself, and nothing good can ever come from it, even though it be done voluntarily. But when men are compelled by law, under pains and penalties, to be idle, they are forced back upon themselves, with the fearful results recorded above. And those who are responsible for making the law which forces men into such a condition as that, cannot be guiltless. The more that Sunday laws are tested, the more hideous they appear in their essential wickedness.

A. T. J.

### What They Want It For.

MRS. J. C. BATEHAM, superintendent of Sabbath Observance, of the Woman's Christian Temperance Union, is one of the leading workers for the National Sunday law. There is no disputing this. What she says therefore on this subject must be authoritative. What she shall say it is for which they want a National Sunday law, that must be the thing for which they want it. This cannot be questioned. She issued, last spring, a leaflet inquiring, How a weekly day of rest and quiet can be best secured by law? and in this leaflet she tells what they want the Sunday rest for. Here are her words:—

"We want it for the purposes for which God designed it when he bid us keep it holy; not for frivolity and amusement, not for sleep and idleness, not for the Sunday newspaper with its demoralizing literature, but for reading which is elevating and improving, including the Word of God, and for attendance upon church services."

Then, a little further along, in the same leaflet she says:—

"Senator Blair's Sunday-Rest bill prepared at the request of the W. C. T. U. and in response to the first two millions of petitions, is in the main entirely satisfactory to us."

Now let us analyze this. What they want a day of rest and quiet for, is, the reading of the Word of God and for attendance upon church services. The inquiry is, "How these can best be secured by law?" Then the statement is, "That the Sunday-Rest bill prepared at their request, is in the main, entirely satisfactory." It therefore follows that the object of the Blair Sunday-Rest bill is to establish a day of rest and quiet for the reading of the Word of God and attendance upon church services. This is the inevitable logic of the statements of one of the very chiefest of the Sunday-law workers. If this be not so, then there is no truth in axioms, there is no force in logic, and Roger Bacon was a fraud.

And yet, they blame us for saying that the object of the Sunday law is religious, and that it is the religious observance of the day that they are trying to secure by national law. But why should they blame us? We say no more than they say themselves. We simply draw the conclusions from their own premises. We cannot forsake our senses. We cannot renounce our own power of reasoning, neither can we be so uncharitable nor so ungallant as to hold that Christian women do not mean what they say. She says they want the day "for reading the Word of God and for attendance upon church services." She wants to know how such a day can best be secured by law, and she says Senator Blair's Sunday-Rest bill is in the main entirely satisfactory. Then the direct and intentional object of the Blair Sunday-Rest bill is the religious observance of Sunday, and the religious observance, too, even to the extent of reading the Word of God and attendance upon church service.

Therefore, in the interests of the Word of God and of church services, and of Christianity as a whole, we are everlastingly opposed to the Blair Sunday-Rest bill or any bill like it in any degree. The *Union Signal* says that the strongest opponents of the Sunday law spent twenty thousand dollars last year in defending their opposing doctrines. That may be true, we have not kept exact account, but we are inclined to think it is rather less than more than the sum; but whether it be less or more, we can inform the *Union Signal* and the Sunday-law workers all together, that we intend to spend every cent we have in opposition to the Sunday law, so that when they get it, they cannot take anything from us in the way of fines for breaking it. It is evil and only evil, and that continually, and in obedience to the scriptural injunction we do, as far as in us lies, "Abhor that which is evil."

A. T. J.

### The Press and the Sunday-Rest Bill.

THOUGHTFUL representatives of the press of the United States have spoken and are speaking with reference to the Blair Sunday-Rest bill, and kindred legislation, in no uncertain manner. The *Telegraph*, of Dubuque, Iowa, closes a discussion of that question in the following words:—

"The *Telegraph* is in favor of observing Sunday as a day of rest, but it is not willing, in order to secure it, to see a law made to interfere with the conscience or personal liberty of the individual, in any particular. Many citizens in Iowa believe in keeping Saturday as a holy day, while others have no belief on the subject, and to compel such persons to rest on Sunday might not only be a hardship, but it would certainly be 'despoiling them of their legal rights.' But the passage of the Blair Sunday-Rest bill would set a dangerous precedent for further enactments of the same kind. If Congress can compel a man to cease from his secular employments on the Sabbath-day, why could it not with equal propriety say he must go to church? This much conceded, it would be but another short stretch of authority for the government to step in and decide upon what church he should attend. This would be uniting Church and State, something against the enactment of which every church and society should send in protests to their Representatives and Senators in Congress."

The *Globe*, Kansas City, Mo., says:—

"The adoption of a policy of Sabbath desecration can be defended from no standpoint whatever, but Sabbath desecration must be properly defined. It will not do to include in the forbidden activities of Sunday the innocent recreations of the laboring masses. That will shut them off from religious influence entirely, for human beings cannot be constantly kept within the shadow of toil and at the same time thrive in morals and grow in intelligence. These are conditions and circumstances that ought to have careful consideration at the hands of legislators in our own State, where the attempt is being made to establish and enforce a policy that is certain to ultimately operate against the observance of good order on the Sabbath, and to embitter a large proportion of our people against the religious forces pressing it. We have law enough on the Sunday question, and more than enough. It will cost heavily in the general morality of the people to insist on making further statutory rules for the regulation of the public conduct on the Sabbath."

The *World*, Charleston, S. C., refers to our work, and to the Blair bill, as follows:—

"We have received a copy of a small paper called the *Outlook and Sabbath Quarterly*, which condemns on principle the bill alluded to, and discusses it from the standpoint of individual rights and common sense."

"The arguments against the general government's legislating on such a subject are strongly put, and point out the inconsistency of securing to the people the enjoyment of a day of rest by legally indicating what they shall or shall not do."

"To our way of thinking, the title of the measure is a misnomer, in part. 'A bill to promote religious worship,' would have been a little more appropriate to

the contents of the document. No matter what any one may say to the contrary, religious worship is a duty that every citizen should perform, and though duties may be regulated by law, it is certainly beyond the province of legislation to enact laws instructing men how they may secure the enjoyment of a day of rest, inasmuch as enjoyment is in great measure regulated by taste, discretion and breeding, which differ in the cases of different men.

"The bill referred to makes Sunday the day of rest. There are now some religions that observe Saturday as such. Are they to be compelled to change their day, and would this accord with the provisions of the Constitution in reference to the free exercise of religious belief?"

"We agree with the religious publication referred to in the conclusion that legislation on this subject on the part of the general government is unwise and impracticable."

These are representative expressions from different parts of the country, which indicate the drift of opinion on the part of the secular press. We do not need to reassure the readers of the *Outlook* that our sympathies and efforts are wholly with good order and good morals upon every holiday. We are equally uncompromising in our opposition to "Sabbath legislation," . . . which, under the pretense of seeking only the "civil Sabbath," aims at securing the support of the civil law for the religious observance of Sunday. Those who have advocated the Blair bill, and who announce that the agitation is to continue until a similar bill be passed, "protest too much" that they aim only at securing a civil Sabbath. It were far more just to take the position occupied by the National Reform Association, and with the courage of honest conviction, say that there can be no civil Sabbath, and that the law of the commonwealth ought to support Sunday as a religious institution. This is the real desire of those who religiously regard the day, and are clamoring for this new legislation. Let them fairly state the issue and enter the field in defense of such an issue. If there can be ultimate success for such efforts, it will be obtained sooner by an open avowal of the religious purpose, than otherwise. Any legislation less than this, if attainable, would give only a lower type of holidayism, if possible, than that which now prevails. This, rather than helping, would hinder the cause of moral and religious reform. The real issue at stake in the struggle for national Sunday legislation centers around the right of the State to touch the question of Sunday observance in any way. The effort to occupy a middle ground between the basis on which existing Sunday legislation rests, and the non-religious basis which many are now advocating, will be futile. If the law has any right to touch the question, it has full right to require "the religious observance of Sunday." Otherwise the utmost limit it may attain is the permission to cease from labor on that day, if men choose thus to do.

We are in hearty sympathy with the idea that those who desire to observe Sunday religiously, should be protected in such observance; that protection should be granted to them as citizens of the commonwealth, not as religionists. By the same law, those who wish to observe the seventh day, are entitled to the same protection, as citizens, and not as religionists. That they happen to be in the minority does not impair their right to such protection, and all legislation which proceeds upon the idea that the minority can be ignored because it is the minority, is non-republican, unjust, and to be resisted. If the majority doctrine were to be applied, those who do not desire to observe Sunday religiously, being in the great majority, would have full right to ignore the mi-

nority, for such indeed they are who desire to observe the day religiously. The injustice which the advocates of stricter legislation would do to those who keep Saturday would fall with double force upon their own heads, if the doctrine they teach were to be strictly applied.

All men by virtue of citizenship, and under the doctrine of religious liberty, are entitled to protection in all matters of conscience. But protection in religious matters does not require direct or indirect compulsion on the part of the irreligious, requiring them to conform to any act, as of abstaining from secular labor, because certain ones desire thus to do. If it be answered that disturbing noises interfere with religious regard for the day, it is enough to say that beyond disturbances that interfere with public assemblies the law cannot go. If it can, then the Seventh-day Baptist Church, which is disturbed by the rush of business around it on Saturday, is wronged in the sight of the civil law, and of the divine as well; and the men who care to worship the next day must remain quiet for two days. This is now practically the case with all who observe Saturday. It is therefore clear that the principle of religious liberty requires nothing beyond protection from direct disturbance of public assemblies. All else must be left to the action of individual conscience. Rioting and drunkenness should be prohibited at any time.—*Outlook and Sabbath Quarterly*.

#### Neither Christian nor Infidel.

THE National Reformers say that because the United States Constitution does not recognize Christianity, it is therefore an infidel document. This is about as sensible as it would be to say that because there is no horse in a certain stable, it must therefore contain a cow. The fact that the Constitution fails to recognize Christianity no more proves it to be an infidel document than does the fact that the Constitution neglects to mention and recognize infidelity prove it to be a Christian document. The United States Constitution says not a word about infidelity. Are the National Reformers willing to accept this as proof that it is a decidedly Christian instrument? They ought to be, according to their own reasoning.

I repeat, if the absence of Christianity proves the presence of infidelity, then the absence of infidelity must prove the presence of Christianity. The fact is, however, that the national Constitution knows nothing of either Christianity or infidelity. It does not deal either with religion nor with irreligion. It tries neither to help religion nor to hinder it. It was not made for any such purpose. It minds its own business, and engages itself wholly with the affairs of this life. The necessities and comforts of this life are not infidel. There is nothing essentially infidel about ordinary food and clothing. If there is, then National Reformers had better shun these things in the future. Strange as it may seem, there are some things which are neither Christian nor infidel. Here is a grist-mill. It was not made to grind out Christianity, and is not therefore, a Christian machine. Neither was it intended to produce infidelity; consequently it is not an infidel machine. It was made to manufacture flour—something to minister to man's temporal necessities—and is therefore a secular, or civil, machine.

The trouble with National Reformers is, they are unable to discover that there are some things belonging to Caesar which do not belong to God; much less are they able to see that there are some things belonging to God which do not belong to

Cæsar, and with which he has no right to interfere. National Reform logic may be summed up as follows:—

1. Everything that is not religious is infidel and atheistic.
2. Temporal affairs are not religious, therefore they are atheistic.
3. Hence National Reformers should have nothing to do with temporal affairs, that they may be able to avoid infidelity and atheism.

A. DELOS WESTCOTT.

#### A "Theological Trust."

THE subject of trusts is attracting considerable attention at present, owing to the number of new trusts being formed in addition to those already in operation. Briefly speaking, a trust is a monopoly; because it is an attempt upon the part of those concerned in it, be they one or many, to secure the control of any certain article upon which they have previously agreed, and by means of this control, to force those desiring the article in question to obtain it solely at the hands of the corporation or organization representing the trust. This is why we have coal trusts, sugar trusts, gas trusts, salt trusts, oil trusts, etc.

The latest trust, however, and one which, by the way, indicates much more in the direction of evil results than those which have just been mentioned, is the associating together of certain individuals and organizations for the formation of a grand religious trust. Of course, they don't designate their work by such a name, but this is just what it amounts to in the outcome.

The most active factor in this arrangement is the National Reform Association, which for years has been laboring to bring about a condition of affairs in which all the *Christian* laws, institutions, and usages of this government should be placed "on an undeniable *legal basis* in the fundamental law of the land." It has recently been joined in its work by the Woman's Christian Temperance Union, and by the Prohibition party; the American Sabbath Union has also shown strong proclivities in this direction. Under the stimulus of these combined influences, a trust of gigantic magnitude is appearing, which, in its Heaven-daring attempt to coerce the consciences of men manifests more of the spirit of monopoly in this direction than has been witnessed since the Great Romish trust of the Middle Ages suspended active operations.

But the particular feature in which this aforesaid religious trust proposes to distance all its worldly competitors is this: While they design simply to supply the demand as fast as created, these self-appointed custodians of public morals propose to force their religious wares upon the market, and then, through the power of civil law, to compel everybody to become purchasers.

This is an era of trusts, and the Americans are a "trusting" people. It is possible, however, to become too confiding in such cases as this. Unless American citizens are tired of liberty of thought and freedom of conscience, it will be well for them to turn a deaf ear to all the pleadings of the National Reformers and their allies, who seek to accomplish by religious legislation what they are powerless to perform through moral suasion. True religion and true Christianity have no need of a political "combine" in order to reach the hearts of the people. Down with all trusts in general, and the Religious Political National Reform trust in particular.

J. W. SCOLES.

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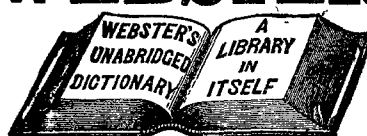
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# The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST 21, 1889.

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

At a mass meeting held in the First Congregational Church, Oakland, Cal., Monday evening, August 5, which was addressed by Dr. Wilbur F. Crafts, the petition for a National Sunday law was defeated instead of being endorsed.

AUGUST 3 to 5, Dr. W. F. Crafts spent in San Francisco and Oakland. He spoke at Howard St. M. E. Church at 11 A. M., and at United Presbyterian Church at 8 P. M., Sunday; and to the San Francisco pastors at the Y. M. C. A. Hall, Monday, at 3 P. M., and at First Congregational Church, Oakland, Monday evening. We shall notice his speeches in future issues of the SENTINEL.

THE *Christian Nation* of July 24, 1889, says:—

"The history of America is the history of the success and beneficence of the principle of prohibition."

Well, if prohibition is a success, why is such a contest waged to get constitutional prohibition State and national? But if it be only the principle of prohibition, without the prohibition itself, that is a success, then we should like to know how the principle can be a success without carrying with it the fact.

It is argued by the advocates of Sunday laws that what they call the "continental sabbath" is exceedingly demoralizing and tends greatly to crime. France is frequently referred to as a country which has suffered a great deal from this "continental sabbath." On this point the following testimony from the late Dr. Guthrie of Edinburgh, who, by the way was a strict Presbyterian, is worthy of note. He says:—

"I counted on one occasion in Paris thirty-three places of amusement open on the Sabbath-day. Coming home, in one hour I saw in London and Edinburgh, with all our churches and schools of piety, more drunkenness than I saw in five long months in guilty Paris."

This is significant, when we consider that Paris has no Sunday law, while Edinburgh has a strict Sunday law, and is noted for its Sunday-keeping; and while London is referred to as an exemplary city as to Sunday laws.

THE *Christian Nation* of July 24, has the following:—

"The government of the United States is a grand government. The rich young ruler who came to Christ was also a model young man, and the Lord loved him, but said to him: 'One thing thou lackest.' And so we, remembering our allegiance to a power that is above all human authority, are compelled to say to our government, adopting the Lord's words to the young ruler, 'One thing thou lackest; put away thy interests in the American saloon and prohibit it forever, and thou shall be saved.'"

There is so much evil in this paragraph that we have not the time nor the space to expose the half of it. And not by any means the least wicked thing about it is its outrageous assumption of the place of Christ, promising salvation; and in

addition to that, exalting itself above Christ in promising salvation by works. The whole National Reform system is only the Papacy over again.

THE following letter from a minister to one of our correspondents in Maine, is of interest:—

"I am much pleased to receive the paper you so kindly sent. I am in full harmony with its anti-Church and State sentiments, and have for many years worked on that line of thought, ten years ago getting fifteen hundred names to a petition to Congress to move for a Constitutional amendment prohibiting all States and municipalities from any and all religious legislation and from any sectarian use of money. I always preach of this in every place where I live, as I have here.

"The SENTINEL has given me very desirable information and thus helped me to better work. I wish it was in every family in the country. It has so clearly exposed the bad methods and falsehoods of those who are trying to bring the country into that worst of bondage, ecclesiastical."

May this brother's number increase mightily.

## More Evidences.

THE Congregational Club of San Francisco met in their regular Monday meeting, July 29, in the Y. M. C. A. Hall. Rev. W. H. Scudder read a paper on "A Sabbath-Rest Law." The following brief report we clip from the San Francisco *Examiner* of the 30th:—

"I hope," said Mr. Scudder, "that Congress will pass a law similar to the Blair bill, compelling one day's rest in seven. The laboring classes need at least that amount of rest. I am not in favor of allowing street and railroad cars, theaters, ferry-boats, amusement gardens, or even newspapers, to carry on business on the Sabbath. There are over 2,000,000 people in the United States who work on Sunday. It is only since the great influx from Europe that the Sabbath has been turned into a day of amusement instead of rest. The people of the Continent have no idea of observing the Sabbath. The saloons should be closed by law on the Lord's day."

"Rev. Dr. Holbrook said that Congressional legislation to this end would be contrary to the provisions of the Constitution of the United States, but the States individually can regulate the matter."

"Rev. G. W. Bothwell, of Oakland, said that the way to obtain such a law is for the ministers and their friends to fight for it at the primaries."

"Rev. J. H. Phillips of Los Angeles spoke of the church work in that section."

"Rev. Dr. T. C. Easton, of Newark, N. J., said that he had been told that San Francisco was a very wicked city. He was happily disappointed. It is no worse than Newark, and, excepting San Francisco's Chinatown and a few other nuisances, she would rank among the best."

Dr. Easton's testimony is additional evidence to the proofs which we have given in the SENTINEL, that the best Sunday observance is where there is no Sunday law. We have known for a long time that San Francisco is no worse than Eastern cities of its class, and we are satisfied that, as Dr. Easton says, with the exception of Chinatown, San Francisco would rank amongst the best. But as no Sunday law is expected to abolish Chinatown, that can bear no part in the question of Sunday laws. Consequently San Francisco with no Sunday law rules amongst the best cities on Sunday. The truth of the whole matter is that, when brought down to strict honesty, the Sunday-law movement is not to benefit society at all. It is simply to give the church managers control of the civil power, so that they can compel those who do not belong to the church to act as though they did. But that will only repel men, and cause them to respect both Sunday and the church less than they now do,

The *California Voice* of July 18, has an editorial article entitled, "Opposed to Sunday Laws," in which it takes the AMERICAN SENTINEL to task for representing, as the *Voice* puts it, that the leaders of the Sunday-law movement intend "to secure a union of Church and State, to establish a State creed, to persecute heretics," etc. It illustrates the matter in this way:—

"Should a party of reputable men take tickets to Reno and back to San Francisco and say that is the extent of their intended journey, it would be absurdly unjust and wicked to assert proof positive that they intend to go to New York and then to Rome, Jerusalem, and China, simply because they are heading eastward."

The illustration is not perfect. To make it perfect we would have to suppose that the road upon which the "party of reputable men" were to take their tickets was a single track road, running trains only one way, making it impossible to return by the same road. It would be necessary to suppose, too, that the trains were all through trains, stopping only at the points to which the "reputable men" asserted that they were not going; and furthermore, that some of the party should assert boldly that they were not only going to Reno, but that they intended going to New York, Rome, Jerusalem, and China. This is substantially the case with the advocates of the Sunday-Rest bill.

National Reformers are all in favor of this Sunday-rest movement, and of the Blair Sunday-Rest bill. They, and the leaders of the American Sabbath Union are making common cause to secure the passage of just such a law. They are embarked on the same train, and it is not unreasonable to say that they are bound for the same destination, because some of them openly avow the fact.

THE world has changed its character and governments have been greatly modified from what the world knew in the century before the Declaration of Independence was promulgated. The influence of the government of the United States is felt and seen on every hand throughout the earth. Ancient despotisms are modified and the monarchies of Europe have developed constitutional guaranties to suit the people. All the world looks to America, and the nations formed in the western hemisphere follow the precedent set by our United States. The influence of our free institutions is felt in the uttermost parts of the earth, and must go on working to free and enlighten mankind until the world is reconstructed to correspond. It is not easy to fix a value on the Pilgrim Fathers' action, or on the work done by Virginia cavaliers, and by the Huguenots who settled the Carolinas. Differing as they did, they planted on this hemisphere seeds of liberty that have enlightened the world.—*Oregonian*.

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

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## The American Sentinel.

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

THE district secretary of the Des Moines, Omaha, and Denver districts of the American Sabbath Union's organization is Rev. M. A. Gault. What he shall say their object is, is authoritative because he is one of the principal officials. What then, is the object of the movement to secure a national Sunday law? In the Missouri State convention, he said:—

"Now we take the ground that government should compel divine authority on this question. Government should say to the people, you must keep the Sabbath, and have the Sabbath rest secured to all classes not merely because it is good for you, but because God says so. Because there is a divine appointment behind the question."

That is definite, and to the point. Being official, it can be relied on, as the ground upon which the National Sunday-law movement rests.

IN order that liberty of conscience may remain inviolate, as intended by our Constitution builders, there must be an absolute separation of Church and State, religion and public schools; and in order to guide the public school system onward to the fulfillment of the mission that called it into existence, it is necessary to keep the public schools free from religious influences, from theological disputes and sectarian teachings. The fatality of mixing up religion with popular education is well illustrated by the present condition of Germany, where atheism and infidelity exist to a larger degree than in any other civilized country. Nothing can work so great a hardship as to cram into the minds of children religious opinions opposed to their home training—opinions, perhaps, which they have been taught to regard as fatal to eternal salvation. The only one that will be pleased at this is the teacher who is spreading on earth the dogma of some particular creed. Religious instruction in the public school means a gradual retrogression to the union of Church and State, and this union means a tyrannical government and a corrupt priesthood. It has been so in all ages, and we are not so superior to our ancestors that we may thrust our hands into the fire and escape without being burned. Religious instruction ought not to be ignored, but the home and church are the places wherein both precept and example will be most effective; but if liberty of conscience is valued at all, keep religion away from public schools.  
—Oregonian.

### Some "Constitutional" Arguments for a National Sunday Law.

WHEREVER the Sunday-law movement is advocated it is met with the valid objection that a national Sunday law would be unconstitutional. The field secretary of the American Sabbath Union has had to meet this more in the last few months than has anybody else in this country, because his work has been more widely carried on, and he attempts to answer the argument. He attempts to prove, and to his own satisfaction proves, that Sunday laws are strictly constitutional. The first step in his argument is that "the supreme courts of twenty-five States have declared them to be constitutional." And he seems to be astonished almost out of countenance to think that anybody in this Nation should deny the unconstitutionality of a national Sunday law in the face of such an overwhelming argument as that the supreme courts of most of the States should say that they are constitutional.

We have heard the field secretary several times on this point, and for some time we were considerably at a loss to decide in our own minds whether the argument was a piece of deliberate sophistry or whether the gentleman supposed it actually to be the truth. The field secretary of the American Sabbath Union needs to become informed upon this subject to the extent that he shall know that decisions of supreme courts of States have no bearing whatever upon questions of national law. A thing might be constitutional and declared so to be by the supreme courts in all the States of the Union and yet it might be wholly unconstitutional if framed into a national law. In many things the States can do what the Nation cannot do. Article X. of the United States Constitution says, "The powers not delegated to the United States by the Constitution nor prohibited by it to the States are reserved to the States respectively or to the people." There are powers that are not delegated to the United States; there are powers that are not prohibited by it to the States. These still remain with the States or with the people, therefore the States may exert such powers under their own constitutions, while it would be wholly unconstitutional for Congress to attempt to exercise such powers. The enactment and the enforcement of Sunday laws is one of these powers. We know full well that the States have declared Sunday laws to be constitutional because in these things the States can do what they please unless forbidden by their own constitutions. All this is true, and it is equally true that a national Sunday law would be unconstitutional. State constitutions and decisions have no bearing whatever upon that question.

When the field secretary next speaks upon this subject, we ask him for his own sake not to

presume upon the ignorance of his hearers by passing off the supreme court decisions of the States as though they were the decisions of the Supreme Court of the United States.

The next step in his argument is that it would be constitutional because the Constitution already contains a Sunday law in itself in the phrase, "Sundays excepted" in the clause which allows the President ten days to consider a bill. But this argument is also sheer fallacy, because that clause does not undertake in any sense to control the action of the President on that day. It does not even say nor imply that he shall not sign a bill on Sunday. The phrase is simply the recognition of the fact that the President of the United States may be a person who deems Sunday to be a holy day, and the Constitution in harmony with itself throughout, in this simply recognizes the right of every man to the free enjoyment of his religious profession if he makes any.

Suppose the President of the United States should be a man who regards Saturday as the holy day and observes it religiously, and he should except the Saturdays and count the Sundays in those ten days. The Constitution would sanction that action as fully as it would the action of the President who deems Sunday a holy day.

Suppose further, that the President were a man who makes no religious profession at all; suppose in fact he were an infidel, cared nothing whatever for Sunday as such, and should actually sign a bill on that day; that bill would thus become a law as certainly as those that were signed on Monday, or any other day of the week. That phrase does not in any sense conflict with the first amendment, nor does it sanction in any way the demand that is being made upon Congress to pass a law establishing the religious observance of Sunday or declaring what people shall or shall not do on that day.

The fallacy further appears in this that whereas the Constitution through thus excepting Sunday, does not in any way propose to say what the President shall or shall not do on Sunday, nor to touch upon his actions in any way upon that day, the Sunday-law workers demand that this as "the acorn" shall be expanded into such a mighty oak as shall cover every action of every soul in this Nation on Sunday, and under which shall be declared what things only can be done on that day not only by all the people but by the President himself. This certainly is to force infinite possibilities from infinitesimal proportions. But there is nothing too extravagant to be beyond the demands of this would-be hierarchy.

The next argument is that Sunday work and the carrying of Sunday mails "is an infringement of the first amendment to the Constitution" which prohibits Congress from making any law prohib-

iting the free exercise of religion "because no man who keeps Sunday can keep his place in the government service, and therefore such are excluded as really from the public service as though a direct religious test were applied," only that that in this case it is declared to be "an irreligious test."

Well, let us examine this. Suppose we admit that in the carrying of the mails and in other work on Sunday, the man who regards Sunday as a holy day, and who treats it as such, is thereby virtually excluded and the government does him injustice and that therefore a national law must be enacted forbidding all such work on the Sunday to protect these in their rights of conscience, and to give them their share of the offices. Then, there are thousands of people who regard Saturday as a holy day and who keep it as such. These are citizens equally with the others, and have equal rights as citizens with the others; but, the government runs the mails, and does all manner of work on Saturday, and so long as that is so, no man who regards Saturday as a holy day can have a place in the public service. Therefore the next thing for Congress to do would be to pass a national law absolutely prohibiting all such work on Saturday so as to give equal justice to these with the rest.

But no, none who demand Sunday laws would for a moment allow that any such thing as this ought ever to be done. But if it shall be done in behalf of one class of religionists, why not of another? If religious profession is to be the basis of legislation why should the government discriminate, why should it expressly open the way for one class of religionists and exclude another class? Every fair-minded man must admit that this would not be equal and exact justice. Those who demand the Sunday law will not allow for a moment that the government should do such a thing, therefore, it is clearly proved that they want governmental discrimination in their favor, and that solely upon the basis of religious profession.

But under civil government no man can ever of right make his religious profession the basis of any claim for governmental favor. Civil government is for all alike. It takes cognizance of men's actions and deals with men *solely as men*, without regard to any question whatever of religious or non-religious profession or worship. Government rests solely upon this basis, it is composed of men as men, and its affairs are all conducted solely upon this basis.

"Oh!" it is exclaimed, "in a Christian land this would exclude all Christians from office, and thus deprive them of rewards and emoluments that men enjoy who are not Christians, and would thus be a discrimination against the Christian religion." To those who offer it this appears very forcible; but it is easily answered. The Christian who is indeed a Christian, enjoys privileges and rewards as far above the rewards and emoluments of governmental office as heaven is higher than the earth; so that the government when treating all men as men, and treating them all alike, does not discriminate against the Christian. The Christian's profession is the free choice of a heavenly gift which is worth more than all earth's treasures and all its honors. In the precious presence of Jesus Christ no such question ever comes into his mind as to whether he can have a twelve-dollar or a twelve-thousand-dollar post-office or not. This complaint of the Sunday-law workers, that Christians are excluded

from a share in the governmental plunder in its analysis, simply argues that the blessedness of the religion of Jesus Christ, and the riches of the heavenly gift in him, are upon a level with the offices and emoluments of governmental service; and so entirely so at that, that they cannot afford to do without legislation in their special favor. A people who put no more value than that upon the unsearchable riches of Christ haven't enough of the Christian religion about them to do either themselves or the government any good, and the more any government allows itself to favor any such pleas the lower it will be brought.

Oh that those who name the name of Christ would name him for what he is! that they would see in his religion something more than temporal expediency! that they would see in the riches of his grace something more valuable than to fear the competition of the emoluments of governmental service! that they would see that there is a power in the manifestation of his glorious character greater than that of all the legislative enactments that have been or can be written upon the statute books of all ages and all nations.

A. T. J.

### Elder Crafts's Surprise Party.

ELDER CRAFTS must not take it to heart because he found himself in an unexpected minority in his own meeting, nor conclude that Oakland is against Sunday observance because he did not find that unanimity which a speaker seems to regard as his right. He can console himself by the reflection that he was preaching to the unconverted, and lay this flattering unction to his soul that were it not for his persuasive powers the vote against him might have been larger. Everywhere there are opportunities to preach to the converted, but the trouble is to induce the others to come and hear, and therefore Elder Crafts may be congratulated on the broad field which he has discovered in (to him) so unexpected a manner. The Seventh-day Adventists are a sturdy folk, always ready to stand up and be counted, and quite able to give and take hard knocks, as perhaps Mr. Crafts will discover before he gets through with them. We shall watch his progress with interest and shall be glad to chronicle any conversions he may make, standing ready the while to perform the same office for the other side.

When we say that, in our opinion, Oakland favors Sunday observance, we mean that we believe the people stand ready to make the first day of the week a day of rest, but we do not think there is any large body of our citizens which favor the enforcement of a Puritan Sabbath. A rational observance of Sunday is to be desired on grounds of public policy, and so far as these grounds go, the people of Oakland will, no doubt, favor the embodiment of restrictions in the shape of law. Beyond that it is a matter of private judgment, and neither Elder Crafts nor any other man will be suffered to abridge the liberty of conscience of a free people. We observe that Elder Crafts, like the Prohibitionists, calls on Christianity in support of his case, but he must be aware there are a dozen sects in perfectly good Christian standing, all of which hold views which diverge very widely from his on this question. This we say on the assumption, which we believe to be justified by his remarks, that he would stop all work and play of whatsoever sort on Sunday.

Nay, there is some division even among the shepherds of Mr. Crafts's own special fold on this

matter. The Rev. H. A. Cleveland, an eminent Presbyterian divine, preaching in Indianapolis recently, from the text, "Therefore, said some of the Pharisees, this man is not of God because he keepeth not the Sabbath-day; others said, How can a man that is a sinner do such miracles? And there was a division among them," said, among other things:—

"Many people in this city are dying of overwork, the pressure of cares, and indoor habits. If they may not play baseball or see it played because a convention forbids it, what may they do that will take them into the fields and unharness them from their burdens and drudgeries? Against such games there is no word spoken in the New Testament. Paul had witnessed many games not so healthful as our great American game, and makes frequent mention of what he saw as illustrations of the Christian truths he urged. It is no objection to baseball as a game because men gamble in its issues. Men gamble in wheat and corn and flour, in stocks and human labor; but bread is good, and we shall keep on eating it without respect to those who gamble in it. I have played hundreds of games of baseball myself, and devoutly regarded them as means of grace. There is health in exercise and in the laughing summer fields. That is a defective piety that has not health behind it.

"Let those in our midst who are noisy and bitter in their denunciations of baseball as a game provide our pale and weary clerks with recreations and amusements that are as inexpensive, as pleasurable and as healthful. Until they do this their silence is wiser than their speech."

If we are in error in attributing to Mr. Crafts views which he does not hold, we shall be glad to offer him a means of explanation within reasonable space, but we hope that he will not again say that the cry of "personal liberty" comes from a foreign land. An American, a citizen of a government founded in civil and religious freedom, a standing protest against the despotisms of older countries, should not acknowledge such a sentiment. We fear that we shall not chronicle many converts for Brother Crafts if he begins by saying hard things. Gently, brother, gently.—*Oakland Daily Tribune, August 7, 1889.*

### Religion in the Public Schools.

THE discussion of a very old question has sprung again into public notice. The onslaught of the Boston School Board against a text-book in history is chiefly responsible for the present interchange of warring opinions. Reading the Bible in schools forms no part of the controversy. Deeper questions are at stake touching upon actual instruction in morals or religion as a part of public-school training.

Whatever one's opinions may be the question is, and always has been, invested with peculiar difficulties and surpassing interest. Man's usefulness as a citizen depends upon his character as a man. This, in turn, depends upon his education, and the State in educating for citizenship has no right to neglect that which will insure sound moral character. Hence it is claimed by many religious teachers that there is no way out of it but to teach religion in the schools. This, we apprehend, is a fair statement of the case as regards those who would have the Bible read in school, and who would add specific religious instruction to the public-school curriculum.

But there are various grave objections to carrying out such a scheme. Among the pupils to be educated at the expense of the State are the Protestant, the Catholic, and the Jew. Each of these groups looks upon different portions of the Scriptures as the Bible, and there is no common ground where all could meet, except in the Douay translation of the Mosaic Scriptures, and this

would be as little satisfactory to the Jew and Protestant as the old English Bible would be to the Jew and Catholic. Further than this, religious instruction of a certain prescribed form is a matter of conscience with each of these groups, and the whole scheme is inexpedient except upon a basis of dogmatic authority repugnant to the spirit and letter of the Constitution.

We believe that the inculcation of sound morals is an essential part of public education, but, like the sentiment of patriotism, they are rather a result of example than of direct instruction. A teacher of sound character and correct habits of life inspires the same in his pupils, while a teacher of the opposite character cannot do so by any amount of dogmatic instruction. Indeed, in Europe and America those schools are most worthless for the practical ends of education where an authoritative attempt is made to impress religious instruction.—*Baltimore Herald*.

### The Basis of Civil Law.

REV. J. M. FOSTER, one of the district secretaries of the National Reform Association, has an article in the *Christian Statesman* of July 25, in which, referring to an article which appeared in this paper some weeks since, he says:—

"The writer flatly denies that 'the State is the keeper of both tables of the decalogue,' and that 'the ten commandments are the basis of moral legislation.' He assumes the secular theory of government, and practically accepts Jefferson's notion that 'government is the watch-dog lying at our door to guard our property.' He should rub his eyes and look up. That theory is dead and buried long ago. There is only one theory accepted among political philosophers now: 'There is no power but of God; the powers that be are ordained of God.'"

"The writer" did and does still flatly deny that the State is the keeper of any part of the decalogue, as such. And neither are the ten commandments the "basis of moral legislation, in the sense in which Mr. Foster uses the term. Properly speaking, there is no such thing as moral legislation, and there can be no such thing, for the reason that God is the only moral governor and his law the only moral law. All human laws are civil laws, and human governments punish offenders not for immorality, but for incivility.

"The law of God forbids adultery, so does the law of the State," say they who are of Mr. Foster's way of thinking; and imagine that this proves that the former is the basis of the latter; but they forget that there is one important difference, namely, that the law of God takes cognizance of and forbids the lustful look and the impure thought, while the human law takes cognizance of and forbids only the uncivil act. In one sense, and in one sense only, is the divine law the basis of the human, namely, in this: that we learn from it something of the duties which, as men, we owe to one another. But even in this sense, it is the divine law written in the very nature of man, rather than the law of revelation, which forms this basis. This is shown by the fact that tribes and nations utterly ignorant of revelation have in all ages had among themselves laws for the protection of life and property, etc. In no other sense can Mr. Foster's proposition be admitted without making men judges of the divine law and clothing them with power to enforce it. If the State is the keeper or custodian of the decalogue, or any part of it, as such, it follows that the State interprets and enforces the decalogue; and what is that but for the State to assume the place of God, and attempt to exercise the power

of God. Mr. Foster's logic would make the State simply the agent to carry out the mandates of those who should be selected to interpret the law of God, just as, in the palmiest days of the Papacy, the State was the minister to execute vengeance on all whom the church as the expounder of the word of God adjudged to be heretics.

The assertion which Mr. Foster makes that there is only one theory accepted among political philosophers now, namely, "There is no power but of God; the powers that be are ordained of God," in the sense in which he understands the apostles' words, is to say that National Reformers are the only political philosophers. This the writer is not ready to admit; nor is it true, as the gentleman's language implies, that there is a general repudiation of the words of the Declaration of Independence: "Governments derive their just powers from the consent of the governed." In the true sense, both the Scripture declaration that "there is no power but of God; the powers that be are ordained of God," and the Declaration of Independence perfectly agree, but as interpreted by National Reformers and by those who hold to the divine right of kings, they are opposed to each other; hence Mr. Foster's opposition to Jefferson's theory of government. His reference to the idea that, "government is a watch-dog lying at our door to guard our property," is noteworthy only as showing that he, in company with other National Reformers, takes issue with the Declaration of Independence, which being written by Jefferson, was the embodiment of his views of civil government. The idea that the proper function of civil government is the protection of the rights of man, is not "dead and buried long ago," nor will it be until this government, instead of being a free republic, becomes a religious despotism. But that this is what the National Reformers desire, is plainly shown by such utterances as that of Mr. Foster and that of Rev. Mr. Gray in the recent so-called Sabbath convention at Sedalia, Mo. That gentleman's language has been frequently quoted in the AMERICAN SENTINEL, but it will bear repeating again because everybody ought to know just what the National Reform Association and the American Sabbath Union have in view. Referring to the work of the latter association, Mr. Gray said:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law."

This shows that their object is the complete subversion of the principles of government which have prevailed in this country, and to which we are indebted for the best and freest government on earth. Certainly there is nothing in such views to recommend them to those who love liberty, either civil or religious.

C. P. BOLLMAN.

THE *Prohibition Journal*, of Iowa, is having an interesting discussion in its columns upon the relationship that should exist between the Prohibition party and the National Reform movement. One correspondent was making some telling points against the National Reformers and their religious legislation schemes, and a National Reform Prohibitionist made complaint to the *Journal* that religious issues should not be brought into the columns of a prohibition organ. But the *Journal* declares that it is a very important question, and one that ought to be settled at once. Whether the Prohibition party is to be an ally of the National Reform Association, or whether it is to hold

strictly to prohibition, and this, without any question as to the religious tenets, it says: "There was an evident tendency to incorporate in the party certain religious theories akin to those entertained by the National Reform Association. These came near being accepted at the Cedar Rapids convention," and "the same have since appeared in the Ringgold County Prohibition platform, and other evidences were not lacking that the party was heading in the direction of religious legislation." It declares that an Adventist's vote for prohibition counts as much as a Wesleyan's or a Baptist's or a Presbyterian's. The *Journal* is right. Let it keep prohibition clear of religious legislation, and then it will be upon the proper basis.

### Are Governments Holy?

THE *Christian Statesman* of June 20 speaks of "God's holy ordinance of civil government, and the sacred office of the magistrate, who is the minister of God." It would be gratifying to have someone tell us where in the Bible they find anything about the "holy ordinance of civil government." But they ask, "Are not the powers that be ordained by God?" Yes, but that does not prove that they are holy. Everything that comes from God is not holy. The trees of the forest and beasts of the field came from God; but they are not holy. God ordained and established the earth, yet it is not holy. God said to Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." If the whole earth were "holy ground," there would be no meaning in these words. The Sabbath is a holy day, but the fact that God made the day was not sufficient to make it holy. A special act of sanctification was required. God calls the Sabbath holy, but he does not call civil governments holy.

In the twenty-second chapter of Ezekiel, God speaks about a certain class of people that "put no difference between the holy and profane." This text proves three facts. First, that there are some things which are holy, and some things which are profane, or secular; second, that there is a difference between them; and, third, that there would be people who were unable to appreciate this difference.

It will be seen by the twenty-sixth verse that Sabbath-breaking is the sin referred to. Those who use the Sabbath like a secular, or civil, day "put no difference between the holy and profane." The Sabbath is a holy day; all the other days are profane days. This does not mean that there is anything sinful about them, but simply that God has never sanctified them as he did the Sabbath. The only sin in this connection comes from treating a holy or sanctified thing as though it were common, profane, or secular; that is, as though it had never been sanctified. Everything is profane, or secular, that God has not sanctified. He has sanctified the church, but he has never sanctified civil government.

Our National Reform friends are now ready with another question, namely, "Is not the civil magistrate the minister of God?" To this we reply, Yes, but that does not prove that either they or their office is sacred. We have proved that not everything which belongs to God or proceeds from him is sacred. "The earth is the Lord's, and the fullness thereof," yet only such parts of the earth have been sacred as God has seen fit to sanctify by special acts upon extraordinary occasions. There is nothing in the

word "minister" to show that persons bearing that title must necessarily be sanctified. If they are to engage in a religious work, they should be sanctified, because profane hands must not officiate in sacred things; but if their work is profane, or secular, no such special sanctification is required for that work.

Now, what is the work of these magistrates, or ministers of God? Is this work religious or secular, sacred or profane? Rom. 13:6 reads: "For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." Is it possible that there are men who can distinguish no difference, so far as sanctity is concerned, between the work of collecting taxes and that, for example, of baptizing converted sinners. If so, then they "put no difference between the sacred and the profane."

"But this minister of God is also a 'revenger to execute wrath.'" Very well; is there anything particularly religious about the work of hanging a man? Is this work of the revenger, the execution of criminals, any part of the work of the gospel of Christ! Not at all. In the realm of moral and religious government, God declares, "Vengeance is mine; I will repay." Again, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also."

The work of destroying men's lives, or inflicting bodily suffering is not religious work. Christ never did it nor ordered it to be done. He came not to destroy men's lives, but to save them. Nor is it done by intelligent people for a religious object. The sole end of civil government is the protection of society.

National Reformers seem to think that if they can succeed in blotting out the distinction between the holy and the profane, they will make everything holy. But they will not. God has made some things holy, and other things he has purposely left without this attribute.

Whosoever undertakes to improve upon God's plans, exalts himself above God. In this, National Reformers show themselves true children of the Papacy. Of those who "put no difference between the holy and profane," God says, that instead of making profane things holy, they "have profaned mine holy things . . . and I am profaned among them." Thus the result is just the opposite of that which they profess to seek.

A DELOS WESTCOTT.

### The Secret of the Movement.

ONE point worthy of note in the late report of the secretary of the Kings County (N. Y.) Sabbath Association is the matter of closing art galleries on Sunday. It will be remembered that it is persistently urged by the friends of Sunday legislation, that Sunday laws are for the purpose of securing to the working people a day of rest. But in his report the worthy secretary of the Kings County Sabbath Association strongly deprecated the idea of opening art galleries on Sunday, and said:—

"The patrons of art are the better educated and more cultivated of any community. Their tastes and aspirations are more refined. They take advantage of all reasonable opportunity to cultivate their tastes in this direction. It is this class of people who patronize art exhibitions. They attend them whenever and wherever they are held. They enjoy them at any and all times. Art exhibitions on Sunday simply prove an additional facility to enjoy this

taste. Sunday exhibitions refine them no more. They would be no more gross without them. The people of depraved, gross appetites do not attend them. They absolutely fail in exerting a refining influence upon these classes in the community. They cannot therefore be endorsed on this account."

The conclusion arrived at by the gentlemen is, that art exhibitions should not be open on Sunday; which is only to say that "the people of depraved, gross appetites"—which is the description he gives of the working people—and those who are not able to attend such exhibitions on other days, shall not be privileged to attend them at all. Sunday is about the only day in the week upon which thousands of people can have an opportunity of going to such places, and it is far from being true that all these people are "depraved" and "gross." Many of them are quite as refined in their tastes as those who are more highly favored by fortune, and as far as physical rest is concerned, it would certainly do them quite as much good to attend an art exhibition occasionally as to spend Sunday in any other way; which only shows that it is the religious, and not simply a secular, observance of the day which is demanded by the Kings County Sabbath Association. The secret of the whole movement is that these people regard Sunday as a sacred day, and they are determined to compel others to at least act as though it were sacred whether they so regard it or not.—*Signs of the Times.*

### The Constitutionality of Sunday Laws.

THE Supreme court decisions of the different States of the Union on the subject of Sunday laws, are worth the study of any person who will take the time, not particularly for any real worth that there is in them, but just to see what queer freaks the judicial mind is capable of. The most recent, as well as one of the most remarkable, is the decision of the supreme court of Arkansas. Considerable mention has been made in the SENTINEL of the prosecutions of seventh-day observers in that State, in 1885 to 1887, for working on Sunday. The first case prosecuted was appealed to the supreme court. The court rendered a decision in which it cited particularly a Massachusetts decision, confirmed the judgment of the lower court, and closed with the following words:—

"The appellant's argument, then, is reduced to this: That because he conscientiously believes he is permitted by the law of God to labor on Sunday, he may violate with impunity the statute declaring it illegal to do so; but a man's religious belief cannot be accepted as a justification for his committing an overt act made criminal by the law of the land. If the law operates harshly, as laws sometimes do, the remedy is in the hands of the Legislature. It is not the province of the judiciary to pass upon the wisdom or policy of legislation. That is for the members of the legislative department; and the only appeal from their determination is to the constituency."

This decision gives to the Legislature all the omnipotence of the British Parliament, and in that does away with all necessity for a written constitution. The decision, on this principle alone, is un-American. No legislative body in this country is framed upon the model of the British Parliament in respect to power. In this country, the powers of every Legislature are defined and limited by constitutions. It is the prerogative of supreme

courts to define the meaning of the constitution and to decide whether an act of the Legislature is constitutional or not. If the act is constitutional, then it must stand, whatever the results may be. And the supreme court is the body by which the constitutionality or the unconstitutionality of any statute is to be discovered. But if, as this decision declares, the Legislature is omnipotent, and that which it does must stand as law; if it be true that "the only appeal" from a legislative enactment is "to the constituency," then there is no earthly use for a constitution. "One of the objects for which the judiciary department is established, is the protection of the constitutional rights of the citizen;" but if the only appeal of the citizen is to the constituency, then he has no constitutional rights in any true sense of the word. Such a decision is contrary to every principle of constitutional law.

So long as there is a constitution above the Legislature, which defines and limits its powers, and protects and guards the rights of the citizens, so long it is the province of the supreme court to pronounce upon the acts of the Legislature. The supreme court of Arkansas, therefore, in this case, clearly abdicated one of the very functions for which it was created, or else subverted the constitution of Arkansas; and in either case, bestowed upon the Legislature the omnipotence of the British Parliament, which is contrary to every principle of American institutions. Nor is the State of Arkansas an exception in this case, for this is the usual procedure of supreme courts in sustaining Sunday laws. They cannot be sustained upon any American principle; resort has to be made in every instance, and has been with scarcely an exception, either to the Church and State principles of the British government, or to the British principle of the omnipotence of the legislative power. But American principles are far above and far in advance of the principles of the British Government, in that they recognize constitutional limitations upon the legislative power, and countenance no union of Church and State; consequently Sunday laws never have been, and never can be, sustained upon American principles.

That this stricture upon the supreme court of Arkansas is not unjust, we have the clearest proof. The three judges who then composed the supreme court were all members of the Bar Association of the State. In less than three months after this decision was rendered, the Bar Association *unanimously* made a report to the State on "law and law reform," an official copy of which we have in our possession. In that report, under the heading "Sunday Laws," is the following:—

"Our statute, as it stands in Mansfield's Digest, provides that 'persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this act [the Sunday Law], so that they observe one day in seven agreeably to the faith and practice of their church or society.'—*Mans. Dig., sec. 1886.*

"This statute had been in force from the time of the organization of the State government; but it was unfortunately repealed by the act of March 3, 1885.—*Acts 1885, p. 37.*

"While the Jews adhere, of course, to the letter of the original command to remember the seventh day of the week, there is also in the State a small but respectable body of Christians who consistently believe that the seventh day is the proper day to be kept sacred; and in the case of *Scoles vs. State*, our supreme court was compelled to affirm a judgment against a member of one of these churches, for *worshipping God according to the dictates of his own conscience*, supported, as he supposed, by good theological arguments. It is very evident that the system now in force, savoring as it does very much of religious persecution, is a relic of the Middle Ages, when it was thought that men could be made orthodox by an act of Parliament. Even in Massachusetts, where Sabbatarian laws have always been enforced with unusual rigor, exceptions are made in favor of persons who religiously observe any other day in the place of Sunday. We think that the law as it stood in Mansfield's Digest should be restored, with such an amendment as would prevent the sale of spirits on Sunday, as that was probably the object of repealing the above section."

Now the Arkansas constitution says:—

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent. No human authority can, in any case or manner whatsoever, control or interfere with the right of conscience; and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship, above any other."

This report of the Bar Association says: "In the case of *Scoles vs. State*, our supreme court was compelled to affirm a judgment against a member of one of these churches, for worshipping God according to the dictates of his own conscience."

Thus the Bar Association of that State declare that the supreme court of that State confirmed a judgment against a man for doing that which the constitution of that State explicitly declares that "all men have a natural and indefeasible right to do."

And the members of the supreme court all being members of the Bar Association, in that unanimous report of the association they confessed that they confirmed a judgment against a man for doing that which the constitution, which they were sworn to uphold, explicitly declares that "all men have a natural and indefeasible right to do."

And that is how Sunday laws were made "constitutional" in Arkansas. A. T. J.

WE learn from the *Norwalk (Illinois) Chronicle* of July 4, that on the previous Friday a mass meeting was held by some of the citizens of Huron County, that State, for the purpose of organizing "a County Sabbath Union." Among the resolutions adopted on this occasion was one endorsing the American Sabbath Union and its purposes "so far as now made known." Just how much the saving clause was intended to cover, we do not know. Perhaps those who drew up the resolution can see no harm in passing Sunday laws, but are not prepared to endorse that with which the so-called Sabbath Union is charged, namely, of laboring to accomplish the same purpose as the National Reform Association. But did they but know it, the passage of Sunday laws is a long step in that direction.

Another resolution adopted by this convention was as follows:—

"That we approve and commend the passage of

the Blair Sunday-Rest bill, . . . and we especially commend the amendment suggested in the committee of the Senate, the exception from its provisions of all who conscientiously keep Saturday or any other day as Sabbath."

The committee did not apparently see anything incongruous in the idea of making a difference on account of religion. Why should those who keep some other day be exempted from the provisions of the law, if, as is so persistently urged, it is simply a sanitary measure? The very fact that they are willing to grant an exemption on account of religious scruples shows that it is a religious measure. The trouble with the whole business is, that Sunday is a religious institution and it is useless to try to disguise the fact or to make it appear that legislation in regard to it is not religious legislation.

Again, they propose to except those who "conscientiously" keep any other day. How do they expect to know when it is conscientiously done? Shall the civil courts decide cases of conscience?

### "A Very Interesting Question," Indeed.

In the "hearing" before the Senate Committee last winter, in behalf of the proposed amendment establishing a Christian religion, the following colloquy took place:—

"*Rev. George K. Morris, D. D.*—The Roman Catholics in 1886 were represented to be 7,200,000 citizens including children. The evangelical population at that time—not the church membership only, but population—numbered 42,646,279."

"*The Chairman*—You count men, women, and children?

"*Dr. Morris*—In all cases.

"*The Chairman*—And entirely regardless now of what is called experiencing religion?

"*Dr. Morris*—Yes sir, in each case, Catholic and evangelical, we give the population, those who entertain the doctrines of the church.

"*The Chairman*—In that, do you count all who are Catholics on one side and all who are not Catholics on the other?

"*Dr. Morris*—No, sir. We count all who are Catholics on one side and all who are of the evangelical faiths on the other side.

"*The Chairman*—How large a residuum or fraction is remaining that makes up the entire people?

"*Dr. Morris*—Unfortunately, I have not prepared myself upon that.

"*The Chairman*—How many did you estimate that the evangelicals numbered in 1886?

"*Dr. Morris*—Forty-two millions six hundred and forty-six thousand two hundred and seventy-nine.

"*The Chairman*—And the Catholics?

"*Dr. Morris*—The Catholic population 7,200,000.

"*The Chairman*—The total being 50,000,000 in 1880, the gain between 50,000,000 and the true population in 1886, would represent all the other classes who belong to no church whatever?

"*Dr. Morris*—The atheists, those who entirely reject the Christian faith.

"*The Chairman*—You substantially include everybody in the evangelical estimate except the Catholics.

"*Dr. Morris*—I have not looked closely into that question.

"*The Chairman*—There were 50,000,000 people in 1880 and in 1886 there may have been 58,000,000 perhaps.

"*Dr. Morris*—Yes, I understand that this estimate allows for the population which is supposed to be purely atheistic, rejecting all Christian faiths. They are comparatively a small number.

"*Senator George*—Exclusive of the Mormons too?

"*Dr. Morris*—No, not the Mormons. They would be evangelical in one sense.

"*Senator Palmer*—You assume all who are not atheists and all who are not Catholics, to be evangelical?

"*Dr. Morris*—Yes, sir. Pretty nearly so.

"*The Chairman*—You include all who are known as agnostics perhaps as evangelical then?

"*Dr. Morris*—The agnostics, properly speaking, are so small in number that they have scarcely entered into the computation.

"*The Chairman*—But the fact seems to be that there is a great body of people who are not communicants of churches, who have no special active affirmative faith in the evangelical creeds or in Roman Catholicism, which, I suppose, is nearly one-third of our people; I think it is.

"*Senator Palmer*—The agnostics are a religious people, more so than many of our people.

"*The Chairman*—Mr. Ingersoll is an agnostic. He leads a type of agnosticism in the country.

"*Senator Palmer*—He is atheistic.

"*The Chairman*—He is an agnostic.

"*Senator George*—That raises a very interesting question as to what is the Christian religion."

That is a fact. In that sentence Senator George hit the nail on the head, with a mighty stroke. The discussions of those who favor that proposed amendment show in miniature and in a very mild way, indeed, the contentions that would inevitably arise over the question as to what is the Christian religion, should that amendment ever be adopted. If the author of that resolution is wise, he will have learned wisdom by all this and will drop that thing forever.

A. T. J.

### That Sunday Saloon.

THERE is sufficient agitation going on at present over the subject of saloons to make one think it quite an important question. And it is undoubtedly true, speaking in general terms, that the subject is an important one. At present, however, the principal interest seems to center in the Sunday phase of the question. The zealots who are engineering the National Reform craft, some time ago discovered a powerful ally in the shape of the temperance sentiment, and consequently they steered directly for the respective headquarters of the Prohibition party and the Woman's Christian Temperance Union, in order that the ardent Sunday partisans in these organizations might get on board, which they did with such amazing spryness as to make it appear that they had been waiting some time for the privilege. Since then these united forces have decided that the saloon is a menace to our free institutions (on Sunday), that our government is in danger from this source (on Sunday), and that this peril which threatens us (on Sunday) must be promptly met and summarily stopped (on Sunday). Truly what a terribly awful thing this *Sunday* saloon is, anyway; and what a peaceable, moral, and altogether lovely and legitimate institution it suddenly becomes from Monday morning to Saturday night!

Seriously, we do not like to see the intelligence of the American people insulted by such arguments as are made nowadays in behalf of this

question. "Half a loaf is better than no loaf at all, so we had better get the saloons closed on Sunday than not have them closed at all," etc. Well! and so the temperance party is going to compromise with the saloon element, is it? And if the bad, wicked Sunday saloon will just consent to go out of business, the good, moral, six-day saloon, will be allowed to continue, and the temperance people will pat it on the back and generally encourage it, eh?

This is undoubtedly what such an argument means, if it means anything, for the same power that can close the saloons on Sunday can close them every other day in the week, as they deserve to be; and all this talk about "half a loaf," etc., is simply saying that half a loaf is all they want on this question.

As long as the Sunday saloon is classed with Sunday newspapers, Sunday base-ball, etc., people naturally consider that it is legitimate on other days. And why not? Base-ball, newspapers, etc., are legitimate, certainly, and whenever the saloon is classed in with such things, people necessarily conclude that, apart from Sunday, the saloon is just as honest as any of these things mentioned.

The saloon should certainly be opposed, and the whole of the accursed traffic connected with it should be wiped out forever; but, let our opposition be based upon the consistent grounds that the saloon is pernicious in its work and effects, not only on Sunday, but upon every other day of the week as well. J. W. SCOLES.

### The Purpose of the National Reformers.

ACCORDING to the report of Secretary Wylie, of the National Reform Association, Miss Anna Shaw in her argument before the Woman's Christian Temperance Union, of Steuben County, Indiana, claimed that the safety of the republic in point of Sunday observance, National Reform, temperance reform, etc., depends upon granting the elective franchise to women. The claim is supported by Secretary Wylie, who closes his letter with the following:—

"The address carried conviction to many hearts. Some who have resisted every argument they have heretofore heard, yielded to the invincible logic of Miss Shaw. The whole address, as well as other exercises, was leavened with Bible truth as to civil government.

"Delegates were appointed to attend the National Reform Convention in Pittsburg, in April. Among the resolutions passed was one on the Sabbath question endorsing the Blair 'Sunday-Rest bill.'"

In the light of the foregoing, it is evident that the W. C. T. U. of that locality are thoroughly committed to the religio-political schemes of the National Reformers.

The intolerance of the National Reform movement is set forth in a letter from another secretary—Foster—of the National Reform Association, in the issue of the *Christian Statesman* of March 14. Referring to a lecture given by himself at the Kentucky State University, Louisville, Secretary Foster said:—

"An opportunity was given to ask questions. A student asked: 'Would not the enactment of a national Sabbath law oppress the conscience of those who keep the seventh day?' It was answered: 'We have Sabbath laws already in every State in the Union, with the exception of California. We would not think of abolishing these laws because a few brethren object. Now what we want is to have the Nation fall into line with the States.'"

This is putting it rather delicately. "We

would not think of abolishing these laws because a few brethren object." Translated into trenchant English, this means *we would coerce the minority into obedience to State and National Sunday laws, without regard to their conscientious scruples.* All right, brethren; if you think that to be the spirit of the gospel, push your efforts and compel the government of the United States to support them, if you can. We shall continue to obey Jehovah, to protest against your injustice, and to leave the result with Him who ruleth among the nations of men. Judging by the history of the past, He has much larger resources wherewith to defend truth and righteousness than the National Reform Association and the American Congress combined. We wish all the advocates of Sunday laws were as honest as some of them are in avowing their real purpose. We respect one, who openly declares that he should think himself to be serving God by disregarding our rights, more than we can respect one who insists that he has no intention of doing this, but continues to urge those steps which must do it, if successful. If a man aims at the spot where you stand, and "has shoot in his eye," you know what to expect; if he seeks to "shoot around the corner," you know what he would be glad to do if he dared.—*The Light of Home, Seventh-day Baptist, Alfred Centre, N. Y.*

### Church and State.

THE whole mission of the church of God is to preach the gospel. Its career lies within the kingdoms of earth, but it is not of them. When the policy of the nations is such as to give the church free scope in its work, the church does not become an appendage to the State, but rather uses this liberty to preach the gospel. When her work is opposed, and she is persecuted by the world, she may petition or remonstrate against being hampered in her mission. But whether this avail or not, she must go onward faithfully in her great work.

The work of the State (whatever form it assumes) is to supervise the life of citizens, and to legislate and enforce those things which are necessary for upholding right and punishing crime. They are both ordained of God. The two must never be confounded. Our Master said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

And yet the church does shed down upon the arena of civil life a benediction. It by grace qualifies its members to be honest, sober-minded citizens, and sends them forth as such. But she can have nothing to do with politics. She can have no relation of mutual support established between herself and the State.

The State has in all ages tried to bribe and guide the church, that it might secure control through her of the members. Let us see. In the Southern States the negro Baptist preachers, and perhaps others, are very ignorant, very venal, and have great control over their people. In nearly all sections of the South, in closely contested elections, the effort is made to bribe the preacher and through him control the congregation. This effort is largely successful. . . . The church is prostituted, for money, from its high mission, to be the servant of corrupt political partisans.

The English prelatical church, and other established churches receiving from the civil power protection and support and honor, pay it back in loyal protestations and service. The church

serves the State as its master. Note the loyalty of the Anglican Church to the Stuarts. Note the Toryism of the Episcopalians during the Revolutionary War.

Several of the Protestant churches of this country have voluntarily sold themselves, or bestowed their church influence to the furtherance of some political issue. And various denominations, protesting their loyalty to the present government, have sought, by way of return, to shape its policy. They memorialize it about how to treat the Mormons, prohibition, Knights of Labor, etc. Of course this is apart from the proper work of the church. The church teaches her members to be good citizens, but she has nothing to do with dogmatizing about forms of government or questions of civil policy. Whenever she has done so she has blundered, and her shame has sooner or later become manifest.

But chiefly the Romish Church has sold herself to the governments of earth. It is her policy in every land. Through her priests she controls her people. Everywhere she traffics with the civil power, to enhance her ecclesiastical prerogatives. In the United States she sells her votes to the party that is most subservient, and that gives the largest returns in the way of money and influence. In Ireland she, so far as she dares, throws her influence with the Home Rule party, to maintain her power over them. In Germany she sells her influence to despotic Bismarck, that she may increase the influence of her bishops. Such is her policy. Everywhere, for her own advancement, she bargains and traffics with the powers of the world. And it is to that shameless and persistent policy that she owes her worldly grandeur and power. And now, these facts being notorious, let us consider them in the light of the following statements:—

1. Such a policy is, so far as it is pursued, betrayal of the gospel. There is but one work that God has imposed on the church. There is but one Master that is tolerated. There is but one motive controlling all service.

2. If a church is zealous of worldly honor it must lose in spiritual power. Grand edifices, parade of wealth, political power, the suffrage of the influential, may appeal to the people of earth, but the church that seeks these things and boasts of them is turned away from God's service, and is become shorn of spiritual power. It can no longer do its great work singly.

3. The world honors in word, and fawns upon, the church that it uses. But in its secret heart it despises such a church. Note how politicians treat politely and deferentially the negro preachers, and yet when their backs are turned sneer at them for their venality. Note how the secular press respectfully and gravely records the Romish parades and ceremonies, and yet read between the lines the contempt felt for Romanism as a spiritual religion.

From all which we gather the injunction that the church keep itself unspotted from the world rejecting its bribes, refusing its yoke.—*Rev. J. A. Scott, Jr., in Christian at Work, 1887.*

GOVERNMENTS have it not in their power to do their subjects the least service as to their religious beliefs and mode of worship. On the contrary, whenever the civil magistrate interposes his authority in matters of religion, otherwise than in keeping the peace amongst all religious parties, you may trace every step he has taken by the mischievous effects his interposition has produced." —*Burgh.*

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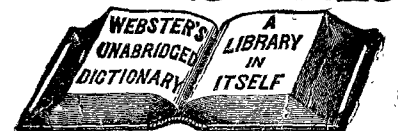
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# The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST 28, 1889.

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

WE are thankful to the friends who have sent us newspapers, clippings, etc., giving items of interest in the work to which the SENTINEL is devoted. All such favors are fully appreciated.

To our contributors and correspondents we would say, If your matter does not appear immediately do not conclude that it is not wanted. We do the best we can with all, though some may have to wait a while.

THE district secretary of the American Sabbath Union for the California district is Rev. A. J. Nelson, D. D. He says that "Dr. Crafts is the inspiration of the American Sabbath Union." We think that that is correct, and we have thought so ever since that Union was formed. We are satisfied that that is just as high a source as any from which the inspiration of that movement ever can come.

THE National Reform Association, not content with the alliance of the Woman's Christian Temperance Union, is mustering the women on its own account. It has a "special secretary of the National Reform Association", Mrs. E. J. Crothers, of New York, "for the formation of National Reform Circles" of women called "King's Daughters." The purpose of the organization "is to disseminate National Reform literature and to raise money for the cause." Woman was first in the transgression, and we are afraid she is going to be the last. It is too bad.

SUNDAY night, August 4, in the United Presbyterian Church of San Francisco, Dr. A. J. Nelson said that "Dr. Crafts is the originator and inspiration and embodiment of the American Sabbath Union." This explains why the SENTINEL has had to mention Mr. Crafts so often. We did not like to do it because, to those who do not understand the whole matter, it appears as though the SENTINEL was making this a personal contest. But we are not. The SENTINEL is opposing the whole Sunday-law movement, in whatever form it appears, and the American Sabbath Union in particular, and as that organization is embodied in Mr. Crafts, we are compelled, in the nature of the case, to mention his name a good deal. But let no one think that it is a personal matter. However, as Mr. Crafts "is the originator, and inspiration, and embodiment of the American Sabbath Union," it will be proper henceforth for us to refer to him under the title of the American Sabbath Union.

THE American Sabbath Union says that it is the business of the law to make all occupations safe for those of easy virtue. This was said in an argument in behalf of the Sunday law. This argues that they haven't conscience enough to do what they think to be right so long as there is money to be made in doing what they think is wrong, so that government must step in and establish a law, taking away all opportunity to do

what they think to be wrong so they can all do what they think is right. Plainly expressed the argument is that those people haven't conscience enough to do what they think is right, therefore there must be an enactment of law which will enable them to do it without conscience. In other words they want the civil law to supply the place of conscience. And then the Union declaims against the absence of such that "it debauches conscience!" The debauchery of conscience is in the system that they seek to have established.

To illustrate the distinction between the civil and religious sabbath, and how the church insists upon the religious sabbath, while the State enforces the civil, the American Sabbath Union tells how a farmer set up in his watermelon patch a warning, saying: "Boys, don't steal these melons for they are green, and God sees you." The field secretary of the Union says that this illustrates how the church forbids Sabbath work because God sees them, while the State only forbids it because it is unhealthy.

But now, here comes Mr. Gault, a district secretary of the Union, and says that in that warning:—

"That farmer appealed to divine authority. He gave the boys to understand that they must not steal melons not only because it injured them, but because God saw them; and in that way he reached their consciences. Well, that simple idea of the farmer expresses the philosophy that underlies this whole question. I believe that government can reach the consciences of the people."

Now when these people get the National Sunday law, and by that succeed in making effective the State Sunday laws, which of these views it is that will be carried into effect can be fully known beforehand from the known character of the men who are conducting the cause, as well as from the discussion of the subject by those men themselves. It will then be found that the unhealthy part of the melon-stealing has faded entirely from view in the overwhelming importance of the fact that—the preachers see you.

THE *Telegraph*, of Dubuque, Iowa, gives in its issue of May 3, 1889, the following excellent reasons for opposing the National Reform movement:—

1. It would be a union of Church and State.
2. Such a union, as shown by existing Old World governments, is not favorable to physical, mental, or spiritual progress.
3. Our Constitution as it is, has for the past hundred years worked better than any constitution that any other earthly government has ever had.
4. It would destroy political liberty, and work such confusion in the religious world as to endanger Christianity itself.
5. Religious belief would become a test for office, which would breed a race of hypocrites.
6. All the reforms which the association regard as necessary, can be accomplished without resorting to the dangerous measures which they propose.
7. The government affords every protection to all classes for the propagation of their religious views, and with this encouragement, with the good wishes of even non-church members, with theological schools constantly graduating preachers, the clergy should be able to create a moral public sentiment, without endangering the public school system, and menacing evil to all that every patriot holds dear.

The *Telegraph* concludes its article thus:—

"That an association composed mainly of ministers should appeal to the law to effect by force, reforms which should come as the fruition of moral suasion, is virtually a confession that the pulpit is losing its virility and influence. What the causes of this loss are, the ministers themselves are best able to tell. It is probably chiefly due to the fact that they don't preach as much Christianity as they should."

SCOTLAND is noted as a Sunday-keeping country. It has strict laws in regard to Sunday observance, and they are probably more rigidly enforced than in any other country in the world. Yet, in his evidence before the British House of Commons, a few years ago, Sheriff Allison, of Glasgow, a gentleman who may fairly be presumed to know something on the subject, said:—

"I am sure there are eighty thousand people in Glasgow who are just as completely heathens to all intents and purposes as the Hottentots of Africa. Of course, they have all heard there is a God; but as to any practical operation of the influence of religion upon their minds, they never go to church, or to any place where moral and religious instruction is carried on. I should think there are ten thousand men in Glasgow who get drunk on Saturday night—who are drunk all Sunday, and are in a state of intoxication, or half-intoxication, all Monday, and go to work on Tuesday. . . . I am decidedly of opinion that the overstrained observance of Sunday in Scotland has perhaps a more prejudicial than beneficial effect in manufacturing towns. . . . I think that the observance of the Sunday in Catholic countries on the Continent is much more conducive to benefit than the strict observance of it in Scotland."

This is only another evidence showing that there is more wickedness under Sunday laws than without them.

THE Missouri Sabbath Convention was held to promote the interest of the movement for a national Sunday law, and a State Union was organized auxiliary to the National, to carry forward the work. The ideas expressed in that convention by the representative men of it, it is certainly fair to presume, show what is the object of at least that part of a movement for national Sunday laws. Rev. Thomas H. Tatlow read the first, and indeed the principal, paper of the convention, in which he said:—

"The Sabbath was made for man, that thereby he may secure to himself, out of every week, one day's fellowship with God, by meditating on his word, by worshipping in his sanctuary, and by individually entering into his presence, the doors being shut."

We have no fault to find with that. It is very well expressed. What we object to is the effort that these men make to secure such a thing as that by civil law. We object also to their claim that such an institution as that can be called a civil Sabbath, or that laws for its observance should be enforced upon civil basis. Such things never can be.

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, SEPTEMBER 5, 1889.

NUMBER 32.

## Mr. Crafts and His Oath.

JUNE 19, there was issued a second edition of the AMERICAN SENTINEL of that date on the last page of which there was an article in reference to the failure of Mr. W. F. Crafts to comply with his challenge to one of the editors of the AMERICAN SENTINEL to debate the Sunday-law petition. In that article: it was stated that, "In the challenge of Mr. Crafts, there was no intimation that he was under the control of the Chicago ministers and that his challenge was accepted by Mr. Jones in perfect good faith, and with the understanding that Mr. Crafts was responsible for his own actions;" that "the challenge and propositions as originally made by Mr. Crafts, were not subject in any sense to the consent of others;" and that the making of the debate to depend upon the concurrence or consent of others was "an after-consideration." This edition was largely circulated in the path of Mr. Crafts' appointments as he crossed from the Missouri River to the Pacific Coast. He found it so in Colorado, and to get even on this and much other matter in the same number, he published a sworn affidavit filling three whole columns of the *Colorado Springs Republic* of June 28, charging both the editors of the SENTINEL with willful and malicious slander and falsehood by the "square foot." In that affidavit he made reference to the above statements, in the following words:—

"(1) On page 168 it is said, 'The challenge and propositions originally made by Mr. Crafts were not subject in any sense to the consent of others.' (2) In same article, it is said, 'In the challenge of Mr. Crafts there was no intimation that he was under the control of the Chicago ministers.' (3) In same, the dependence of the debate in Chicago upon the consent of others is called 'an after-consideration.'"

"The above statements I declare, on oath, are willful and malicious slanders. In such case Prof. Jones is bound to prove his statements by the original letters. They will show that my first challenge for a debate at Kalamazoo was subject to the approval of the ministers of that city. This is stated in my original challenge to Prof. Jones, and also in my letter to Rev. W. A. Waterman of Kalamazoo, who would testify by letter to this effect, if requested. Before the ministers of Kalamazoo replied, Prof. Jones wished the place changed to Chicago, to which I consented subject to the approval of the Illinois Sabbath Association, as is shown by several of my letters to Prof. Jones, and by others, to Rev. C. E. Mandeville, D. D., of Chicago, who would so testify if requested. The Illinois Sabbath Association declined to approve and arrange the debate on the ground that Prof. Jones had shown himself a trickster at the Washington hearing and that his obscure sect were not worthy of so much attention."

The italics in the above are exactly as they appear in the affidavit.

He calls on us to prove our statements by the original letters. This we can do; if we could not those statements would not have been made in the SENTINEL. He says: "They will show that my first challenge for debate at Kalamazoo was subject to the approval of the ministers of that city. This is stated in my original challenge to Prof. Jones." This is not only what he says; but he has made positive oath that it is true. He does not make even the usual qualification of an oath—that it is true to the best of his knowledge and belief. He plainly swears without qualification that his statement is true.

Here is a fac simile of the original letter to me in which the original challenge was made. (See printed copy opposite):—

3/6/89

Prof. A. T. Jones,

I expect to be in Michigan to speak somewhere—The place is under advisement—on evening of June 3<sup>1</sup>/<sub>2</sub>. I would be glad to have a kindly debate not in the interest of personal victory for either of us but of truth at Kalamazoo or some other large town quite near to your headquarters that your people as well as mine may be well represented in the audience or better still let it be at the Capital to which people may more readily come from all parts of the State. If you agree I think I could get Lansing pastors to secure a hall & advertise the meeting or convention. The subject of this debate to be the enclosed Sunday Rest Petition which is the form in which most of the petitioners have put their case. That is, the debate is substantially the same as that at Washington, only "before the Committee of the whole."

Yours for the Truth,  
Wilbur F. Crafts

8-6-'89.  
PROF. A. T. JONES: I expect to be in Michigan to speak somewhere—the place is under advisement—on evening of June 3<sup>1</sup>/<sub>2</sub>. I would be glad to have a kindly debate, not in the interest of personal victory for either of us, but of truth, at Kalamazoo or some other large town quite near to your headquarters, that your people as well as mine may be well represented in the audience; or better still, let it be at the Capital, to which people may more readily come from all parts of the State. If you agree, I think I could get Lansing pastors to secure a hall and advertise the meeting or convention. The subject of the debate to be the enclosed Sunday Rest Petition, which is the form in which most of the petitioners have put their case. That is, the debate is substantially the same as that at Washington, only "before the committee of the whole." Yours for the truth,  
WILBUR F. CRAFTS.

There stands the original challenge of Mr. Crafts. It shows that no such statement or condition was made, as that the debate was subject to the approval of anybody; and as for the ministers of Kalamazoo, they are not even mentioned. The only ministers that are referred to are "the Lansing pastors," and the only mention of them is that if I should agree to debate he thought he could get the Lansing pastors "to secure a hall and advertise the meeting or convention." That is all. There is no such statement as that the debate was subject to the approval of the Lansing pastors; and I repeat, as for the Kalamazoo ministers, they are not even mentioned in the letter. Mr. Crafts may say that he meant it so, or that he intended to say so; but that is not the question. He said that we "might properly be called to answer either in civil or church courts," and we are ready to do so. But he must bear in mind that when he comes into either a civil or a church court, the question will not turn upon what he meant, or what he intended to say, but upon what he said. The above letter shows what he said. He swears that that challenge will show that a debate at Kalamazoo was "subject to the approval of the ministers of that city." The challenge shows nothing of the kind. Mr. Crafts has sworn that the challenge says what it does not say.

Further: Even though the challenge had actually said that the debate was subject to the approval of the Lansing pastors, still it would be a false oath, because he swears that it was subject to the approval of the ministers of Kalamazoo. But the challenge does not even say of the Lansing pastors what Mr. Crafts swears it says of the ministers of Kalamazoo. Therefore it is demonstrated that on this point his oath is not true in any sense. If he must swear he ought to swear to the truth.

He may plead that he made this condition in a letter written to Rev.

W. A. Waterman of Kalamazoo. But how was I to know that? And even though it were true, what matters it to me, what he wrote to Mr. Waterman? That is not the question. The question is upon what he wrote to me. He swears that he wrote to me what he did not write to me. That is all there is to that point.

To this challenge I replied by a letter in which I said: "I gladly accept your proffer to debate. Your choice of Kalamazoo as the place is perfectly satisfactory."

Before I received from Mr. Crafts any answer to my acceptance of his challenge, I was called to Chicago, and wrote from there, asking that the place of debate be changed from Kalamazoo to Chicago, because to have it there would be much more in keeping with his idea of having it before the "Committee of the whole."

Here is the fac-simile of his letter:—

7/6/89

Prof Jones,  
Dear Sir, "I will transfer debate to Chicago for Friday evening June 7<sup>th</sup> as the reasons you give are good ones. Please see Rev. Dr. Mandeville Pres. of Illinois Sabbath Association and see if that organization will join you in arranging for the meeting. Music Hall is the proper place. To make sure of expenses let ten cents be taken at the door announced as "a collection of no less than 10 cents each at the

door to pay expenses." The advertising should be thoroughly and impartially done, announcing the subject and the debaters giving the whole petition which I will sustain & you oppose. You can quote your petition if you choose, as a part of your negative argument but I have only one night engaged—the one named—until later in the season. I hope we have the debate over again at some other point with two nights or more for it. For the 7<sup>th</sup> let us begin at 8 sharp and speak 45 minutes each with 15 each for rejoinders. I appoint Dr. Mandeville to represent me in the arrangements as far as debate is concerned. The expenses I leave for you and the Society to arrange & divide surplus, if any beyond my usual \$10 for traveling expenses.

Resolved, that the following petition ought to prevail.

| SENATE   |  | HOUSE  |  |
|--|--|--|--|
| FOR A NATIONAL LAW.  |  | FOR A NATIONAL LAW.  |  |
| SIGN BOTH.   |  | SIGN BOTH.   |  |
| FOR A SUNDAY REST BILL.  |  | FOR A SUNDAY REST BILL.  |  |
| <p><b>To the United States Senate:</b></p> <p>The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill, forbidding, in the District of Columbia and in the Territories, all Sunday work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship.</p> |  | <p><b>To the House of Representatives of the U. S.:</b></p> <p>The undersigned, adult residents of the United States, 21 years of age or more, hereby earnestly petition your honorable body to pass a bill, forbidding, in the Nation's Mail and Military service, and in inter-state commerce, and in the District of Columbia and the Territories, all Sunday work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship.</p> |  |
| <p>NAME. (Prefix Mr. Mrs. or Miss.)</p> <p>OCCUPATION.</p>   |  | <p>NAME. (Prefix Mr. Mrs. or Miss.)</p> <p>OCCUPATION.</p>   |  |

Of this Mr. Crafts states in his affidavit: "Before the ministers of Kalamazoo replied, Professor Jones wished the place changed to Chicago, to which I consented, subject to the approval of the Illinois Sabbath Association, as is shown by several of my letters to Professor Jones." The italics are his own:—

4-6-'89.

PROF. JONES:—

Dear Sir: I will transfer debate to Chicago for Friday evening, June 7<sup>th</sup>, as the reasons you give are good ones. Please see Rev. Dr. Mandeville, Pres. of Illinois Sabbath Association, and see if that organization will join you in arranging for the meeting. Music Hall is the proper place. To make sure of expenses let ten cents be taken at the door, announced as "a collection of no less than 10 cents each at the door to pay expenses." The advertising should be thoroughly and impartially done, announcing the subject and the debaters, giving the whole petition, which I will sustain and you oppose. You can quote your petition if you choose, not in advertising, of course, but as a part of your negative argument; but I have only one night engaged—the one named—until later in the season. I hope we may have the debate over again at some other point, with two nights or more for it. For the 7<sup>th</sup> let us begin at 8 sharp, and speak 45 minutes each, with 15 each for rejoinders.

I appoint Dr. Mandeville to represent me in the arrangements, as far as debate is concerned. The expenses I leave for you and the Society to arrange and divide surplus, if any beyond my usual \$10 for traveling expenses.

W. F. CRAFTS.

In that letter there is no such statement as that either the debate or the change was subject to the approval of the Illinois Sabbath Association. The letter says: "I will transfer debate to Chicago." He does not say he would transfer the debate subject to the approval of the Illinois Association, nor anything of the kind; but that he would transfer debate to Chicago, and that "as the reasons you gave are good ones." The words are plain, and without qualification.

Then, of the Illinois Association he says: "Please see Rev. Dr. Mandeville, president of the Illinois Sabbath Association, and see if that organization will join you in arranging for the meeting." I was not to ask Dr. Mandeville if that organization would approve of the debate. I was not to ask whether that organization would consent to have such a meeting; but to see if that organization would join me "in arranging for the meeting." And the only thing I ever gathered from Mr. Crafts' letters on this point was that if that organization would not join in making arrangements he would name another party.

Again, Mr. Crafts may say that he meant that the debate was subject to the approval of the Illinois Sabbath Association; and again I say, The question is not what he meant, but what he said. He makes oath that this letter shows that the change of the debate to Chicago was subject to the approval of the Illinois Sabbath Association. The letter does not show it. He has sworn that the letter will show what it does not show. He says he said so to Dr. Mandeville, and again I say, How was I to know that? and what has that to do with this case? The question is upon what he wrote to me. He swears that the letter to me shows what it does not show.

This further proves true our original statement that the concurrence of any others was an after consideration, and in that proves false his oath that this is a "willful and malicious falsehood." There being no such condition in the original challenge, nor in the letter changing debate to Chicago, the only way in which any such condition could ever possibly come in would be in the way of an after consideration. Thus in this third point also, it is clearly proved that his oath is contrary to fact.

Having now positively proved by his own letters, that in these points he has made a false oath, and having thus clearly impeached his testimony, the SENTINEL might here drop the whole subject, and, upon every principle of law and justice, count itself clear; being fully justified by the legal maxim, "falsus in uno, falsus in omnibus"—false in one point, false in all." But we are willing to waive all this, to be more than strictly just, and to go further and do all we can to make the question plain.

As he appointed for only one night—June 7—and expressed the hope that we might have it over again at some other point, with two nights or more, I did not go to see Dr. Mandeville, but immediately wrote again to Mr. Crafts, asking him to take more nights at first, because there could not

be a better place than Chicago. He replied in the following letter (we have not space for *fac similes*):—

FIELD SECRETARY'S OFFICE  
74 E. 90th Street, N. Y., 4-12, '89.

PROF. JONES:—I happen to have open June 12, 13, 14, all I can spare at any time. I can come to Chicago then for the debate, on several conditions: 1. My expenses from Minneapolis and return and locals in Chicago. 2. Both of us to agree not to linger after 14th, to speak on Sabbath, lest the attendance be weakened, or speeches be made with no chance to reply. 3. The debate to be under joint control of your committee and Illinois Sabbath Association, Rev. Dr. Mandeville, President, Chicago. 4. The debate to be one continuous debate for the three nights. Myself, as affirmative, to speak an hour the first night, and you to follow with half an hour of your reply, "to be continued in our next." You to have first hour second night and myself closing half hour. The third night each to speak twice—opening addresses 30 minutes each to be followed by rejoinders of 15 minutes each—the order to be determined by lot, that is, who shall open, &c.

Your petition I should not consent to debate separately, as it relates to National Reform, with which I am not connected, and to Blair amendment, which, as Field Sec., I have no right to work upon. I shall however refer to that petition, and you can, of course, use it in your argument as far as you consider it pertinent.

Yours, W. F. CRAFTS.

Please see Dr. Mandeville and show him this letter and see what he says about it. As to money above expenses of hall and advertising, if any, I should be willing to have it given to your denomination and Illinois Sabbath Association equally, or more appropriately, devoted half and half to your literature and ours, or better yet, to the printing of stenographic reports of the debate. I should insist on a competent stenographer taking down every word, to prevent misreporting from going uncorrected.

These dates have already been refused to the S. S. Assembly, that would have paid \$50 for two or three addresses, and may be wanted any how. Please hasten a final decision.

W. F. C.

This is the last letter I received from Mr. Crafts before he declared the debate off. And as with the others, so with this; there is no such statement as that the debate was subject to the approval of the Illinois Sabbath Association or any other party. The third condition is: "The debate to be under the joint control of your committee and Illinois Sabbath Association." Not that these committees were to decide, or either of them, whether there was to be any debate or not, nor whether the debate depended upon their approval, or the approval of either of them; and it is certain that neither I nor my representatives ever supposed for a moment that these committees were to decide whether the debate should take place or not.

This letter I received in Chicago, April 19, and as I was to leave there that same evening for Minneapolis, I appointed Elders R. M. Kilgore, and George B. Starr, of Chicago, to act with the Illinois Sabbath Association in making arrangements. They visited Dr. Mandeville, and with the following result:—

894 W. ADAMS ST., CHICAGO, ILL.,  
April 20, 1889.

GEO. B. STARR, ESQ., 26 College Place, Chicago, Ill.—  
Dear Sir: The executive committee of our association met yesterday and took under advisement the matter of the proposed public debate. After carefully considering the question in all its bearing, we came to the conclusion indicated in the enclosed resolution.

Very sincerely yours,

C. E. MANDEVILLE.

WHEREAS, The proposition to hold a public debate between Rev. W. F. Crafts and Prof. Jones, on the petition for a Sabbath Rest bill has been referred to the Illinois Sabbath Association; therefore,

Resolved, That as the time of this association is fully occupied with its own work, they do not deem it advisable to spend either time or money in any discussion which in their judgment will in no way conduce to the better observance of the Sabbath. (Fac simile opposite.)

Here we are brought to another point in Dr. Crafts' list of sworn charges. He says that—

"The Illinois Sabbath Association declined to approve and arrange the debate, on the ground that Professor Jones had shown himself a trickster at the Washington hearing, and that his obscure sect were not worthy of so much attention."

Mr. Crafts has positively sworn, and without qualification, that this is true. But the above resolution of that association, declared by Dr. Mandeville over his own signature to be the conclusion to which that association came, gives as the sole reason, that in their judgment a debate would "in no way conduce to the better observance of the Sabbath."

It may be that the Illinois Association gave to Mr. Crafts the statements which he has sworn are true. If they did, then the foregoing resolution, and signature of Dr. Mandeville, show such statement to be clearly a prevarication, and Mr. Crafts' oath that it is the truth does not help the matter a particle.

# "THE SABBATH WAS MADE FOR MAN"

OFFICERS.  
PRESIDENT  
REV. G. B. MANDEVILLE, D. D.,  
894 W. Adams St., Chicago, Ill.  
VICE-PRESIDENT  
REV. C. F. LOMB,  
Treasurer  
REV. A. J. KRAM,  
509 Washington St., Chicago, Ill.  
CORRESPONDING SECRETARIES  
REV. W. H. HART, 1012 N. Dearborn, Ill.  
REV. W. H. HART, 1012 N. Dearborn, Ill.

## The Sabbath Association

—PROF. ILLINOIS—

894 W. Adams  
Chicago, Ill., April 22, 1889.

EXECUTIVE COMMITTEE  
The Officers with  
REV. JOHN HUTCHESON, STROGOVE, Ill.  
REV. W. W. EVARTS, D. D.,  
304 Boston Ave., Chicago, Ill.  
REV. C. A. BLANCHARD, WHITSON, Ill.  
REV. A. B. BALE, ELGIN, Ill.

Rev. B. Starr, Esq.,  
26 College Place  
Chicago, Ill.

Dear Sir,

The Executive Committee of our Association met yesterday and took under advisement the matter of the proposed public debate. After carefully considering the question in all its bearing we came to the conclusion indicated in the enclosed resolution—

Very sincerely yours,  
C. E. Mandeville

Whereas, the proposition to hold a public debate between Rev. W. F. Crafts and Prof. Jones on the petition for a Sabbath Rest bill has been referred to the Illinois Sabbath Association therefore Resolved, That as the time of this Association is fully occupied with its own work, they do not deem it advisable to spend either time or money in any discussion which in their judgment will in no way conduce to the better observance of the Sabbath.

I next received from Mr. Crafts the following by postal card:—

Illinois Sabbath Association do not consent to debate & so there will of course be no debate at Chicago on dates named & it is too late to arrange for any other place at present. A new call for addresses has made it necessary for me to use those dates in the twenty nine original plan of tour & so the whole matter will have to rest for the present as I have home to-morrow & shall in few days leave on a winding way for the west. W. F. Crafts

Illinois Sabbath Association do not consent to debate, and so there will, of course, be no debate at Chicago on dates named, and it is too late to arrange for any other place at present. A new call for addresses has made it necessary for me to use those dates in the line of my original plan of tour, and so the whole matter will have to rest for the present as I leave home to-morrow and shall in few days leave on a winding way for the west.

N. Y. 4-22-'89.

W. F. CRAFTS.

Before I had time to reply, I received also, by postal card, the following:—

*I have hit upon another plan for having the debate in Chicago in the autumn on same general plan as I wrote—of which I will write you when it is arranged, if others concur in it. Probably it will be a month or more before I can arrange it when in vicinity of Chicago in person.*

*W. F. Crafts  
En Route 4/25/89. Address always 74 E. 90 N. Y.*

I have hit upon another plan for having the debate in Chicago in the autumn, on same general plan as I wrote—of which I will write you when it is arranged, if others concur in it. Probably it will be a month or more before I can arrange it when in vicinity of Chicago in person. W. F. CRAFTS.  
En route 4-25-89. Address always, 74 E. 90, N. Y.

To these I replied in a letter, which Mr. Crafts has sworn "is an abusive private letter." Here is a verbatim copy of this "abusive letter":—

OTTAWA, Kansas, May 3, 1889.

Dr. W. F. Crafts, New York City—

DEAR SIR: Your card of April 25th received at this place yesterday. I was about to answer your other card anyhow.

Your plan of having the debate in Chicago in the autumn is satisfactory if it shall be made definite and carried out.

You speak in your card of writing to me about it "when it is arranged, if others concur in it." I fail to see what the concurrence or non-concurrence of others can have to do with it. I was not challenged by any others than yourself to debate; I had no others in view to debate with when I accepted your challenge. The challenge has come from yourself; the proposition, the division of time, and all other suggestions in regard to the debate, have come from you, and have been accepted by me. And the announcement has been made by you in the East that it was to be. The *Christian Statesman* and the *Herald of Reform* have announced it; and I count it wholly an inadequate reason for your declaring the debate off, as already arranged for Chicago, June 12, 13, 14, that the Illinois Sunday Association decline to have any part in it.

The obtaining of the hall, advertising, and other local arrangements for the discussion, were not wholly dependent upon Dr. Mandeville, and the executive committee of which he is chairman; there are other people in Chicago besides these, who certainly could attend to that just as well as they. And, I repeat, their declining is no valid excuse at all for your setting aside your own challenge, your own propositions, and your own appointment of dates, which I had accepted without qualification.

Yet all this I am willing to pass by if you will within a reasonable time appoint a date to which you will certainly stand.

I care nothing for the concurrence or non-concurrence of others; but unless some date is definitely settled, as above suggested, I shall hold you to the date already fixed, and hold you alone responsible for the failure of the debate to come off upon the date specified, June 12, 13, 14.

It certainly is an unusual thing for a challenger to declare a meeting off simply because certain third parties decline to have anything to do with making arrangements. Such proceeding is too much like trifling, to much like child's play, for me to look upon it with much favor.

I hope you may soon be able to fix a definite time, whenever it may be; but I cannot promise now to accept whatever date you might name, because certain important arrangements have been made for my work in the fall, which would, in a certain measure, have to be conformed to; but this will not be much of an interference, because we can surely fix upon a date without much difficulty.

Hoping to hear a favorable report from you soon, I remain,  
Very respectfully yours, etc.,  
ALONZO T. JONES.

Now I am willing to submit to any civil or church court to decide whether this is an abusive letter or not.

In answer to that letter I received from Dr. Crafts, by postal card, the following:—

ADDRESS 74 E. 90TH ST., N. Y. 5-8-89.  
I do not like the tone or wording of your letter. I have never accepted challenge except on condition; in the first case, that Kalamazoo pastors would arrange in my behalf, and when you wished a change, that Illinois Association, in whose field you wished to have it, would see that my interests were fairly attended to. By referring to my letters you will see that I have kept to my agreement. I cannot allow you to arrange the debate, nor are there others in Chicago to whom it would be proper for me to turn. W. F. CRAFTS,  
Field Secretary American Sabbath Union.

I am doing all I can to arrange for the debate.

*Address 74 E. 90th St., N. Y. 5-8-89*  
*I do not like the tone or wording of your letter. I have never accepted challenge except on condition in the first case that Kalamazoo pastors would arrange in my behalf, and when you wished a change that Illinois Association in whose field you wished to have it would see that my interests were fairly attended to. By referring to my letters you will see that I have kept to my agreement. I cannot allow you to arrange the debate, nor are there others in Chicago to whom it would be proper for me to turn.*

There is a point here worthy of particular notice. In the second sentence he says, "I have never accepted challenge except on condition," etc. In this he deftly turns the whole case around, makes himself the challenged party, and, of course, in that event makes me the challenging party. This opened the way for him to decline the challenge, as I found announced by Dr. Nelson when I reached Oakland. But it is just about as unusual a thing for a man to decline his own challenge, as it is for the challenging party to declare a meeting off because certain third parties will not help make arrangements.

It is true that on that card he said he was doing all that he could to arrange for the debate; but as I had told him plainly in my last letter, that unless some date to which he would stand was soon definitely settled, I would hold him to the date already fixed; and would hold him alone responsible for the failure of the debate to come off at the time specified; as there was then more than a month before that time should come, and as I have received no communication from him since, I yet hold him alone responsible for the failure of the debate to come off at the time appointed by himself—June 12, 13, 14. I further hold that the failure was without valid excuse on his part; and that the record fully sustains me in so holding. And yet after all this he had the face to stand up in open convention in San Francisco, August 16, and tell the audience that "Professor Jones has been wanting to debate with me;" intentionally conveying the impression that I had been

the aggressive party, and that he was the noble one who had the virtue to decline. Yes, he did decline to debate, that is a fact; but it was his own challenge that he declined. And we freely allow him all the credit, and grant him all the honor, that attaches to such action in the minds of honorable men.

Mr. Crafts further says that as late as June 9, at Milwaukee, he told Rev. Mr. Corliss, of Battle Creek, that he was "hoping to have the debate in California, or at Battle Creek." He says also that, "two days before" he said the same thing to somebody else whom he "met in Chicago." But what was all that to me? He did not say anything of that kind to me, neither at that time, nor up to this time. Mr. Corliss was not acting for me. Whether I could debate or not did not depend upon the concurrence of somebody else. My acceptance of Mr. Crafts's challenge was not subject to the approval of Mr. Corliss or some unnamed, and perhaps unknown person, whom Mr. Crafts happened to meet in Chicago. I was conducting my part of the controversy myself, and supposed Mr. Crafts was capable of doing the same thing for himself. In that supposition it seems I made a mistake, for which I humbly beg his pardon.

It is thus clearly demonstrated by every count that Rev. Wilbur F. Crafts, Field Secretary of the American Sabbath Union, has positively sworn to things which are not in any sense true. Yet even though all this he has done, I do not accuse him of "willful and malicious" false swearing. I only say that Mr. Crafts, failing to keep copies of his letters, forgot what he had written, and then swore to what he had not written. He ought to be more careful of his letters, and much more careful of his oath.

Yet if such is the case with Mr. Crafts's unqualified oath, with what confidence can the people receive

his unsupported word? And if he is so reckless of a solemn, deliberate oath, how careful is he apt to be of common running statements?

It is well known by all who have heard Mr. Crafts speak on the Sunday-rest subject, that he takes great delight in displaying, as an emblem of the Sunday-law movement, an Oriental saw that works only on the back stroke. In view of the evidence which we have presented in this case, we think it may be unanimously agreed that that backwards saw is a most fitting emblem for Mr. Crafts to display. We would suggest that he have enough of the same pattern made so that he and the members of the Executive Committee of the Illinois Sabbath Association, can each have at least one to wear constantly.

Having now fully proved that the SENTINEL stated the facts, it is but just to the editors of the SENTINEL to say that neither of them wrote the article in question. Both the editors of the SENTINEL were in the State of New York when that SENTINEL was issued, and did not know that the article had been written until after Mr. Crafts had published his sworn statement, when each of the editors received a copy of Mr. Crafts's affidavit and a copy of that number of the SENTINEL in the same mail. There are words used in the article that neither of the editors would have used. There is a tone to the comments upon the fact which neither of the editors of the SENTINEL would have put into an article. For these things,

we are sorry on our own part, and offer to Mr. Crafts our apology; but for the article's statement of the facts, we have no apology to make. In connection with that, the only thing we are sorry for is on Mr. Crafts's part. We are sorry that he should be so careless as not to keep copies of such important letters; and that upon that he should be so forgetful of what he had written; and that then above all he should be so reckless of a solemn oath as to swear that he wrote to me what he did not write to me.

A. T. J.

### That Gracious Change.

THE American Sabbath Union makes great objections because the SENTINEL, whenever we have occasion to refer to the object of the Blair Sunday bill quotes it as it is written, to promote its observance as a day of religious worship, and to secure the religious observance of the day. The Union says:—

"It was stated in the hearing of the chief promoter of the counter-petition at the time of the Washington convention and hearing, that the word 'promote' in this connection would be changed to 'protect,' so that public worship, so far as this bill is concerned, would simply have that protection which any legitimate institution of the American people is entitled to on that day."

We know that the statement was made at the convention that this change *should* be made. We also know that no such statement was made by anybody having authority to make it, as that this change *would* be made. The following quotation from the official copy of the hearing will give the facts on that point:—

"Mrs. Bateham—I wish to say also, that one of the requests of our National Woman's Christian Temperance Union was that the word 'promote' should be changed to 'protect' in the title of the bill, so that it should have no appearance of what all Americans object to, any union of Church and State. That amendment was proposed and accepted by the American Sabbath Union, the organized body which has just been in session in this city.

"The Chairman—Do you not think that the word 'protect' implies power to command and compel? An army protects.

"Mrs. Bateham—All our laws protect us, do they not?

"The Chairman—You would make this a law?

"Mrs. Bateham—I suggest that the bill be made a law and that it be a law that shall protect the civil Sabbath, not to promote religious worship but to protect the day as a day of rest and of religious worship.

"The Chairman—It seems to me that 'protect' is a stronger and more interfering word than 'promote.' However all of these suggestions are important."

That is all that was said about it at the hearing by anybody who had any authority to speak on the subject. And the only point in that is, that the word *protect* is a stronger and more interfering word than *promote*.

Not only is this so but it was intended to be so, when the change was recommended, and by those who recommended it. In answer to questions at the minister's meeting in San Francisco, August 5, the American Sabbath Union said that they themselves particularly objected to the word *promote* in the original bill, and asked that it be changed to *protect*. And then he gave the reason, which was, that "the effect of the word *promote* would be only to make an open day which the religious people could keep religiously while those who were not religious could do as they chose." From this, it is perfectly

plain that the direct object in substituting *protect* for *promote* is to make the bill stronger than it would be as Mr. Blair framed it.

From this it is also clear that the Sunday-law managers do not intend that people who are not religious shall spend that day as they choose even when they do not work. And to see what they do intend, let us put those statements together again. The word *promote* would allow the religious people to keep the day religiously and those who are not religious to keep it as they choose. That is not satisfactory, therefore they want *promote* changed to *protect*. The only logic of that is that the effect of the word *protect* would be to require those who are not religious to keep the day religiously instead of as they should choose. This conclusion is fully sustained by the title of the bill as proposed in the substitution. It reads:—

"A bill to secure to the people the enjoyment of the Lord's day, commonly known as Sunday, as a day of rest and to protect its observance as a day of religious worship."

The only thing that is proposed to be protected, is the observance of Sunday as a day of religious worship. It is not to protect the people who worship, nor protect them in their right to worship as they choose, but to protect the day itself, and to protect it only as a day of religious worship. It is not to be protected as a day of rest or a day of recreation, nor its observance as people choose, but specifically its observance as a day of religious worship. That is indeed a stronger and more interfering word than is the word *promote*. Senator Blair was right. And all this clearly demonstrates that the plea that is made by the American Sabbath Union that the word should be changed to *protect* as though that were to modify the force of the proposed Act, is nothing but a piece of unmitigated sophistry.

A. T. J.

### Teach Them to Be Men.

SUNDAY and Monday, August 4 and 5, were field days in Oakland and San Francisco for the field secretary of the American Sabbath Union. He spoke at 11 o'clock Sunday in the Howard Street Methodist Church, San Francisco. The pastor, Rev. Dr. Harcourt, introduced him as having been a prominent minister of the Methodist Church, and now an honored minister of the Presbyterian Church.

Mr. Crafts began by saying that the American Sabbath Union was formed in the last General Conference of the M. E. Church, and that "Bishop Newman gave it its happy name of American Sabbath Union instead of a National Sabbath Union," and that it is intended under the name American to maintain the golden mean between the Puritan Sunday on one hand and the Continental Sunday on the other. He declared the American Sabbath to be "more important than the American Constitution," because its observance "gives opportunity for moral culture and so saves the country from drifting into despotism," and that therefore it is "the very tap-root" of the Constitution. He endeavored to distinguish between the religious and the civil Sabbath by saying that these two elements in the Sabbath are just as distinct as his two arms. "The right arm promotes the religious Sabbath, and the left arm preserves the civil Sabbath." "The church forbids Sunday work because it is irreligious, while the State forbids it because it is unhealthy." "The church forbids it as a sin against God; the State forbids it as a crime against man."

But it never can be shown that anybody's working on Sunday is a crime against man. How would it be possible to make it appear that the man who works at any proper calling, at any time, commits a crime against anybody in so doing?

He attempted to make crime appear in it by saying that employes are compelled to work on Sunday "which is unhealthy, not only to the body, but to the mind and morals;" that they are kept in a perpetual treadmill of toil; that employes have no power to choose, but are compelled against their wills to work; and consequently Sunday work is a crime against man, and therefore the State must forbid it as such.

Admitting all this there is a fallacy in the demand for a Sunday law that utterly destroys all of the virtue that they try to put into it. It is those that compel others to work, who, according to this argument, commit the crime. It is not those who voluntarily choose to work at their own calling, those who are free, and not subject to anybody in the way of employment. But instead of asking for a law that would prohibit any employer from compelling any employe to work on Sunday, they demand that a law shall be enacted prohibiting everybody from doing any work whatever except works of religion, necessity, mercy, etc. This shows that it is the observance of the day itself that is aimed at by those who demand the Sunday law and not protection for those who they say are oppressed.

The Doctor admitted that the employe is at liberty to obey the dictates of his conscience and refuse to work if he considered such to be wrong on Sunday; but at the same time he declaimed against it that it was only a "liberty to go out amongst the great army of the unemployed and take his chances there," and that without a Sunday law the Nation was thus "debauching the consciences of the two million employes who were compelled to work." But all this argument is utterly sophistical, as is proved by his own words in his speech in the evening of that same day. He said he did "not defend any man for working against his conscience," that a man "ought to be willing to be a martyr for his conscientious convictions, yet there was no great fear of martyrdom in this," because he had searched the world over and had "never found one person who had lost anything financially by refusing to work on Sunday." He said that in the States and Territories of this land he had "found hundreds of instances where men had been promoted instead of discharged for refusing to work on Sunday." To illustrate this, and more forcibly to impress his point, he related a story of Stephen Girard, who discharged a man for not working on Sunday, then recommended him for the position of cashier in a new bank that was just being organized because, he said, "that man had too much conscience to work on Sunday, and that's the kind of a man whom it is safe to trust to handle other people's money." This argument is also made in Mr. Crafts's book, "Sabbath for Man," page 428, from which we quote a passage. He says:—

"Among other printed questions to which I have collected numerous answers was this one: Do you know of any instance where a Christian's refusal to do work on Sunday trading has resulted in his financial ruin? Of the two hundred answers from persons representing all trades and professions not one is affirmative. A western editor thinks that a Christian whose refusal to do Sunday work had resulted in his financial ruin would be as great a curiosity as 'the missing link.' There are instances in which men have lost places by refusing to do Sunday work, but they usually found other places as good or better. With some

there has been 'temporary self-sacrifice, but ultimate betterment.' Some avocations have been deserted by Christian men, but they have found others not less remunerative. . . . I never knew a case nor can I find one in any quarter of the globe where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath. Even in India, where most of the business community is heathen, missionaries testify that loyalty to the Sabbath in the end brings no worldly loss. On the other hand, incidents have come to me by the score, of those who have gained even in their worldly prosperity by daring to do right in the matter of Sunday work."

He has filled more than six pages of his book with evidence to the same effect. All of which we are ready to admit is true, because men always respect conscientious conviction; men respect the man who has principle, and who, from principle refuses to compromise for any temporal gain. But instead of cultivating principle in men; instead of training them in the integrity of conscientious conviction, so that as men of principle, they will stand by their convictions and refuse to work, Mr. Crafts and his fellow-workers for Sunday laws go about to have the law take the place of conscience, and rob men, not only of the respect of their employers, but of their own self-respect. Instead of cultivating in all, the manliness of men, the Sunday-law workers go about to establish a system in which all must be nursed and coddled as though they were a mass of simpletons who must be cared for by the State.

The more this system that is represented in the Sunday-law movement is examined in the light of righteousness and reason, the more plainly it appears that it is the wickedest thing that ever struck the earth since the day when the Mystery of Iniquity first appeared, and nothing better than the arguments of those who advocate the measure is ever needed to demonstrate that this is true.

A. T. J.

### Sunday Laws.

REV. WILBUR F. CRAFTS of New York, field secretary of the American Sabbath Union, has been lecturing in Oakland and endeavoring to arouse a sentiment favorable to a national law prohibiting labor and traffic on the Sabbath day. Mr. Crafts argues it is "a theft and an outrage to steal a man's Sabbath away from him." Why more "a theft and an outrage" to steal a man's Sabbath than to steal any other day? Furthermore, why should the Sabbath of any particular sect be chosen as a day for compulsory rest? Under a democratic form of government every citizen is guaranteed the right to "life, liberty, and the pursuit of happiness."

It is possible that if a national Sunday law is enacted many citizens would be deprived of privileges which now enable them to achieve happiness in the manner best suited to their convenience and desire. Such a law would certainly curtail their liberty. Why should the Jew and the Seventh-day Adventist be compelled by law to observe the Christian Sabbath as set apart in the calendar by a portion of the Christian churches?

Mr. Crafts might perhaps hold that the Christian Sabbath is, under the present régime, the most generally observed both as a religious form and as a day of rest from labor. Then what is the necessity for a national law? Those who prefer to devote Sunday to the worship of their God are privileged to do so; those who desire to wander out into the fields and the woods, or to congregate

where music and rational recreation is offered as a relief from the cares and worry of the week, should not be deprived of that right. And it would seem from the tenor of Mr. Crafts's arguments that it is this latter class who are to be forced to observe a day set apart by the Sabbatharians. It is not because the toiler is weary with his labor and needs rest one day in seven that this national Sabbath is to be established, but it is a step at least in the direction of compelling the toil-weary laborer to seek his rest in the churches of the Christian denominations, whether his inclinations are that way or not.

There is a tinge of puritanical tyranny in this effort to establish a national Sabbath, and it is an effort not in consonance with our institutions or the genius of the government under which we are living. Moreover, the proposition is sumptuary in its character and will not be approved by the majority of the people, as was evidenced by the vote of the congregation who had listened to Mr. Crafts's arguments. The proposal that all traffic shall cease on the national Sabbath is one indication of the drift of the law. This would compel large numbers of people living in cities who now seek their Sunday recreation in the country to remain at home. The closing of all places of business and secular amusement on this particular day, deprives citizens of all opportunity to enjoy themselves unless they can find compensation for the deprivation in the churches or by pedestrian rambles perhaps, through the streets of the city in which they live or along the highways and byways of their country homes.

As regards Mr. Crafts's argument that a national Sunday law would put a stop to Sunday dissipation and riot, that is entirely beside the question. Dissipation and riot is no worse on one day than on another, and there are laws prohibiting such misdemeanors and crimes whenever committed. The police are paid to enforce the laws and on this score at least there is no necessity for a national Sunday law. Certainly if the Sabbatharians cannot offer better arguments than those advanced by Mr. Crafts, they have very little prospect of ever being able to convince honest, fair-thinking men and women of the justice of their cause.—*Oakland Morning Times, August 7, 1889.*

### Tennessee Follows Suit.

THE following documents are self-explanatory:

STATE OF TENNESSEE.

TO THE SHERIFF OF OBION Co.—

*Greeting:* You are hereby commanded to take the body of R. M. King, if to be found in your county, and him safely keep, so that you have him before the judge of our Circuit Court for the Co. of Obion, at the Court House in the town of Troy, Wednesday after the first Monday in November next, then and there to answer the State on an indictment for working on Sunday. Herein fail not and have you then and there this writ.

Witness, W. D. Jones, clerk of the said court, at office, the first Monday in July, A. D. 1889, and the 113th year of the Independence of the United States.

[Signed]

W. D. JONES, Clerk.

STATE OF TENNESSEE.

TO THE SHERIFF OF OBION COUNTY—

*Greeting:* We command you to summon R. J. Coles, W. W. Dobbins, Alex. Wright, and Okes, personally to appear before the judge of our Cir-

cuit Court to be holden for the County of Obion, at the Court House in the town of Troy, on Wednesday after first Monday in November next, then and there to testify and the truth to say in behalf of the plaintiff in a certain matter of controversy in our said Court depending, wherein State of Tennessee is plaintiff and R. M. King is defendant, and this they shall in no wise omit under penalty prescribed by him.

Witness W. D. Jones, clerk of our said court, at office, the first Monday in July, A. D. 1889, and the 113th year of American Independence.

[Signed]

W. D. JONES, Clerk.

APPEARANCE BOND.

STATE OF TENNESSEE }  
Obion Co. }

We, R. M. King, and—, are held and firmly bound unto the State of Tennessee in the penal sum of two hundred and fifty dollars, to be levied of our respective goods and chattels, lands, tenements. To be void if the said R. M. King, who has this day been arrested on a capias issued from the Circuit Court of Obion County, Tenn., on a charge of working on Sunday, who shall make his personal appearance before the judge of the Twelfth Judicial Circuit of Tenn., to be holden for said county in the Court House in the town of Troy, on Wednesday after first Monday in November, 1889, next, and answer the said State on said charge and not depart without leave of the court, otherwise to remain in full force. This 19th day of July A. D. 1889.

[Signed]

F. W. PORDUE, Dpty.

### The Declaration Denounced.

THE object of the American Sabbath Union, whose work was practically indorsed by one of the resolutions passed by the W. C. T. U. of this county at its late session, is clearly stated by Rev. W. D. Gray, Secretary of the Missouri Sabbath Union, as follows:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an attempt to change that feature of our fundamental law."

Can patriotic, fair-minded American citizens indorse such doctrines? Are we to practically resign the political and religious liberty bought by our forefathers at the price of so much blood and treasure? If the present combination among a vast number of religious and quasi-political organizations shall be successful in passing some such law as the Blair Sunday-Rest Bill, it may be justly feared that the future measures of this government will soon be controlled by the same influence. All religious despotisms originate by combination and influence, and when that influence begins to be felt in the politics of a country the civil power soon bends to it.

The results of such action in other nations furnishes to us an awful example of the consequences. Do religious enthusiasts, who are working for such a law, realize that they are surely drifting towards the dogma of the "Divine right of Kings," instead of upholding the grand principles of the Declaration of Independence, which asserts that "Governments are instituted among men, deriving their just powers from the consent of the governed?" When one of the leading advocates of such a measure sees clearly that the work they are doing conflicts with the very fundamental principles on which our government is based, it is time that fair-minded Christian people pause and take their bearings. Religious and civil liberty are guaranteed by our Constitution, and the American is not a good citizen who seeks to subvert either.—*Daily Humboldt Standard.*

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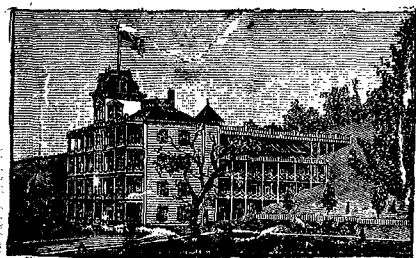
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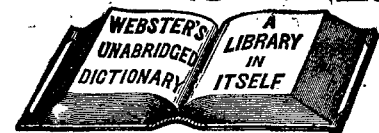
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# The American Sentinel.

OAKLAND, CALIFORNIA, SEPTEMBER 5, 1889.

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At the Young Men's Christian Association rooms, 3 P. M., August 5, the Ministers' Association of San Francisco were addressed by the American Sabbath Union on organization. In the opening prayer, it was prayed that the Lord would "hasten the time when all Sabbath desecration shall be stopped and the time when this shall be a nation whose God is the Lord." Now desecrate is defined to mean "to divest of a sacred character or office; to divert from a sacred purpose or appropriation; to treat in a sacrilegious manner. Neither that prayer nor the definition of the term used in the prayer can be made to fit onto a civil Sabbath.

THE American Sabbath Union argues that all Sunday mails can be absolutely stopped because such "emergency letters" as would have to be delivered on Sunday, may go by telegraph on Saturday and such as would have to be sent on Sunday to reach their destination on Monday, can go by telegraph on Monday morning. But this does not meet the case of such emergency letters as could reach their destination, say one hundred or one hundred and fifty miles, within the Sunday hours, and to meet this demand the American Sabbath Union says he would have "one telegraph operator sitting with his family, but within reach of a bell so that he could easily be called." But in such a system as this, there is such an assumption of overlordship as does not comport well with the spirit of free institutions.

WHAT kind of a religious worship do the Sunday-law workers intend shall be protected by their national Sunday law? Is it the Chinese religious worship? Would the Chinese be allowed to conduct their idolatrous worship, by noisy processions with dragons and Chimeras dire? It is certain that that would not suit the ideas of the Sunday-law workers as comporting with the proper observance of the day. But that is religious worship. And if it should be objected against as not being the kind of religious worship contemplated in the Act, the United States courts would be forced into the necessity of settling religious disputes, and of deciding what is religious worship. And if it should be pleaded, what is manifestly designed in the Act, that it is Christian worship only, that is contemplated, and that is to be protected, and the courts should so decide, then there is an established religion at once. Which proves again that the establishment of a national religion will be the inevitable result of a national Sunday law.

WHEN it is proposed to stop all Sunday trains, boats, and means of distant transportation, a great many people have asked the question involved in the suggestion of President Ledyard of the Michigan Central, that if your son or daughter, or wife or husband, were lying at the point of death, and you were on the way to be with them in their last moments and the train which was

carrying, you should stop at midnight, Saturday night, and lie there for twenty-four hours, you would be ready to say that such Sunday laws were not the best thing in the world. The American Sabbath Union meets this suggestion by saying:—

"It is true, the dying one might lose some sentimental comfort by your not being there, but your presence could not prolong his life even if you had been able to reach him, and therefore no great harm would be done."

This shows that the Sunday-law managers have degenerated into the hard, unfeeling spirit of the Pharisees of Christ's day, who forbade his healing the sick and ministering to the afflicted on the Sabbath. And it is time that these were learning the direction of Christ to those, "Go ye and learn what that meaneth, I will have mercy and not sacrifice." Matt. 9:13.

At the Ocean Grove and other great camp-meetings and places of religious resort, Sunday is always the greatest day. The best speakers are expected to speak then, the best meetings are expected to be had, the most solemn and lasting impressions made, but yet the gates are rigidly shut. No person from the outside can come in at all. People who are busily engaged at their work all the week are shut away from the meetings on Sunday. However impressive the services, however grand the sermons, none of it is for them. It seems that at those places the effort and the expectation is to call only the righteous to repentance. Sinners can shift for themselves. If it were sinners that they wished to call to repentance assuredly Sunday is the day when the gates should be widest open and the richest welcome extended to all. That is the day when more people can be reached than any other; because by the Sunday laws they are compelled to be idle. But instead of doing this, the managers of the great religious meetings closely shut all approaches on Sunday. They compel the wicked to be idle, then shut the gates so they can't go to the meetings and then declaim against the increasing Sabbath desecration. How can it be otherwise? The wicked are not allowed to work on Sunday, they are not allowed to go to the meetings on Sunday. They have to fill up the time some way, and if they fill it with dissipation who is most to blame? It would be well for the managers of these places of religious resort to bear in mind that the work of the gospel of Christ is "not to call the righteous, but sinners to repentance."

Not long since there was considerable agitation for a little while over the Press dispatches from Korea, stating that Mrs. Hattie Heron, late of Jonesboro, Tennessee, was under sentence of death in Korea for teaching the doctrines of Christianity. Upon this, a correspondent sent us the following brief remarks, which we think the reader will appreciate in more ways than one:—

"Inasmuch as 'the powers that be are ordained of God,' and as every soul is counseled to be 'subject unto the higher powers,' I suppose that those people who hold to the theory that civil government has a right to enter the realm of religion and enforce, under pains and penalties, its conceptions of purely religious requirements, and that we can therefore never be justified in refusing to obey its mandates in this respect, would have advised Mrs. Heron, and would still advise others of similar Christian zeal, to stop preaching Christ in Korea, and to absolutely refuse to carry out the Lord's commission, 'Go ye into all the world and preach the gospel to every creature,'

until such time as 'the powers that be,' might see fit to look upon it more favorably."

We think so. And we might add, that if only our States were independent powers the persecution of this Tennessee lady in Korea might offset the persecution of those people in Tennessee who choose not to keep the "Christian" Sabbath. And if that in Korea can be counted persecution, what is this in Tennessee?

THE Voice of October 3, 1887, said:—

"Every department of life must be made to conform to the principles of Christianity. The Saviour refused the kingdoms of the world on Satan's terms. He will have them on his own terms. For this conquest the clergy are needed. They lift the governments of earth with a leverage that has for its fulcrum the throne of God."

That is all true as it stands, but it is not true as the Voice intends it; because it presently inquired, "Why should the clergy lose interest in secular things?" thus showing that it is by political agitation and legislation—religious prohibition "civil" Sabbath observance, etc.—that they are supposed to lift the kingdoms of the world. But it is not by legislation that any such thing as that can ever be accomplished.

It is true that this is to be done by the power of God, but this power is exerted by his holy Spirit and not by legislatures. It is manifested through the gospel and not through law.

HERE is a quotation that is worth reading just now:—

"Nations and kingdoms are to be the servitors of the church, with its Bible, its sanctuary, and its Sabbaths. Human governments and races and generations are to be the enginery and the apparatus, the forces and influences through which the church shall ascend to dominion over the world, and those nations and kingdoms that refuse this grand service to the church of God shall perish and be utterly wasted."

Some of our readers may think that this is quoted from some Roman Catholic bishop or priest or paper or book, but it isn't. It is quoted from Rev. Byron F. Sunderland, D. D., of Washington, D. C., a Presbyterian, and a member of the American Sabbath Union, in a sermon preached in Washington City, and printed in the *Christian Statesman* of June 27, 1889. Then after nearly two pages of the same sort, he closed up with this:—

"Over the chasm of a century, I see a mighty arch. On that arch must be graven an inscription. What shall it be? 'This is the gateway to the favor of God and all human felicity?' or this other mournful epitaph which the world shall read with sorrow of despair: 'Here sank the American Republic, the most favored, the proudest, the grandest of all the unions of the earth because she derided God, and despised the service of his ever-living church'?"

And that shows plain enough what all his demand for Sunday legislation is for. He wants this government to serve the church.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

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

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# THE AMERICAN SENTINEL.

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

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THE National Reform movement for Sunday laws and an amendment to the Constitution providing that religion be taught in the public schools is clearly wrong and wicked. It is a dangerous menace to the liberties of the people and detrimental to the best interests of intelligent civilization. It is born of the same narrow, bigoted, intolerant spirit which attended a union of Church and State in the days of papal supremacy; and which later drove Roger Williams into the wilderness of Rhode Island, banished the Quakers from Massachusetts, and burned women at the stake for supposed witchcraft. Christ said: "My kingdom is not of this world." Yet the National Reformers by their efforts to secure religious laws clearly design to make it such. Religion is something which the conscience alone should decide, and wherein civil laws should not be allowed to dictate. "Not by might, nor by power, but by my spirit, saith the Lord." And yet, the National Reformers are working vigorously to secure the might and power of the State for the enforcement of the principles of the Christian religion. The movement is wrong. It is against the true teachings of Christ. It is against the freedom guaranteed by the Constitution. It ought to be, and is being opposed by the best thinking and reasoning people of the country.—*Bertrand (Nebraska) Herald.*

### Individual Rights.

THE Sunday-law folks try to make considerable capital out of the plea of personal liberty. We do not deny that the phrase, "personal liberty" has been abused, but the abuse of that or any other term cannot be made an excuse for making either the name or the thing a term of reproach nor a symbol for all that is bad. There is such a thing as personal liberty, and it is right that it should be respected. Article I of Section I of the constitution of the new State of Washington justly declares that "governments are established to protect and maintain individual rights." This is true, and we are happy to see it expressed in such a place. But "individual rights" is only another expression for "personal liberty." A counterfeit, though diligently and abundantly circulated, should never be allowed to become an excuse for dropping or decrying the use of the

genuine. It should only make honest people the more diligent in spreading abroad the knowledge and the use of the genuine.

It does not meet the opposition to Sunday laws to raise a cry against what the chiefest Sunday-law workers delight to call "the invading horde of unwashed foreigners," who demand personal liberty. The opponents of Sunday laws are not all foreigners, nor are the people all criminals and anarchists who come from other countries to this. There are people who speak the name of Bismarck with a German accent who are respectable people, *bona fide* citizens of the United States, entitled to all the rights of citizens, and who, with others, have just as much right to enjoy their individual rights as the Sunday-law workers have to all rights individual and collective; and who have just as much right to oppose Sunday laws as anybody has to advocate them. And they have a right to all these things without being subjected to the sneers, the stale witticisms, and the reproachful epithets, of those who would establish a religious despotism in the name of "popular liberty."

### Romanism and the Public Schools.

SUNDAY, August 11, 1889, in Oakland, California, there was dedicated a new Roman Catholic institution called St. Mary's College. It is four stories high above the basement, shaped something like the letter E, with a center and northern and southern wings. The frontage is 180 feet, north wing 150 feet, and southern wing 140 feet. It is estimated that nearly ten thousand people were present at the ceremonies. The Catholic Father Gleeson delivered the dedicatory address. He inveighed so heavily against the public school system of the United States, that his speech excited much attention. Urgent requests have come to us from friends of the SENTINEL to print it so that they can have it for future reference. We have consented to do so. We are satisfied that we are doing our subscribers good service in laying it before them. In view of the urgent demand now being made by Protestants for an amendment to the national Constitution establishing religious instruction in the public schools, ostensibly as a defense against Romanism, it is important to know just what the Romish position is; and it becomes doubly important when it is seen that the Protestant demand is in principle identical with the Romish. From Mr. Gleeson's speech it will be clearly seen that if the Protestant demand be acceded to and religious instruction be established in the public schools, it will be a direct play into the hands of the Romish system.

We print the whole of the matter in the one number, as we think the reader would rather have it so, than to have it divided up through several numbers, as the whole speech can thus be had for reference at any time.

Such comments as we are allowed at this time hurriedly to make, we have interspersed through the speech in brackets.

After a few introductory remarks Mr. Gleeson said:—

But what, it may be inquired, will be the character of the instruction that will be imparted in this college? Will it be of a kind and of a standard that will meet the approval and satisfy the requirements of the people of our time? I answer unhesitatingly in the affirmative, and I say—"Yes." It is proposed, as far as I understand the scope of the work to be done, to turn out from these walls of learning accomplished, well-trained scholars—youths capable of taking their places creditably in all the honorable departments of life in the community. It is proposed to prepare and qualify young men here for engaging in all the useful and profitable pursuits of human industry in the community; it is proposed to train them for entering upon the various learned professions. In short, within these walls is to be imparted a thorough and high standard of education which will embrace a commercial, mathematical, classic, and English course.

But is that all that is aimed at by the projectors of this work? By no means. Were that to be the extent of the labors of the men who are now entering upon the duties of this college, not a brick would have been laid in these walls. The object in view is not merely to turn out capable commercial, scientific, and classic graduates. It is not merely to furnish the learned professions with young men of trained and disciplined habits and cultured minds. But, if I rightly understand what is intended, and I think I do, it is to do much more than this. What is that more? It is to give to the community young men whose training, acquirements, and principles will render them ornaments to society and guardians and defenders of the interests of the people.

The country is at present becoming alarmed at the crimes, the excesses, and dishonesty of many of its public servants. Men are beginning to see and to understand that something additional is needed for a competent public official than merely technical qualification for office. They are beginning to see that neither bonds, nor prisons, nor public opinion, nor social ostracism are of themselves enough to restrain the average man from the commission of crime when the temptations to unfaithfulness are numerous and strong. In a word the records of the number and magnitude of the public defalcations which have occurred and are constantly occurring in this land is beginning to open the eyes of the more thoughtful and reflective in the community to the usefulness and even necessity of the inculcation of ethical principles in connection with the education of youths, and this, if I mistake not

very much, is why institutions of this kind are growing steadily in favor and popularity with the best and most conservative men of our times.

[Nor are these crimes, excesses, defalcations, and this dishonesty carried on outside of all the membership of the Roman Catholic Church. Let anyone notice the names of the hoodlums, the jury bribers, the embezzlers, and election defrauders, and he will see that this is so. It is well known that the great majority of the Roman Catholic people of the United States are of the Irish race, and that the great majority of the children of these are educated and trained in the Roman Catholic schools; whereas, the educating or training of an American child in the Catholic school is the exception, these, on the contrary, are taught in the public schools. Yet, in the City of New York the department of charities and corrections was called upon to care for only 63,178 Americans in the four years from 1871 to 1875, while in the same time, it had to care for 98,737 Irish. The number of Americans was only one per cent. of the American population of that city while the number of Irish was three and a half per cent. of the Irish population. Which shows that children sent forth from Roman Catholic schools stand three and a half times the chance of becoming paupers that they do when sent forth from the public schools.

Next, as to crimes. In fifteen years and four months in New York City, ending with 1875, there were arrested, 571,497 Irish and but 387,154 Americans. The number of Irish was 3.28 per cent. of the Irish population while the number of Americans was but one per cent. of the American population: which plainly shows that a child trained in the Roman Catholic school stands three and a quarter times the chances of getting into jail that the child does who is trained in the public school. In other words, there is more than three and a quarter times the probability that a child taught in the Roman Catholic schools will commit crime than there is that a child taught in the public schools will do so. This evidence might be extended over other lines to the length of a separate article in itself, and it would show the same results or worse. Then let the Roman Catholic system show anywhere near such results as the public school system shows, before Roman Catholic priests repeat such charges against the public schools.]

The work, then, that this college proposes to do will be of a dual character, that is to say, it will be of an intellectual and moral kind. It will develop the intellectual faculty and cultivate the moral instincts. By the former it will provide the community with capable officers, and by the latter with faithful servants. Thus it will become an agent for general good and a powerful factor in promoting and guarding the common interests, for from this institution will go forth in all human probability, as time rolls by, several, if not very many, of those gifted youths who, as they come to take their place in society, will become the leaders, the guides, and representatives of the people—men who will occupy some of the highest offices within the gift of the community—who will be amongst the administrators of justice, the expounders of law, and the defenders of the interests of the populace,—men, in a word, whose voice will be heard at the bar, on the bench, and in the senate.

And how important is it not, to have men of this class, in positions of trust, for what greater blessing can a community enjoy than an incorruptible judiciary—an enlightened and unpurchasable legislature, and faithful, conscientious civil authorities. I will not insist for a moment on the inculcation of so elementary a truth, for it must be clear to the minds of all.

But the work that this institution has cut out for itself does not stop even here. It has a still higher and nobler mission to accomplish, that is to prepare for eternity those of our faith who will be intrusted to its care—to prepare for the attainment of that noble and magnificent destiny for which God called us all into existence those Catholic youths who shall enter under its roof. This is the special, the principal, object for which this college has been erected. And this now leads us very naturally to inquire how far a Christian combined with a secular education, is superior to a merely secular one. As you are aware there are two contradictory opinions entertained by the people of this country hereon. The one advocates and insists on the exclusion of all ethical principles from the region of the school-room, while the other equally as strongly calls for and demands their introduction. The upholders of the former, unfortunately for us, as well as for those who share our convictions, being entirely in the majority, and having the power in their hands enforce without scruple or regard for the interests of the minority, their ideas and will in this matter. Now, this seems to me to be a very illiberal, not to say illogical, position for any party in the community to assume. It is illiberal and unfair, because it forces a system of instruction on the unwilling acceptance of millions, regardless of their rights and interests, and it is illogical and inconsistent inasmuch as it is in conflict with the history, the traditions, and profession of this country as a Christian Nation.

[This is not a Christian Nation. It is a civil Nation. There never was a Christian nation, and there never will be while this world lasts. Christ said the wheat and the tares, the good and the bad, should grow together until the harvest—that is, the end of the world—and bad men are not Christians. The tares are the children of the wicked one.]

If the advocates of the present system of public instruction in this country were to abjure the Christian religion—if they were to proclaim themselves to the world as unbelievers in Christian teaching, their position would be consistent and intelligible. But as long as they bear the Christian name, as long as they are pleased to be known as the followers of the Redeemer of mankind, I see nothing but inconsistency and contradictions in their efforts to prevent the youth of the Nation being educated in a Christian way. The present system of non-Christian education, now prevailing in this land might be and doubtless would be admirably adapted as far as principles are concerned, for a non-Christian country.

[A non-Christian country is just what this is. Therefore by Mr. Gleeson's own words it is proved that the present system is admirably adapted for this country.]

It would be quite in place as far as Christian teaching is concerned, in the dominions of his royal majesty, the Sultan of Turkey, or in those of his royal brother, the Shah of Persia. But for this country which is Christian in religion, Christian in traditions, Christian in government and sentiment, the present system is simply an anachronism. It is out of time and place. Do those who uphold it really wish that this country should remain what it is, a believing nation?

[A believing nation indeed! when not one in a half-dozen is an actual believer in Jesus Christ!]

If they do, then let them explain the paradox of wishing a country to believe without teaching it to believe. Of course I know the puerile answer that many would readily return to this. It would be the old stereotyped one, that religion is for the church and not for the schools, and that a nation can be Christian without being taught to believe in connection with secular instruction. Unfortunately for those who advance this reason it has to be acknowledged that one-half of this country never enter an ecclesiastical edifice of any denomination whatever.

[If it be so that one-half the people of this country never enter an ecclesiastical edifice, then, at the very best, how can this be more than one-half of a Christian Nation?]

How, then, I ask are the youth of the country to be made Christian.

[If it is a Christian country already, then why do the youth need to be made Christian? Do Christians need to be made Christians?]

Perhaps some one may say by means of the Sunday-school, but the half of them don't go to the Sunday-school, and if they did it would amount to but little. For what can a youth learn in an hour on the Sunday. The Sunday-school I regard as little better than a sham, a delusion, and a mockery.

Under such circumstances it surely is not to be wondered at that millions are ceasing to be Christians in this land. The fact is, the country is becoming to a large extent non-Christian. Statistics have been published in San Francisco, showing that 30,000,000 of the inhabitants of this Republic have never been baptized. What does that mean? It establishes, I think, very clearly the fact that to a large extent we are Christian only in name.

[True, and a Christian only in name is no Christian at all. Therefore this being a non-Christian nation the present public school system is "admirably adapted to its needs in this respect."]

Perhaps this is the reason why the present system of education is so earnestly upheld by so many. If so let its abettors avow their belief, and their advocacy and position will be consistent and intelligible. But if they will not, at least the God fearing, right-minded, conscientious men of all denominations in the land ought not to allow themselves to be deluded any longer, and they should ask themselves the question, how far the present system of education in this country is responsible for the lack of belief that prevails in this land. I know, of course, that there are many well-meaning, honorable, high-minded Christian men in the community who are zealous upholders of the present system of public instruction. But have these ever examined the system attentively; have they considered its tendencies and marked its results? I think not. On the contrary, they take it for granted that it is a good, an excellent, aye, a most perfect system. They are strongly prejudiced in its favor; and so when anyone raises his voice against it, or attempts to point out its defects, they become irritated and excited, and like the silversmith of Ephesus they raise a mighty commotion against us.

The fact is, the present system of education in this land is to the people of this country what that ugly, ill-shaped æreolite which was worshiped in the temple of Ephesus as a goddess in the days of St. Paul, was to the people of Asia Minor. That is, it is the great Diana of the Ephesians, and woe to the man who dares to attack it rudely. But like the Ephesian deity, it is worshiped because it is not understood, for when stripped of its tinsel and gaudy surroundings, it is anything but the lovable object that people take it to be; nay, it is a mighty, monstrous, insatiable Moloch to which the spiritual existence of millions of our little ones is being constantly sacrificed.

Having now directed your attention to the inconsistency of this non-Christian system

of education in a Christian land, I will next ask you to consider the dangers and alarmingly deplorable consequences that are certain to result herefrom if persevered in for any considerable time. And when I speak of dangers and deplorable consequences I do not wish to be understood as employing these terms in the religious, but rather in a temporal—national sense. Later on I will show how religion is affected by this system, but for the present I desire you to view it in connection with national interests and national prosperity. In formulating the statement then that the present mode of instruction in use in this country is dangerous and hostile to the dearest and best interests of the republic, there are many, I am sure, who can readily imagine that I am attempting too much, for there are those, and indeed I suppose they are in the majority in this land, who actually believe that the prosperity of this country is dependent on the present system of education. They really, I believe, look upon it as the very basis of the social order—the pillars of the republic and the panoply and palladium of our national greatness.

Now to disabuse such persons of this most erroneous idea, I would ask them if they have ever considered on what national greatness and national prosperity must necessarily rest in order to be permanent. What is the basis of public order—how is a nation's security to be attained? Very likely such persons will tell me, by education—by enlightening the masses. True, but not by education in the pagan or non-Christian sense, for instruction to be a guarantee of permanency to the State must be of a religious character, inasmuch as the Christian republic reposes on moral principles, which, if withdrawn or ignored, the entire superstructure must necessarily come down with a crash.

[Mr. Gleeson makes the same mistake that the National Reformers and all other national religionists do, that is that this is a "Christian Nation," a "Christian republic," etc. Then, assuming what he ought to prove, he builds up his whole false system upon his assumption, and then, like the heathen of old, he exclaims, Behold this great Babylon that I have built by the might of my power, and for the honor of my majesty.]

Enlightenment alone is not sufficient to secure permanency to a nation. The history of the world is an evidence of this. Babylon and Egypt and Greece and Rome were enlightened and highly cultured in the pagan sense, but where are they now. They fell because the basis on which they reposed was of a perishable character; it was not immortal, for there is no immortal basis on which nations can repose save that furnished by Christ Jesus in the divine, imperishable principles of the Christian religion. We have with us in this matter of the necessity of combining religious with secular instruction in the training of youth, some of the greatest statesmen that have ever lived.

The greatest and wisest statesmen that ever lived have acknowledged this. With your permission I will quote some extracts from their writings, showing their views on this matter. And I will begin with this country, and with one whose name is revered by every loyal American, I mean George Washington.

In his farewell address, that illustrious man speaks of the religious and moral dispositions of the people as intimately connected with national prosperity, as being the very props and pillars on which human greatness necessarily rests. These are his words: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and

cherish them. A volume could not trace all their connections with public and private felicity. Let it be simply asked where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of a peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." How important, then, according to the opinion of this illustrious man, is not the inculcation of moral principles into the minds of the young?

[True; but he did not say that this should be done by the State. Mr. Gleeson again assumes the very thing that he should prove. The controversy is not whether religion and morality should be taught or not; it is not whether these are essential or not. This is all allowed. The question is, Shall the State teach religion and morality? The answer is, The State cannot do it. The State has neither the power nor the credentials for it. These are committed to the church. And the church in doing it, is not to do it by the power of the State, but by the power of God.]

And again, the same great authority, as if in anticipation of the efforts that later on were to be made by his countrymen in essaying to teach moral obligations without the aid of religion, says: "Beware of the man who attempts to inculcate morality without religion." Yet, in the face of this, I may say dying declaration, of this country's greatest champion, we have men calling themselves patriots—men calling themselves lovers of their country's well-being doing all in their power, working with might and main to support a system of education that rigidly excludes from the school-room the presence of religion. Have such persons ever attentively read and carefully weighed the meaning of Washington's words, "of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports?"

If we turn now to the great statesmen of Europe we will find the same expression of sentiment uttered by them in regard to the importance and necessity of the inculcation of ethical principles in the case of the young. Thus, that eminent Protestant minister, Portalis, who discharged the office of public instructor under Napoleon I., said: "there is no instruction without education, and no proper education without morality and dogma. We must take religion as the basis of education; and if we compare what the instruction of the present day is with what it ought to be, we cannot help deploring the lot which awaits and threatens the present and future generations." This was thoughtful language; it was written, as one whose name I cannot recall has well remarked, by the lurid glare of the torch that had set all France in a blaze; it was written in the presence of the hecatombs of victims that had fallen before the popular fury, that had been sacrificed to the wild passions of the mob; it was written, in fine, by a man who was deploring the civil disasters that had befallen his country, and who was ready to trace them to their genuine source—the want of proper religious instruction.

Another even more eminent Protestant statesman and minister of public instruction under Louis Philippe—I mean Francois Guizot—asserted the same only in different words. "In order to make popular education (said this eminent man) truly good and socially useful (mark that) it must be fundamentally religious. I do not simply mean by this that religious instruction should hold its place in popular education and

that the practice of religion should enter into it; for a nation is not religiously educated by such petty mechanical devices. It is necessary that national education (I wish you would mark this) should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts." No Catholic laymen or Catholic clergyman could speak stronger than that. And what France's ablest statesmen have said in this regard has been echoed by England's foremost men. "Religion is not [says Lord Derby] a thing apart from education, but is interwoven into its whole system. It is a principle which controls and regulates the whole mind and happiness of the people. Public education should be considered as inseparable from religion." "Religion [said Lord John Russell] should regulate the entire system of discipline. . . . To omit any inculcation of the duties of religion—to omit instructing the children in the principles of the love of God and the love of their neighbor, would be a grave, a serious and irreparable fault." Now listen to what that very eminent statesman, Sir Robert Peel, said on this matter. "I am [said he] for a religious as opposed to a secular education. I believe that such an education is only half an education, but with the most important half neglected."

[These statements from Europeans were, granting that they mean all that Mr. Gleeson intends them to mean, are not pertinent to this discussion in the United States; because they were all but parts of the Church and State systems of the nations in which they lived. The United States is away ahead of all that. Mr. Gleeson and all those who would put religion into the public schools are only trying to sway this Nation back into the evil tide with those.]

So say all Catholics, and so say also a large number of non-Catholics in this country, and though the majority be against us now, yet we hopefully look forward to the day when they will be on our side, and as ardent supporters as we are of religious combined with secular instruction. I will not trespass on your patience any further in this matter of quotation only while I put before you the sentiments of two more eminent statesmen, the one a German and the other an Englishman, but both non-Catholic. In 1879 Herr Von Puttkamer, then minister of public instruction, said: "I am convinced that on the day on which we cease to make the saving teachings of the gospel the basis of education, the fall of our national civilized life will be inevitable." I would earnestly recommend the serious consideration of that statement to the men of this country who are wholly in favor of secular as opposed to secular combined with religious instruction. And I would also recommend to the same the opinion of that great and noble-hearted Englishman, Mr. W. E. Gladstone, the "Grand Old Man," as he is called. "Every system," says Mr. Gladstone, "which places religious education in the background is pernicious." Mind you, Mr. Gladstone does not merely say that the purely secular system is defective, but he says it is pernicious.

The present system of education then, in this country, stands condemned in the light of the utterances of some of the greatest statesmen the world has ever produced. It is a system that rests upon a popular fallacy, that is, that you can have a people moral and virtuous without being taught to be such in the schools. Nowhere in the world can an instance of this nature be pointed to as an example. On the contrary, unbelief is the natural consequence of such a system, and the very moment that Christian principles are discarded by the masses, that moment the country is in danger, for, as the immortal Washington has well remarked, religion and morality are the indispensable supports of the nation. Who are

the men, I will ask, from whom national danger may be most reasonably expected? Is it from the God-fearing, law-abiding, morally-instructed section of the community? Is it not rather from the socialists, the anarchists and bomb-throwers of the country, and are not such persons uniformly recruited from the ranks of the infidels and agnostics of this land?

[Most decidedly they are not. They are almost without exception from the nations of Europe, in everyone of which there is a State religion; and in which religion is an essential part of the public education.]

The history of these worthies, especially in the city of Chicago, informs us of what they are capable of attempting, and what might be expected if their principles were generally accepted. On purely utilitarian principles, then, I hold that it is a duty that the people of this country owe to themselves to see that the present system of common school education prevailing in these United States be reformed, for if there be anything of value to be attached to the opinions of the eminent statesmen from whom I have quoted, it is certain that this system contains the germs of public disorder and of national calamity. The full extent of the evil may not now be easily forecast, but if the system be continued the day will come—it is bound to come—when, as unbelieving, socialistic principles will take the place of Christian ethics, a storm of popular fury will sweep this land from the Atlantic to the Pacific, leaving nothing but ruin and desolation in its track.

I now turn to another aspect of this educational question. Up to this I have endeavored to point out to you its short-comings, its unsuitableness as a system of education in a Christian land, and its dangers in regard to society. I will now advance a step farther and will ask you to consider with me its unfairness to the Catholics of this Republic. Unfortunately for us Catholics we are not properly understood in this matter. For one reason or another the general public accredit us with a most intense and insensate hatred of the system in all its parts and forms. It is thought that we see nothing but evil in everything connected with it. Now this is not exactly our position. It is true that we declaim against the system and mainly on account of its want of moral principles, but we are willing to acknowledge that there are things in the public school system of education, such as reading, writing, and arithmetic, that are admirable and which if we were in a position to-morrow we would not alter, but can the same be said of everything else? No indeed. Take for instance the department of history. Is this taught in a way that Catholics can approve of, or that leaves them without a reasonable ground of complaint. Is there nothing deficient in this branch of instruction? I wish indeed I were able to answer in the negative and to say no. But unhappily I am not, for as now taught the most important points of Christian history are kept carefully out of sight; they are wholly ignored, not being so much as alluded to, and so the system in this respect remains lamentably deficient, sadly imperfect and consequently entirely below the standard that we have a right to expect. The youth of our times and of our faith are accordingly kept in the profoundest ignorance of what they ought to know. Thus it is a historic fact that all the civilization of the world is Christian and has been created by the Catholic Church.

[If this be so, why is not Mexico equal to the United States?]

Who were the men who went forth as the apostles of religious and intellectual enlightenment while the nations of Europe were still in a condition of barbarism? Who lifted woman from her lowly condition as man's reputed inferior, and placed her on a level with her lord and master?

Who espoused the cause of the degraded slave and succeeded to a great extent in striking the fetters from his weary limbs? Who, I ask, but the Church Catholic and her heroic children? And are these things and others of a similar nature taught to the youth of our time in the public schools of this land? Nothing of the kind, they are kept studiously from the minds of the pupils. Again, whence has civil liberty been obtained, in what does it consist, and what are its advantages? Civil liberty, as you are aware, is one of the greatest blessings a man can enjoy. It may be defined, the protection by law of the life and property of the citizen. It consists in the provisions, no representation, no taxation, no trial, no condemnation, no crime, no punishment.

These are the bases of the liberties of the people of this land and of all enlightened countries to-day in the world, and whence, I ask, have they been derived? Is it from a pagan or non-Catholic source? Nothing of the kind. They have come down to us from the old Catholic times; they are as ancient as the days of Alfred the Great; and when, for a time, they were forfeited to the people by the exactions of an arbitrary monarch, was it not by a Catholic people led by an illustrious Catholic archbishop that they were restored to their place in the government of the Nation, on the ever memorable and historic plains of Runnymede.

[Yes, it was. Mr. Gleeson refers here to Archbishop Laughton and Magna Charta. And that "Catholic people" and "illustrious archbishop" were condemned for it all by Pope Innocent III., as conspirators against their lord, for "audacious wickedness committed in contempt of the apostolic See." Not only was the Catholic archbishop and the people thus condemned, but the great charter itself was condemned in these words: "We therefore, with the advice of our brethren, altogether reprove and condemn this charter, prohibiting the king, under pain of anathema, from observing it, the barons from exacting its observation; we declare the said charter, with all its obligations and guarantees, absolutely null and void." The appointment of the archbishop was annulled, and another substituted for him. Yes, Mr. Gleeson's statement is true, and with truth it has been observed that among the miracles of that age the greatest miracle of all was that a Catholic archbishop should be more of a patriot than he was a priest. Undoubtedly the only righteous miracle that ever appeared in the history of the Catholic Church, and, consistently enough, the Pope condemned it.]

Whence, too, I may ask, have the principles of the common law of this and other civilized nations been derived? Most assuredly from the Canon or the ecclesiastical law of our ancient church; for our common law, which is the basis of our entire system of jurisprudence, is nothing but the development or the application of the Canon law to civil cases.

[That is also true, and the doctrine is worthy of its origin. We shall pay our respects to the common law doctrine at another time. We have not space here.]

And now I ask once more, are such things as these ever taught our Catholic youth in the public schools of this land? Indeed they are not. They are not even hinted at, and so our young people are kept in the profoundest ignorance of what they ought to have a right to know. May I not fairly ask, then is that a just—an equitable—system that will keep our people in shameful ignorance of what they ought to know.

And as it is in these instances which I have now mentioned, so it is in every other where the honor and the glory of the Catholic Church is concerned. In other words everything that can in any way tell for the credit of our holy religion is either kept out of view, or if mentioned at all, is set forth in so meager and half-hearted a way as to convey only a mere moiety of the truth. Hence it is not surprising that there are constantly leaving the schools of this country Catholic youths who are in the profoundest ignorance of many of the grandest truths of Christian history, as if these had never been written. They leave these schools without the remotest idea, without the slightest suspicion of what the Catholic Church has done for the interest of science and the diffusion of general knowledge. Nay, it is even more likely that they go forth with the impression that the Catholic Church has been an impediment, a stumbling-block in the way of learning. And, so, if you ask them who have been the greatest patrons of learning in the world, who have done most to bring knowledge within the reach of the masses, the last names that will occur to their minds will be those of the Popes of Rome.

If you ask them who have been the founders of the great Universities of the world—who pushed forward the landmarks of discovery in the various departments of knowledge—to whom are we indebted for the inductive or experimental method of study by which such magnificent results have been obtained in the natural and physical sciences—if you ask them who were the men who gave the greatest impetus to astronomical study while that department of learning was still in its infancy—who led the way in mathematical discovery, in all probability the youths of whom I speak will reply by saying that they are matters to which their attention was never directed. And then if you tell them that the greatest names on the roll of science—the Descartes, the Bacons, the Albertus Magnuses, the Gerberts, the Brahes, the Copernicuses, the De Vencis, and a host of others hardly less celebrated, were all, all Catholics; if you tell them that to an Egyptian monk we are indebted for the first correct ideas that were ever had regarding the geography of the globe, that to a Roman monk is to be attributed the honor of having introduced into Europe the first system of chronology, that to the famous abbot Gassendi belongs the glory of being the first to observe the transit of Mercury over the disc of the sun; that to Piazzi, a Theatine monk is to be accorded the praise of having discovered the first of the asteroids; that Orioli, a Catholic priest, was the first to determine the orbit of the planet Uranus; that it was a Catholic, Leverrier, who discovered Neptune, the most distant planet in the solar system; if you tell them these and a thousand like things equally creditable to our holy religion, all this will come upon them like a revelation from heaven, and they will acknowledge with shame and chagrin that they have never been properly taught.

[Every pupil in the public schools of the country is taught all this, except that these men were Roman Catholics. But what legitimate part of the teachings could that be? Every pupil is taught for instance that Laverrier discovered Neptune; but what is it to the pupil whether Leverrier was a Protestant or a Jew or a Roman Catholic or a Mohammedan. That is no essential part of either public or private instruction.]

And now may I not fairly ask once more, is this a system that we Catholics can heartily endorse, with which we can expect to be contented?

But it is not merely that this system of public school education in this country is defective in leaving out what it ought to teach, and thereby keeping the youth in our times in shameful ignorance of what they ought to know, but I furthermore charge it as being a vehicle of gross un-

truth. Don't imagine that I have come here to-day to make a statement of this nature without being able to substantiate it. Well, many of you may have heard of the commotion that was raised in Boston a couple of years ago by the introduction into the public schools of that city, of a book in which it was stated that the doctrine of indulgences was a pardon for sins, and that as such the Catholic Church commended their sale.

[It was not so stated. It was said that they "were remissions of the penances imposed upon persons whose sins had brought scandal on the community." Then it was said that "in process of time they were represented as actual pardons of guilt, and the purchaser was said to be delivered from all his sins." All of which we at the time proved to be true by the evidence of Catholic history and Catholic Archbishops.]

Now, I need not go so far as Boston to find something of a like nature to this. The general history used in the higher grades in the public schools on the Coast, up to very recently, and as far as I know may even yet, in some instances, has been Barnes's, and at page 438 of that work the author thus expresses himself on the subject of indulgences: "In 1517, there came into Saxony, one Tetzel, a Dominican Friar (mark the discourteous language, one Tetzel), selling indulgences. The wickedness and impudence of this man, who was better fitted to receive than dispense pardon for sin, aroused general indignation." Now, if this means anything at all, it means that indulgences are a pardon from sin, and that as such they were sold by the Catholic Church. Again, at page 321, the same writer tells his young readers that it was only in the sixth century that the Pope of Rome became the head of the Catholic Church.

When speaking of the conversion of the Lombards to Christianity, he says: "The people, who until the overthrow of the emperor had been accustomed to depend upon Rome for political guidance, naturally continued to look thither for spiritual counsel and (now mark you) the Bishop of Rome insensibly became head of the Catholic Church." That is, it was by political circumstances that the Bishop or Pope of Rome became the head of our holy church.

[And that is the literal truth. It was altogether by religio-political circumstances that the Bishop of Rome became the head of the Catholic Church. The difficulty with the papal system is that it is diametrically opposed to everything that is true, and it would be impossible to teach any truth in the history of Europe in the Christian era that would suit that system.]

What a monstrous, what a shameful and barefaced untruth! Mr. Barnes may be, in social and domestic life, an excellent man; of that I have no knowledge; but one thing I do know, and that is that he is not qualified to write a general history for the Catholic youth of this Coast. Still again, at page 265 of the same work, the same writer complacently tells us that Julian the apostate, the greatest enemy the Christian cause ever had on earth, not even excepting the cruel Nero or the bloody Diocletian, was an excellent man. And that is the history that the Catholics of our public schools are required to learn, that is the history that Catholic parents are required to purchase and put into the hands of their sons and daughters to learn. This I indignantly declare, is an insult to our reason and an indignity to our faith. It is an evil that should not be tolerated to exist for a day in our midst.

[In point of disposition and character it is certain that Julian was a better man than either Constantine or Theodosius or Justinian; and a much better man than many of the Popes.]

And now, what is the remedy for such a condition of things as this? What is it that we Catholics have a just right to demand under the circumstances? It is beyond all manner of contradiction a change, a reformation of the entire system, and such a reformation as will bring back the system to its original condition, to its first principles. For it must be remembered that when first started the public school system of this country was not what it is now.

Then it was Christian, now it is anti-Christian. Then it was religious, now it is secular. Then, in a word, the persons having it in charge proceeded on the lines of making virtuous citizens by the dual process of moral combined with secular instruction, while now the same is attempted by purely secular means. Again, the Catholics claim and call for a reformation of this matter for the reason that, as now administered, it is in direct conflict with the spirit and letter of the Constitutional law of this Republic, which secures to each of us, independent of creed or persuasion, an absolute freedom from all religious intolerance, while here we have forced on us by the will of the majority a system of instruction which we are ready to show has been and is robbing our little ones by the thousand and by the million of what is dearer to them than their very existence—the faith of their fathers. Who gave the State the absolute dominion over the finances of the whole country for such an ignoble purpose as this? Was it the object for which the public school system of this country was established, to destroy the faith of the Catholic people?

[No, neither to destroy it nor to build it up. Nor was it either to destroy or build up the faith of any other people.]

It is a principle laid down in that magnificent document, the Declaration of Independence, drawn up in 1776, that there shall be no taxation without representation. It had been the violation of this principle on the part of the King of England, that led to the achievement of the liberties of this country. For, be it understood, that it was not the taxation of the colonies, but the taxation without representation that led to the war of Independence. When, then, you support or endorse a system of this nature, you strike at the very root of constitutional liberty—you sap the very foundations on which our national greatness as a great liberal nation repose, and so, sooner or later, the evil consequences of such a proceeding are certain to be felt—sooner or later the bitter fruits of such a policy are certain to be tasted. What then is the duty of the loyal, God-fearing Christian men of this land. It is to make common cause against this common enemy. It is to check by every means in their power the onward march of the hosts of unbelief and infidelity that are now solidly marching forward with such giant strides through the length and breadth of this great Nation, and for the existence of which the common school system is mainly responsible.

Do not imagine that I am alone in entertaining this idea of the spread of unbelief and the cause to which it should be attributed. It has been publicly avowed and frankly acknowledged by the very mouthpiece of the apostle of infidelity in this land, for has not that hater of everything Christian, Col. R. Ingersoll, openly declared that he regarded the public school buildings of this country as the future cathedrals of the Nation.

[We are not infidels, nor are we haters of anything Christian, but we must confess that Mr. Ingersoll's statement is, we fear, not far wrong, in view of the attacks of both the Catholic hierarchy and the would-be Protestant hierarchy, upon the public school.]

The duty of all loyal, God-fearing Christian men, then, I repeat it, is to make common cause against this common foe. We should be one and all ready to sink our differences, to put aside our

prejudices, and so stand shoulder to shoulder in our efforts to keep this land Christian. If the men of other denominations are wise they will join with us in this struggle for reform, for if they do not the loss will be greater for them than for us. For while we, with the efforts we are making, will keep a very large proportion of our people, they will be completely abandoned by their own. Do not imagine that I am alone in entertaining this opinion. It has been acknowledged by some of the ablest and farthest seeing men of the Protestant community. And not to go beyond the city of San Francisco for instance, the Rev. Dr. Platt of Grace Church used the following remarkable words twelve years ago in connection with this affair.

Extract from Dr. Platt's sermon:—

"As Protestants we should Christianize our education, because, first, if our secular schools were intended exclusively to build up Protestantism, they are a great blunder, for they are breaking it down. . . . Secular schools in the interest of Protestantism are a fatal blunder. . . . Secularism saves nothing, not even itself. As to Protestantism it is only a question of time when our present system of public schools will render it a dead factor. The issue is by these schools, narrowing the controversy down to Romanism on the one hand and infidelity on the other. . . . As American citizens we should Christianize our education. When religion fails all fails. True liberty and immorality are strangers, but immorality and despotism are allies."

These are remarkable words and deserve to be laid to heart and carefully studied by the entire Protestant community.

[That is true, and it is so of every other such utterance by professed Protestants; for they are not Protestants, but Catholics. And such a system favored by any Protestant is a direct play into the hands of the Roman Catholic enemy of the American public school.]

In fine then, we Catholics call for a reformation of the public school system of education, because it is dangerous to the well-being of the community, because it is the parent of infidelity, an abridgement of our constitutional rights, and destructive of parental authority.

### Sunday Prohibition.

IN the SENTINEL of May 1, 1889, we referred to a bill passed by the Tennessee Legislature, making it a misdemeanor to sell wine, ale, or beer on Sunday. In commenting upon this we stated that the bill makes it a righteous act to sell those articles on the other six days of the week. To this statement exception has been taken. A gentleman who writes that he is friendly to the work of the SENTINEL, says that he thinks it is wrong to sell intoxicating drinks at any time; but believes that if the traffic cannot be wholly suppressed, it is right to suppress it partially. We will state in brief our position, and explain the statement that we made.

We believe that the liquor traffic is entirely wrong. We are also in favor of suppressing it to any extent that can be done, and we do not deny a measure that will actually diminish the sale of liquor, for the simple reason that it is not total suppression. We believe that even less than half a loaf is better than no bread, but we have yet to see any evidence that the closing of Sunday saloons diminishes the amount of liquor drunk. But even if this could be shown, it would not at all militate against our comment on the bill passed by the Tennessee Legislature. Our comment had reference not so much to the closing of saloons on Sunday, as to the way in which the matter was put. It was stated that selling

liquor on Sunday should be considered "a misdemeanor." Now we submit that if that does not mean that it is not a misdemeanor to sell it on other days, it does not mean anything. That it does mean to convey the idea that it is not a misdemeanor to sell it on other days, is shown by the fact that there is no penalty attached to the selling of it on other days of the week, whereas there would be a penalty if it were considered a misdemeanor. But a misdemeanor is misbehavior, wrong-doing; therefore to specify Sunday as the day on which it shall be considered a misdemeanor to sell liquor is virtually the same as saying that there is nothing wrong in it on other days of the week.

We do not see how anyone can controvert this view, and so we repeat, as we have often said, that the great objection we have to so-called Sunday legislation is that it tends to lower the standard of what temperance really is, and tends to make the liquor traffic respectable, thus making it impossible to gain the end that is desired by many who are earnest temperance people, and conscientious in their efforts to stop the sale of liquor on Sunday.

E. J. W.

### Political Preaching.

THE New York *Examiner*, a short time ago, recommended that the pulpits of the country should take up as a part of their work, the discussion of civil service reform, "on the ground that its application depends on the principles of righteousness which are based on religion." Civil service reform is that reform which proposes to have all the civil offices of the country, except the very highest, held by the same persons during life unless by committing crime they forfeit them. This is to avoid the changes that would otherwise follow upon the change of administration. The movers in this reform have been at work a good many years, and some United States laws have actually been secured on the subject. But, success in a political contest is so desirable, that it has been found expedient, and not altogether difficult, to evade the law, or even openly to violate it.

If civil service reform were actually established, and carried into effect, a system would be established by which, for instance, when Mr. Cleveland became President there would have been no changes amongst the postmasters of the country, but all who were postmasters when he became President, would have remained clear through his administration if they had lived and behaved themselves. But, President Cleveland made a good many changes; because, the argument is, that if the people of the country choose a Democratic administration, then it is proper that the administration of public affairs should be carried on by Democrats. Therefore, it was proper for him to make the changes. Then, upon the same consideration, when President Harrison was elected, the people chose a Republican administration and, it is considered but proper and right that the public affairs should be administered by Republican officials, consequently another series of changes was in order. Civil service reform proposes to stop all this, and make public office a public trust and not a reward for political service. It will be seen that this is wholly a political question. This reform is what the *Examiner* recommended that the pulpits should discuss as a part of their work. The *Examiner* is a religious paper. Other religious papers endorse it, and the pulpits apparently be-

ing in want of something to talk about seem a good deal inclined to adopt the recommendation, and to enter upon the discussion, "on the ground that its application depends upon the principles of righteousness which are based on religion."

The New York *Sun* laughed at the clergy for being "caught with chaff." The *Christian Union* takes up the defense of the clergy, heartily endorses the recommendation of the *Examiner*, and says:—

"The clergy are right in seeing in this a moral issue, and if the clergy shall follow the suggestion which has been made, and generally preach on this subject on next Thanksgiving-day, we may expect to see an impulse given to public honesty, that is, to civil service reform, which will make the campaign of resistance still more difficult for the place-hunters and their advocates."

If this question is to be discussed by the pulpit because it depends on the principles of righteousness which are based on religion, thus virtually making it a religious question, instead of political, then, why not every other political question also be discussed by the preachers for the same reason? Then, how long will it be before religion becomes a direct element in politics, the pulpit only a place for political scheming and the preachers become partisans. A union of religion and the State is becoming more and more popular. The evil spirit seems to be in the very air and can be discerned in almost every wind that blows.

If the pulpits would engage constantly and faithfully in the preaching of the gospel of Christ, and inculcating upon the hearts of men the principles of righteousness as therein revealed, implanting in the heart the love of righteousness for righteousness' sake rather than as a political factor, then there would be vastly more of the principles of genuine reform pervading all classes and conditions of society, and there would not be such a special demand for the discussion of particular phases of politics.

A. T. J.

### The Model Nation.

A CORRESPONDENT in the *Christian Statesman* of July 4, 1889, arguing for the religious amendment to the Constitution, making this a religious instead of a civil government, and providing for religious tests and qualifications for office, says "it would exert a salutary influence on other nations" because,—

"They are looking to America as an example of free popular government. Some of them are struggling toward public liberty and are taking this Nation as a model and guide. They are trying to ascertain the secret of our national greatness and prosperity. For this, they look at our written Constitution. Hence, it should clearly indicate that we are a Christian Nation. They should be made to understand that our holy religion is the source of our national exaltation.

Yes, they are looking to America as an example of free popular government, and they see it, too, and have seen it so far; and they do right, in their struggle toward republican liberty, to take this Nation as a model and guide. It is the model of all of earthly governments, and should be the guide of all, as it is the first one of the kind that the earth has seen. And in their efforts to ascertain the secret of our national greatness and prosperity, they do well to look at our written Constitution. It is because that Constitution is as it is, utterly separated from religion, that we have attained to such national greatness and prosperity. No other nation ever had such an opportunity, because no other nation

ever had such a Constitution, consequently no other nation ever attained to such greatness and prosperity.

And we are willing to admit that our holy religion is, in its place, the source of our national exaltation. But that religion has been kept as holy as it is by the very fact that it has been utterly separated from the unholy State. If there had been here, as in other nations, a union of religion and the State, nobody would have ever seen such an example of national greatness and prosperity as has appeared in this Nation. And just as soon as religion becomes an element of legislation here in national affairs, then, this Nation may bid an everlasting farewell to all her greatness. Then other nations will cease forever to look to America as an example of free popular government. By the example of this Nation, other nations have been carried forward almost in spite of themselves, and entirely in spite of the Papacy, in the march of liberty and enlightenment. By it even Spain, the home of the Inquisition, has been brought to the "toleration" of other professions of religion than the Catholic. But just as soon as this order shall be reversed and religion be made an element in national legislation; just as soon as oppression and persecution for religious profession shall be established; and our national progress thus checked;—just then the reaction upon other nations will be such as to lift the Papacy to the highest point that it has ever stood in the world, even to that point where, as it is written, "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:3. Yes, this is the model nation. Let it remain so.

A. T. J.

### Sunday "Closing."

THE value of enforced idleness and of Sunday prohibition was well illustrated in the city of Racine a short time ago. The Milwaukee *Sentinel* of June 24, says:—

"The good people of Racine supposed that when Mayor Mitchell issued his proclamation ordering the closing of saloons on Sunday, the Bell City would virtually be a prohibition town on that day, and that there would be no drunkenness. They were mistaken. A larger amount of liquor has been consumed to-day than has been the case when the dram shops were run wide open. On the first Sunday under the new order it was different, the town being quiet as a grave-yard, owing to the fact that a heavy rain prevailed all day long. But to-day the city presented a different aspect. To be sure the saloons were closed, and entrance was impossible, except to those who knew the back or side-door signals. But the average tippler provided himself with a bottle or keg of beer before 12 o'clock Saturday night, and it was a common occurrence to see dozens of men going home with bottles protruding from their pockets, while others tramped along with a keg on their shoulders. The result was seen to-day. Up the river there were several picnic parties, and the crowds present were plentifully supplied with liquid refreshments which had been secured yesterday. On the harbor piers were gathered from 300 to 500 people, and the male portion of the crowd were not bashful in pulling out bottles and sipping their contents. In the woods a great many men and boys gathered and drank whisky and beer."

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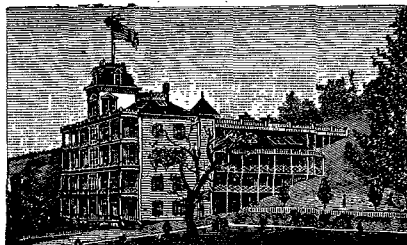
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# The American Sentinel.

OAKLAND, CALIFORNIA, SEPTEMBER 11, 1889.

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

THE speech of Mr. Gleeson, of the Roman Catholic Church, which we print this week, opens up anew the subject of religion and the public schools. This will be followed with a series of articles on that subject, in the course of which not only our own national system will be discussed, but the Canadian also. Now is a good time to subscribe.

At the meeting of the Congregational Club of San Francisco, August 19, Mr. Crafts made a speech in which he took occasion to put California on a level with France in the matter of morals and observance of the Sunday. Rev. Dr. Barrows, of San Francisco, replied to this, positively denying that the State of California is deteriorating either civilly or religiously, and rather pointedly observed that "a person who has been on the Pacific Coast but a few days was not qualified to speak disparagingly of the moral or spiritual condition of the State." Dr. Barrows is right. Those Eastern Sunday-law crusaders profess great sympathy for poor benighted California, while the fact is California is far ahead of their own States in almost everything. Aside from all this, however, theirs is only a crocodile sympathy anyhow. They want to get California into the line of religious legislation so they can bring it with all the others under the rule of the preachers.

In Germany the State teaches religion in the public schools. What is the result? Last winter at Washington, Dr. Conrad, editor of the *Lutheran Observer*, said that an American family who had just returned from a three years' stay in Germany said: "There is no real religion. Religion is turned over to the schoolmaster. The parents say, 'The schoolmaster teaches religion, I am not responsible for that.'" This result is inevitable. The State settles what religion shall be taught. The parent can have nothing to say. Then the State has the selecting and appointing of the school-teachers. It is a State office. Teachers profess the religion to get the office. Then, having no religion themselves, yet being obliged to teach it, the baldest rationalism is taught. And the nation is filled with irreligious religionists. Let the American people think of this now, while the movement is being made to establish religious instruction in their public schools.

LAST December, at the Washington City Sunday-law convention, Mr. Elliott F. Shepard, to make a strong point in favor of Sunday laws, said: "The West Shore Railroad of New York ran Sunday excursion trains and bankrupted. The Lord blew upon it. Then others took the road and stopped all that, and the road is now making money." Now we find that the New York Central Railroad Company controls the West Shore road, and we personally know that the New York Central runs Sunday trains both freight and passenger both on its own and the West Shore

lines. This shows plainly enough that it was not the Sunday trains that caused the bankruptcy; because Mr. Shepard's own testimony is that the company which now controls the road is making money, and that company runs Sunday trains. Or does Mr. Shepard mean that the Lord is so discriminating as to "blow upon" a company for carrying passengers on an excursion train on Sunday, and to give prosperity to another company for carrying many of the same passengers on a regular train?

## Let the Church Control the Church.

At the ministers' Sunday-law meeting at San Francisco, August 5, the American Sabbath Union spoke a few minutes and then opened the way for questions to be asked, taking particular care first to state that questions should not be asked by visitors, but only by members of the Union. One of the questions was, "Do Roman Catholics take part in local organizations in States?" and the answer was, "We have very delightful relations with the Roman Catholics. On the civil side of the question of the Sabbath law the Catholics co-operate, on the religious side they don't; because we have its basis on the fourth commandment, and if we should insist upon their co-operation with us on this basis, it would arouse controversy. We can work with them delightfully on civil basis, but we don't want to try to bring them too far."

Yes, no doubt it is a very delightful thing indeed thus to secure the co-operation of the Roman Catholics. But there are some questions that are involved in this that are of interest to those who are now enjoying this delightfulness, as well as for others who are not so intimately engaged in the work. Sunday as a day of rest is a papal institution. This, all Roman Catholics know, and it never can be proved to be anything else. It is an institution of the church and the only legislation that ever has been in behalf of it has been to help the church. That is the object of the legislation that is now demanded by those who are working for a national Sunday law. It is legislation demanded upon a papal principle in support of a papal institution. And when these men in their delightful association with the Roman Catholics secure the legislation for which they are working, having so far recognized the papal principle, and secured legislation in behalf of one institution of the church, then what is to hinder the Roman Catholic in securing legislation in behalf of other institutions of the church? and compelling their observance? Protestants having set the example, why should not the Roman Catholics follow the example clear through to the end? With the political influence that the Roman Catholic Church has, such a prospect is not wholly imaginary.

Nor do we say this as prejudicial to the Roman Catholics. We say that, if church ordinances and church institutions are to be established and their observance enforced by the civil power, then it is the right of the Roman Catholics to see that the legislation shall be in their favor.

Further, it is not only their right, it is their duty, and it is made their duty upon the principle of self-protection. Under such circumstances it could not be asked upon any principle of justice that the Roman Catholics, any more than anybody else, should submit their religious convictions to the rule of the majority, and therefore it would be their duty as well as their right to secure control of the legislation which has to do with

church institutions. But if the Roman Catholics should do that, the Protestant Sunday-law workers would very suddenly discover that their relations to the Roman Catholics were not so very delightful after all. They would say that it was a monstrous tyranny for Protestants to be obliged to submit to the dictates of Roman Catholics in enforcing the observance of church institutions. But that would be no more monstrous a tyranny than for Roman Catholics, or any others, to have to submit to the dictates of Protestants in such things.

The truth is that there is no right whatever involved in the theory of Sunday laws. It is false and tyrannical altogether. There is no right whatever in any such legislation by whomsoever it may be demanded. Work on Sunday is no more uncivil than is the same kind of work on any other day, and it never can, upon any principle of justice or right, be made a crime. Let church institutions and church observances be regulated and controlled by church sanctions only. Whatsoever is more than this is evil.

Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, is lecturing in this State in the interest of the above organization, which has for its object a national Sunday law. We hope Mr. Crafts will not fail to read the AMERICAN SENTINEL published at Oakland, Cal., whose articles on this subject breathe more common sense than any publication we know of. The impression is gaining ground that some of the more intelligent people of this country have failed to properly study the principles of our government. That portion of their education seems to have been sadly neglected.—*Mendocino Beacon*, Aug. 10.

A SEVENTH-DAY Adventist minister was unceremoniously sat upon by a convention held in Minneapolis recently, that discussed the Sunday-law question. The Adventist offered a resolution which he wished passed instead of one which a committee reported. Dr. Crafts, a Presbyterian minister from New York, asked the denomination of the Adventist, and when informed, said that "A Seventh-day Adventist had no place in that convention except as a spectator or reporter." We had thought the time was past for running things in such a high-handed way, but it seems we were mistaken. No men nor set of men need ever think to enforce a moral or religious principle without submitting it to an intelligent discussion. The advocate of any question that refuses to thoroughly discuss it, is open to the charge of corruption, and is unworthy of this "land of the free and the home of the brave."—*Review*, Litchfield, Minn.

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, SEPTEMBER 18, 1889

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## The American Sentinel.

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

"THE true doctrine [of Christian liberty] is not merely our right to think for ourselves, but the right of the other man to think for himself."

It was the will of Frederick the Great, that in his dominions everybody should be at liberty to "get saved after his own fashion." If all governments had ever been so wise as that of Frederick, what horrors the world would have escaped.

WHEN the church leaders force upon men the observance of a day, as the Lord's day, while at the same time they themselves know and say that there is no authority from the Lord for its observance, what is that but the most arrogant assumption of power?

In this time where there is so much clamor for legislation pledging governmental help to certain classes it would be well for all to remember the words of President Cleveland: "It is not the duty of the government to support the people; but of the people to support the government."

THE realm of civil government is that of the natural, not the supernatural relations of mankind. The worship of God is a supernatural relation, with it government can never have anything to do. Christianity is a supernatural thing; it is a supernatural gift; and with it no civil government can ever of right have anything to do.

BISHOP HEARST of the M. E. Church says that "The Germans who land on our shores do not know what the Sabbath is—they never saw it. They want to be presented with such a Sabbath as national legislation can give." But the Germans who land here, in a little while become important factors themselves in the matter of legislation, both State and national. Then will not the Sabbath that is given by legislation bear much of the blemish of those who it is confessed know not what it is? We would inquire of the Bishop and his Sunday-law co-workers, whether it would not be a good plan for the churches of this country to present to the Germans and all others such a Sabbath as the genuine religion of Christ can give? This would be an ambition worthy of their sincerest endeavors.

### Our Position.

It has been our duty in our work to criticise very severely at times the actions and sayings of certain men,—churchmen, ministers of the gospel and lay workers,—and also the action of certain religious organs, in connection with the movement to secure national enforcement of Sunday observance. It has not been a pleasant task to do this, and we have not done so because of any feeling of antagonism to the individuals so criticised; much less have we done so because of any antagonism whatever to religion; but there are some who do not distinguish carefully, and there are others, we are sorry to say, who willfully misrepresent our motives. Therefore we will make a few statements.

We do not oppose this Sunday movement because we have no respect for the convictions of those who observe Sunday. Not only do we reverence the Bible, but we have respect for every man's belief concerning the Bible. We are perfectly willing to afford to every person the free privilege of believing as he chooses. Not only are we willing but we insist upon it for every person. We believe that the government must protect all. We believe that the government should protect the Sunday observer in his observance of Sunday, just the same as it protects one who observes another day of the week in his observance of that day.

It is only the unchristian methods of doing what professes to be Christian work, but which is in reality unchristian, that we oppose.

We oppose Sunday legislation not because we are not willing that people should observe Sunday if they wish to, and not because we are unwilling that the government should see that they are not interfered with in their observance of Sunday, but we oppose the Sunday movement because it is unchristian, and it is shown to be unchristian by the unchristian methods employed in its maintenance.

We have the kindest feelings for all religious people. We would grant them the same consideration in their belief and practice that we would ask them to show us. It is only when they claim as their right that which they are not willing to grant to those who differ with them that we oppose them. When they do that, they are doing just that which they would not have others do to them, and that very thing shows their movement to be unchristian, because it is contrary to the rule laid down by Christ.

Let this distinction be kept constantly in view. Anything that can be shown by argument to be right, the SENTINEL will not oppose. Nay, more; although we do not believe that Sunday has the slightest sacredness, or has any claim to respect, more than Monday or Tuesday, yet if they

will confine their advocacy of it to legitimate lines,—namely, the pulpit, the press, the Sunday-school, the family,—the SENTINEL would never say a word against them. In fact if this were so, there would be no SENTINEL.

The advocates of Sunday have the most perfect right to go anywhere or everywhere that they can secure a hearing, and speak night and day, teaching people to observe Sunday as a day of rest, appealing to their conscience and bringing arguments to bear upon them. They have a right to publish papers and circulate them everywhere, wherever they can induce people to read them. Against such work the SENTINEL would never lift its voice. But when they advocate the use of force, when they advocate measures which they would by no means consent to have carried out toward themselves were the conditions reversed, then the SENTINEL will oppose them, and it will call upon every consistent Christian to unite with it in its opposition.

We want it distinctly understood that the SENTINEL is opposed to nothing that is Christian-like. It was not started with the idea of antagonizing Christianity or any Christian movement. With doctrinal matters it has nothing to do. Its sole work is the maintenance of religious liberty of thought and action, because under such circumstances alone can true Christianity flourish. It does not claim to be the arbiter of what Christianity is, it does not presume to say what men ought to believe, or what they are to teach, or what religious customs they are to practice;—it has only to do with efforts to propagate views by methods that tend only to oppression. Who is there that cannot stand upon the same platform?

E. J. W.

### The State to Let Religion Alone.

WE recently had the pleasure of listening to one of a series of talks by Bishop Vincent, of the Methodist Episcopal Church, on the epistles of Paul to Timothy, and were much edified by some remarks that he made upon the first two verses of the second chapter of the first epistle, which read as follows:—

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Said he, "We should pray for kings and those in authority—for what purpose? That the church may have power in the government? No. That our ministers may have good appointments under the government? No. That the church may have the authority of the government to carry forward its work? No. But that they may so mind their business that we may have a quiet and tranquil life. The church makes a

great mistake when it seeks to secure worldly position, and to influence temporal power."

He said that he always admired the answer that Diogenes made to Alexander, when the king visited the philosopher and asked him what he could do for him. The philosopher answered, "Stand out of the light." "Such," said he, "should be the position of the church. All that Christians should ask of the government is to let us alone, and to stand out of the way so that we may live quietly and peaceably, and carry on the work of the gospel by the power of the Spirit."

The bishop said further, "The abomination of abominations is the aspiration on the part of the church for temporal power. What the church wants is spiritual power." He then stated that the spiritual power of a church always declines in proportion as the church gains temporal power.

These are truths that have been time and again set forth in the AMERICAN SENTINEL, but we are glad to be able to present them anew from the mouth of so prominent and eminent a man as Bishop J. H. Vincent. It shows that the work of the AMERICAN SENTINEL in opposing the so-called National Reform movement, instead of being infidel or atheistic, is most truly Christian, and that the most active Christian workers, — those who have a right to that title, — promulgate the very same principles that the SENTINEL does.

While we in our work often have to make severe strictures on certain churchmen, we would not have anyone get the idea that it is because we are opposed to churches or Christianity. Our strictures upon those persons are not because we oppose whatever of true Christianity they may possess, but it is because they are doing not only unchristian but antichristian work. They are attempting to secure the very thing which Bishop Vincent says is the abomination of abominations in the church, and tends to dearth of spirituality. Therefore we may say without fear of successful contradiction that the AMERICAN SENTINEL is working for the conservation of true Christianity in this country.

E. J. W.

### The Explanation Does Not Explain.

SINCE our publication of Cardinal Gibbons' letter to Mr. Lindsay of Baltimore, stating that in indorsing the Sunday movement last winter, he spoke only for himself and that he had neither the authority nor the intention of binding the archbishops, bishops, or the Catholic laymen of the United States, Mr. Crafts finds himself in hot water, about everywhere he goes. In the Chicago News of May 21, Mr. Edward Cadman published a communication upon which Mr. Crafts replied in the News of July 13, in which he flounders considerably. He says:—

"The American Sabbath Union, not the 'American Sunday Union,' when Cardinal Gibbons' letter was first presented at the National Sabbath Convention, distinctly said through my lips, as the letter was directed to me, that the letter (which was read in full, that each hearer might judge for himself what it meant) was not equivalent to the signature of the whole Catholic Church, although it was hoped it would be equivalent to a negative indorsement by that church in that the approval of the Cardinal, it was thought, would prevent opposition to the Sunday-rest petition by any loyal Catholic."

Yes, Mr. Crafts, on that point, said:—

"The letter is not equal in value to the individual signatures of the millions he represents, but no Cath-

olic priest or paper or person will oppose what has thus been indorsed."

But in that very statement he speaks of the millions whom the Cardinal represents when the Cardinal distinctly asserts that his action in that thing was not representative. More than this; Mr. Crafts makes the Cardinal's action a test of loyalty to every Catholic priest, paper, and person, when the Cardinal distinctly affirms that he had not the authority to make his action in that a test of the loyalty of Catholics, and that "as he had not the authority, so he had not the intention" of doing it. And still, Mr. Crafts insists that it is a test of Catholic loyalty. The fact is, his explanation is more wicked and far less excusable than his original statement.

Nor is this all. When Mrs. Bateham stood on the platform of the Foundry Methodist Church of Washington City, on the night of December 11, 1888, and spoke of the petitions with which that church was festooned, and told who were in favor of it, she distinctly said:—

"Cardinal Gibbons has indorsed for all his people."

I myself was there, within thirty feet of her, and was paying the strictest attention when she made the statement, and I wrote down the words as they fell from her lips. Mr. Crafts speaks of the explanation (which doesn't explain), which was given through his lips, but these are the words which came through *her* lips.

Yet more than this. In document No. 1, of the American Sabbath Union, issued December, 1888, after the convention was over, there is this sentence:—

"Cardinal Gibbons also sent him (Dr. Crafts) an official letter indorsing the petition on behalf of the plenary council of the Roman Catholic Church."

And also this one, which editors are asked to publish:—

"The Catholic Church has indorsed the petition through a letter of its Cardinal."

This shows that the American Sabbath Union did intentionally, and without authority, count all the Roman Catholics of the country in Cardinal Gibbons' name. It shows also that they intentionally made the Cardinal's indorsement binding even to the test of loyalty upon all the Catholics of the country, thus transcending both the authority and the intention of the Cardinal himself.

These are facts which the American Sabbath Union and the Woman's Christian Temperance Union cannot escape. Nor can they escape the just condemnation which goes with the facts. No explanation that has been, or that can be presented, will clear them. Every effort to defend their action, and every effort by explanation to shield themselves from just condemnation, only makes the matter worse. There is only one way out, and that is by open confession. Let them confess that they committed a fraud. Or, if they think that that would be too much for them, we are inclined to be charitable, let them confess that in the matter of the Roman Catholic petitions they have wholly misrepresented; then let them stop circulating the documents which contain the misrepresentation. This will clear them from any further guilt in the matter, then we will count all that in the past, and hold them no longer responsible for it, and will say no more about it. But so long as they defend their action in this matter, just so long will we see to it that the facts shall be set before the people and that the authors of the wickedness are held up to the just condemnation that belongs with the facts.

In the above extract Mr. Crafts says that at

the National Sabbath Convention at Washington, the Cardinal's letter was read in full that each hearer might judge for himself what it meant. Upon this, it must be said, to put it in the mildest possible way, that Mr. Crafts has forgotten the facts. I say again, that I was there, and was within thirty feet of Mr. Crafts when he referred to the letter; and listened carefully, hoping that the whole of the letter might be read, and was disappointed that the whole of it was not read. We therefore say upon the evidence of distinct remembrance that the letter was not read in full, because Mr. Crafts stated that it was "for the Senate Committee."

Mr. Crafts further says:—

"Another misrepresentation in the letter of Mr. Cadman is the statement that 'the admission of a single Catholic to the Union was strenuously opposed.' The fact is dishonestly withheld that it was more strenuously favored, and that a Catholic was elected as a member of the Executive Committee."

It is not in any sense a misrepresentation to say that the admission of a single Catholic to the Union was strenuously opposed. That is a positive fact. It was opposed, and that by Mr. Crafts himself. Even to the extent of trying repeatedly to adjourn the meeting, and it was only owing to the fact that it was more strenuously favored that even one Catholic was elected as a member of the Executive Committee. Although there isn't a great deal of credit attaching to the Union on that account, because the Catholics, according to the count, were the majority of all—7,200,000 to 5,977,693—and yet they were allowed only one member upon an Executive Committee of more than a dozen.

The American Sabbath Union had better start new, and do its work fairly. A. T. J.

### "Does it Pay."

NOR long since, we listened to a lecture by Col. Elliott F. Shepard, president of the American Sabbath Union, on the question, "*Does the Sabbath pay?*" The lecture was notable chiefly for what the lecturer did not say, but there were one or two points which are worthy of careful attention, inasmuch as they show the principle, or rather the *lack* of Christian principle in this movement for the legal observance of Sunday. The whole thing is contained in the subject of the lecture, viz., "*Does it pay?*" We will note a few statements. Said Mr. Shepard:—

"Divine finance; what is it? The Old and the New Testament agree in contradicting Wall Street, and show that prosperity is to be found in obedience to God's commandments?"

This was the main feature of the lecture, namely the proof that more money could be made by resting on Sunday than by working upon it; and nothing but a mercenary motive was placed before the people. In the course of his remarks, Mr. Shepard said to the chairman of the meeting, "I would make some converts here to-night;" and then he proceeded to state that the railroads of the United States have suffered pecuniary loss because of their Sunday work. To emphasize this he made a little mathematical calculation to demonstrate, which we shall not try to follow; but the conclusion of which was that a manufacturer would make thirty-six per cent. more on his investment by resting on Sunday than by working on that day. Thus, while a man by working on Sunday might make fourteen per cent. on his investment, by a strict observance of the day he would make fifty per

(1) To the family and to the church and to these alone the Author of the Christian religion has committed the work of teaching that religion, and if these fail, the failure is complete.

(2) The statement of the Senator implies that the State is some sort of an entity so entirely distinct from the people who compose it that the State can do for the people what they cannot do for themselves. But the State is made up only of the people who compose the State. The church likewise is made up of such of these as voluntarily choose to enter her fold. To the church is committed the Spirit of God and the ministrations of the word of God, by which only the inculcation of the Christian religion can be secured. Then, the people composing the State, and the families composing the people, and the propagation of religion and the credentials for it being committed only to the family and the church, by this it is again demonstrated that

when the family and the church fail to teach the Christian religion the failure is complete.

The only thing that the State can do under such circumstances is by an exertion of power, the only means at its command, to check the tide of evil for a time, but it is only checked. It is like trying to dam up any other torrent—it may be checked for a moment, only to break its bounds and become more destructive than before. The only real remedy is to begin at the fountain and purify the heart, which can be done only by the preaching of the gospel of Jesus Christ; for it is only faith in him that can purify the heart and cause the fountain to send forth the sweet waters of everlasting righteousness instead of the bitter stream of evil. This work, however, is committed to the church and not to the State; to the church is given the credentials and the power for its accomplishment.

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she has proved unfaithful to her trust, and that now she wants to ease herself of the responsibility and pass it over to the State. But when they shall have gotten the State to take upon itself the work of the church, what then do they intend that the church shall do? That is the next question that arises; it is an important one, too, for the State to consider, but it is easily answered. When they once get the State to carry on and support the work of the church, the next step will be to get the State to support the church, and that in idleness, as every State has ever had to do, and will ever have to do, which takes upon itself the task of teaching religion. And this is precisely the thing that the National Reform Association, whose chief secretary stands the second time to-day in this room to plead for the adoption of this resolution, proposes that the State shall do. Rev. J. M. Foster, who has been for years a "district secretary" in active service in the work of that association, declares that among the duties which the reigning Mediator requires of nations, there is this:—

"An acknowledgment and performance of the Nation's duty to guard and protect the church—by suppressing all public violations of the moral law; by maintaining a system of public schools, indoctrinating their youth in morality and virtue; by exempting church property from taxation;" and "by providing her funds out of the public treasury for carrying on her aggressive work at home, and in the foreign field."—*Christian Statesman*, February 21, 1884.

That is the very point to which the State will be brought as surely as it ever takes it upon itself to teach religion. Therefore, if the government of the United States wants to keep forever clear of the galling burden of a lazy, good-for-nothing church, let it keep forever clear of any attempt to teach religion.

But the statement upon which I am arguing was to the effect that if the church fails and the family fails, something must be done. Yes, it is true, something must be done; but it must be done by the church and not by the State. The church must return to her Lord. She must be endowed afresh with power from on high. Then she can take up with vigor and with prospect of assured success her long-neglected work. Let the preachers come down from their ten-thousand-dollar pulpits, lay aside their gold rings, and preach the gospel of Jesus Christ in the spirit of love of the Divine Master. Let them go to the common people, to the poor, to the out-cast, the neglected, and the forsaken. If to these they go in the spirit and with the mission of the Saviour, they will be heard gladly, as was he. There is no need to complain of the wickedness of the people. This Nation is not as wicked yet as was the Roman world in the day when Christ sent forth his little band of disciples. Yet as wicked as the world then was, these few men went forth armed only with the word of God and the power of his Holy Spirit, to contend against all the wickedness of the wide world; and by their abiding faith, their unabating earnestness, and their deathless zeal, they spread abroad the honors of that name to the remotest bounds of the then known world, and brought to the knowledge of the salvation of Christ multitudes of perishing men. If that little company then could do so much and so well for the then known world, what could not this great host now do for the United States, if they would but work in the same way and by the same means. Yes, gentlemen, something must be done; but it must be done by the church; for it never can be done by the State.

Gentlemen, it is perfectly safe to say that no more important question has ever come before your committee than is this one which is before you to-day. It is a question that is approaching a crisis in more than one of the States; and it is exceedingly important that the National Constitution and laws and government be kept on the side of right, and the constitutions, laws, and governments of the States shall be lifted to the level of the Nation. A. T. J.

[To be Continued]

### Sabbath And Sunday.

THE "American Sabbath Union" wants a law enacted to enforce abstention from labor on Sunday. Though the Union itself professes to observe the day as a religious duty, in compliance with the command of the Almighty, as given through Moses, it wishes the State to command its observance as "a rest day" solely as a measure of secular policy, for the physical and moral well-being of the body of the people. Observed in this way, however, Sunday will not be a sacred day. It will merely be a holiday, and this, in fact, with very great numbers, is its significance now.

Rev. Wilbur F. Crafts, in his sermons on the subject, says: "The right arm of the Union's work is to promote the religious Sabbath, the left arm is to preserve the civil Sabbath. The religious Sabbath treats Sunday work and dissipation as sins against God; the civil Sabbath considers them only as crimes against man." This is not an ingenuous way of putting the statement. It is found impossible to enforce the doctrine that non-observance of Sunday is a sin against God, and now there is an effort to gain the point through indirection, by making failure to keep Sunday as a day of rest a crime against man.

But if the State is not to enforce observance of

Sunday as a sacred day, it cannot possibly make non-observance of Sunday a crime. It can appoint Sunday as a day of weekly rest, a holiday after the manner of other holidays; but if the day of weekly rest stands on this ground it may be observed or not, as persons may or may not wish to observe it. We have now many holidays, but their observance is merely voluntary. The State, unless it forms an alliance with the church to declare non-observance of Sunday a sin against God, has no more ground for its command to men to rest on the Sunday holiday than on the Christmas holiday; and, in fact, since the requirements of modern life make it desirable, and even necessary, that many activities shall continue without interruption of holidays or rest days, the people, or a majority of them, would not want the proposed Sunday law enforced, and hence it would not be enforced. A great many persons now rest on Sundays; some rest on other days of the week, as convenience or opportunity allows; and a great many of us would rest not only one day in the week, but seven days in the week, if we could. Necessity, in one form or another, drives most of us to work and keeps us at it. From this necessity the State never can relieve us. We rest when we can, and work because we can't help it.

\* \* \* \* \*

The Christian world has changed the sacred day, the day of rest, from Saturday to Sunday. For this change there is not even the semblance of divine authority that appears in the sanction of the Jewish Sabbath. Nowhere in the New Testament is the substitution of Sunday for Saturday as "the Sabbath" authorized or enjoined. The first day of the week or Sunday, is mentioned only eight times in the New Testament, and in none of the texts is there the least hint that the day was sacred, or was thereafter to be so considered. In one place in the New Testament mention is made of a religious meeting held on the first day of the week. But throughout the New Testament the seventh day of the week is uniformly called the Sabbath, and there is no command for the observance of the first day of the week as a holy or sacred day. The authority for such observance rests partly on a usage of the early church, but chiefly on a decree of the Emperor Constantine who, in the year 321, when that union was made between Church and State which the world has ever since been trying to sever, ordained the union of the worship of Christ with the worship of Apollo, and commanded "rest on the venerable day of the sun."

Sun worship, symbolized by the worship of Apollo as the god of the sun, was common throughout the Roman empire. The first day of the week, or Sunday, was the day devoted to this heathen worship. This form of idolatry was almost universal throughout the ancient world. In Gibbon's History, chapter 20, we read: "The devotion of Constantine was peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented by the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty and elegant accomplishments, seemed to point him out as the patron of a young hero. The altars of Apollo were covered with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity; and that, either waking or in a vision, he was blessed with the auspicious omens of a long and virtuous reign. The sun was universally accepted as the invincible guide and protector of Constantine."

The emperor, therefore, commanded the observance of the day devoted to the worship of the sun, not as the Sabbath, which it was not, but under its old astronomical and heathen title, *Dies Solis*, or the day of the sun, which it was. It was a

piece of statecraft, designed as a means of uniting the worship of Christ with the worship of Apollo, and Constantine stamped on his coins the name of one and the image of the other. The idea was to create harmony in the empire by making it appear that the religions differed little from each other, and were in fact essentially the same.

Historically, therefore, the observance of Sunday is an outgrowth of sun worship. Having seen the origin of the observance of the seventh day of the week as a holy day, the manner of the change from the seventh day to the first day and the reasons therefor, we may be able to get a juster estimate of the assertion that it is a sin against God to do anything on Sundays for which our ecclesiastical teachers have not granted us a dispensation. The other part of the argument, that men work too assiduously and therefore that a weekly rest day should be ordained by law, may seem to superficial observation quite another thing; but in fact it has its origin in a desire to cause the State to support the church in the claim that non-observance of Sunday is a sin against God. But for this and for their desire to have the day all their own, the ministers of our "Sabbath Union" would care little whether working people had one day's rest in the week, or not. Very probably they would even exhort us against the sin of idleness, should we propose a rest-day for ourselves.—*Portland Daily Oregonian, August 2, 1889.*

### Should Civil Laws Forbid Blasphemy?

Our National Reform friend, Mr. N. R. Johnston, takes us to task for printing the article in the SENTINEL No. 28, under the above heading. He says:—

"Your editorial under this head is wrong because it is all based upon a wrong definition of blasphemy. You follow the writings of civilians who know no more than you should know—and not so much. Watson says, 'There can be no blasphemy where there is not an impious purpose to derogate from the divine Majesty and to alienate the minds of others from the love of God. The blasphemer is no other than the calumniator of almighty God.' Such an act is a most heinous sin against God, and against man, against government and against its divine author, and therefore should not be tolerated but punished."

We knew at the time that the full definition of blasphemy was not given. The object of the article was to expose the evil of that part of the definition which makes blasphemy consist of speaking against the accepted religion. For that reason we did not quote the definition in full, reserving that part of it for another article which Mr. Johnston's communication demands, but which would have appeared soon even though he had not written. We quote it from the same authority from which we quoted the other; that is, "Cooley's Constitution of Limitations." He says:—

"Blasphemy has been defined as consisting in speaking evil of the Deity with an impious purpose to derogate from the divine majesty and to alienate the minds of others from the love of God."

It is seen that this definition is in substance the same as that quoted by Mr. Johnston from Watson, and therefore the distinction which he would make between the writings of civilians and those of theologians on this point, is not valid. The later part of the definition involves the speaking against the accepted religion, because when a government forbids anybody from speaking so as to alienate the minds of others from the love and reverence of God, it has to set up some form of governmental idea of God. Such governmental idea can be only that which is held by the majority in the government. And for anybody to

speaking in such a way as to alienate the minds of those people from that governmental idea of God, is necessarily held by such government to be blasphemy. The Russian system is a case in point in which this principle appears in its perfect baldness. As it prohibits the speaking in any such way as to turn anybody's mind from the accepted religion, whoever does so is guilty of blasphemy and incurs the penalty of forfeiture of all civil rights and banishment to the most remote parts of Siberia. Any such system as that is as wicked as blasphemy itself.

Our object in this article, however, is not to defend the previous article, but to examine the merits of the other part of the definition of blasphemy not noticed in that, and that is, of its consisting in speaking with an impious purpose to derogate from the divine Majesty. We should like for our correspondent or anybody else to explain how any man's speaking against God can derogate from the divine Majesty. The majesty of Jehovah does not consist in what men give to him. He is the eternal God, and is eternal and infinite in majesty as well as in every other attribute. Then what men may or may not do cannot effect his majesty to the slightest possible degree. If all men on the earth were, to-day, to break out in the most hideous possible reviling of the Lord, that couldn't effect his majesty in the least. It would cause the further degradation of the men themselves and lessen their own dignity; but it couldn't effect the dignity of God nor degrade him. Before there ever was a man or intelligent creature God had all the majesty that he has now and all that he ever will have, and he would have had that majesty had man never been created.

The creation of all intelligent creatures was not with the proud, selfish purpose of building himself up, or of increasing his dignity; but it was out of love to them, that they might have the joy of eternal joy in his presence. And all these intelligences ever can do is either in gratitude to him to enjoy eternally the blessedness of that joy, or by sin to rob themselves of it. If any choose to rob themselves of it, as many have, that does not in the least derogate from the divine majesty. If any choose to enjoy it, as untold myriads have chosen, that does not add any to his majesty. He is the self-existing One. Complete in himself, in every perfection, and nothing ever can derogate from his divine majesty. Therefore such a definition of blasphemy expressing such an idea of the Deity as that he can be robbed of his divine majesty is in itself blasphemy.

The truth is, that the idea expressed in these definitions of blasphemy is wholly pagan. It is becoming only to man-made gods, as all but Jehovah have ever been. The gods of the heathen have always been only such as the heathen themselves made. When men make a god it is evident on the face of it that all the majesty which that god can ever have is such as those men can give to him. Therefore the more worshipers that god has the more majesty he has; the fewer worshipers, the less majesty; consequently, when anybody should speak against those gods in a way to lessen men's reverence for them, this was to derogate from their majesty.

If, for instance, one of these gods had fifty thousand worshipers, he had, comparatively, a good deal of majesty; but if twenty-five thousand of these worshipers should turn against him, he would only have half as much majesty as he had before; and if all his worshipers should do

him he would have no majesty at all. This legal definition of blasphemy, and those who defend it, do therefore put Jehovah, the self-existent One, the God and father of our Lord Jesus Christ,—they do put him upon a level with all the heathen gods as one who derives his majesty from men, and one from whose majesty the words and actions of men can derogate. And as real blasphemy is to attribute to God that which is contrary to his nature, and does not belong to him, or to deny what does; and as the legal definition of blasphemy does both of these; it is demonstrated that the legal definition of blasphemy is in itself blasphemous.

But it is asked, Did not Jehovah himself forbid blasphemy and punish it? Yes, he did and he does yet. But he never did forbid it because he is afraid he will lose some of his majesty. Not at all. He forbids it because it is sin; because it is wickedness; because it is rebellion against divine authority. And this is why it is that when civil governments undertake to punish it, they usurp the authority of God. In all the statute books on this subject it is treated as an offense against God, which only argues that the Lord is not capable of dealing with offenses against himself; that therefore the government must take it upon itself to help him. This is only again to come down to the pagan idea and put him upon a level with all the man-made gods who are incapable of dealing with offenders.

There is an old lesson upon this subject which we would sincerely commend to the careful study of judges, jurists, lawyers, and National Reformers. It is recorded in the sixth chapter of Judges. Israel had fallen into idolatry and were overrun by the Midianites. Gideon was called of the Lord to save Israel from the hand of the Midianites. The great majority of the people of his own city, and even his father, were worshipers of Baal. Gideon was directed to throw down the altar of Baal and cut down the Asherah that was by it, and build an altar unto the Lord, and take a young bullock and offer it for a burnt offering and to burn it with the wood of the Baalim which he had dethroned. And because there were so many of the idol worshipers there, he did not dare to do it in the day time and did it at night. When the people arose the next morning, and went out to worship, they found their gods were destroyed. Somebody had derogated immensely from the majesty of Baal. Such a thing as that could not be suffered. They set on foot a diligent investigation to discover the one who had so wickedly blasphemed. "And when they inquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, bring out thy son, that he may die, because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. And Joash said unto all that stood against him, will ye plead for Baal?"

... If he be a god, because he hath done this thing, wise. if the States level come down



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# The American Sentinel.

OAKLAND, CALIFORNIA, SEPTEMBER 18, 1889.

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WE have some contributions on hand, which will appear in course of time. That the SENTINEL is too small for the demand upon its columns, is the apology we have to offer to our contributors. We trust it may be otherwise in the near future. But that matter rests somewhat with its patrons.

THE president of the American Sabbath Union, Elliott F. Shepard, insists properly enough that if men will keep the Sabbath they will get a blessing. And he also insists that all who do not keep it must be compelled to keep it by a National Sunday law. But will people get that blessing who will not keep it without being compelled to? In other words can you force the blessing of God upon men? and that by civil law?

THERE is a great cry now by Protestants against the Roman Catholic demand for public money for sectarian use; but the example was first set by Protestants, and Rome is not only quick to learn, but she never forgets. Now, the Protestants are about to set the example of having legislation enforcing the observance of church institutions; and as with the other, so with this, the Roman Catholic power will be quick to learn the trick, and will carry it to an extent little dreamed of by those professed Protestants who demand the evil example that shall be set.

Two evenings after Mr. Shepard delivered his lecture entitled, "Does the Sabbath pay?" in which he set before the people the pecuniary advantages of Sunday rest, stating that the manufacturer who closed his business on Sunday would make thirty-six per cent. more than the one who worked, we heard the manager of a small railroad say before the same audience that the lecturer had converted him, and that the preceding Sunday was the last Sunday that trains would run on his road. At this the congregation applauded immoderately, and we, remembering the inducements that the redoubtable Colonel had set forth, could only think of the words of an ancient writer: "Men will praise thee when thou doest well to thyself."

THURSDAY night and Friday, August 15, 16, there was held in San Francisco a convention to organize a Sunday-law Union for Northern California auxiliary to the National Sunday-law Union. As usual in these meetings great sympathy was professed for the workingman. The workingman was mentioned often. The kind of Sabbath that the workingman needs, was the subject of one of the principal speeches. Yet for all this there was not a workingman there as delegate or as representative from anywhere. There was not a workingman to make a speech in all the convention. There was not a workingman made a member of the Executive Committee, which was large. The only interest the workingmen showed in the convention was to send letters telling the

managers that the Sunday-law crusade is "only an effort of their preachers to fill their pews." It seems strange that a movement that is so universally favored by the workingmen as the Sunday-law managers would have it to be believed this is, should be so doubted and scouted by the workingmen as this is. In other words the facts prove that on this point the claim of the Sunday-law managers is a fraud.

At the Washington City Sunday-law convention last winter, Dr. Conrad said that "thirteen years ago Berlin had 800,000 inhabitants, now it has double that number, yet only one church has been built in that time, and that is the only church built there in fifty years. The Church has lost her power over the people. Many, though confirmed in the Church, are freethinkers in religion, and as citizens are Socialists." This is a lesson worth the learning by those statesmen (?) who want religion forced by law into the public schools for the benefit of the State. Such a thing is a damage both to religion and the State.

ONE or two statements which we recently took down from the lips of Mr. Shepard, president of the American Sabbath Union, should be preserved for future reference. One of them was this: "It is useless for anyone to claim that the Sabbath has any rights except as they place themselves on the divine commandment." This is true in itself. We believe it. We believe that the only basis for Sabbath keeping is the fourth commandment, and that outside of that there is no authority for it. But the fourth commandment does not authorize human governments to make laws enjoining Sabbath observance; and when Colonel Shepard advocates a law compelling Sunday observance, he is doing one of two things; he is either taking himself entirely away from the divine commandment, or he is advocating the putting of the government in the place of God, and making it execute the divine decrees. This is in fact just what he is doing; and by this statement he shows that the Sunday movement is first and last a religious movement, and a movement for the securing of governmental aid to advance certain theories of religion. In other words, he is working for a movement to secure a union of Church and State.

Another thing which Mr. Shepard said, should be remembered, so that he and his fellow-workers may be confronted with it. Said he, "Governments do not derive their just powers from the consent of the governed. God is the only lawgiver. His laws are made clear and plain in his word, so that all nations may know what are the laws which God ordained to be kept."

This statement coming from the chief officer of the American Sabbath Union shows that that association is identical with the National Reform Association, though they have different officers, and different names, and their constitutions are differently worded; the object for which they work is the same, and they are to all intents and purposes one party. It shows that they are working for a theocracy, and that they wish to have the officers of the government stand as the exponents of the divine will. We have no objection to a theocracy, if God himself is the governor, but we would have most serious objections to self-appointed vicegerents of God. Mr. Shepard's statement shows that he and those allied with him in his work are disloyal to the government of the United States. They are at heart traitors.

They traduce the Constitution of the United States, and openly flaunt their disrespect for it.

We are glad that there are still some in this country who are loyal citizens,—men and women who honor the great charter of American liberty,—for we know that with all such people self-styled national reformers can find no sympathy.

THE American Sabbath Union says, "There is rest more in employment than in idleness." This is true, because true rest is only change of occupation. But the work of the Union is to secure a national law by which people shall be compelled to be idle on Sunday. Then, when they shall have secured the national power to compel all people to be idle, what employment shall the government give to these so that they may have a proper and profitable rest? The only proper employment for the Sabbath and the only kind contemplated by the Author of the Sabbath, is the worship, and holy thought and meditation upon the works, of God. But how is the government to furnish such employment as that? The simple and easy answer is, that it cannot furnish it at all. It is impossible for any but God to furnish it.

Government is founded in consent. Governments derive their just powers from the consent of the governed. In this consent men surrender certain natural rights in order more fully to secure these and others. A just equivalent is justly expected in every such surrender, and without such an equivalent the surrender is void. Now, in the enactment of a Sunday law, the government obliges every man to surrender his right to engage in proper and profitable employment one-seventh part of his time. In other words, the government asks that men shall surrender one-seventh of their income, and for what equivalent? Idleness, and that only. But idleness is no equivalent whatever. Therefore, in the enactment of Sunday laws the government requires the citizen to surrender certain rights for which he receives no equivalent whatever. Consequently the surrender is in itself void, and for the government to insist upon and force the surrender is tyranny.

Thus, clearly, it is demonstrated that the enactment of Sunday laws is directly subversive of the most sacred principles of American institutions,—the principle that governments derive their just powers from the consent of the governed, which consent must be met by an equivalent. It is not therefore in the least to be wondered at that the workers for a national Sunday law should declare the object of that movement to be "to change that feature in our fundamental law." That is the logic of the movement. And then they will call it the "American Sabbath"! The fact is, it is un-American in its very inception.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

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

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

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# THE AMERICAN SENTINEL.

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

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No man acquires any additional right under civil government by becoming a Christian.

THE religious legislationists declare that "It is grand larceny to take away the toilers' weekly rest-day." Even if that were true, nobody can commit such larceny, because nobody can take away the toilers' weekly rest-day. Every man can have his rest-day who wants it bad enough to take it; and nobody can take it away from him. So nobody can ever commit any such larceny. But if it be grand larceny to take from the toiler his rest-day which nobody can do, then what is it for the government, under pains and penalties, to take away from the industrious citizen his work day, which these people by their Sunday law propose to do. Because, from the man who has taken his weekly rest-day on another day than Sunday, they intend to have the government to take away one of his work days. They propose under cover of governmental power to rob such a man of one-sixth of his income as a tribute to their ideas of the sacredness of Sunday. This is not only grand larceny in fact, it is so with tyranny added.

In a recent lecture on the question of Home Rule in Ireland, Prof. J. P. Mahaffy, of Dublin University, made a most important distinction between Catholicism and Protestantism, which it would be well for all to bear in mind. He had made the statement that Home Rule in Ireland meant Roman Catholic supremacy, and that that meant persecution. He then noticed the charge that Protestantism also has persecuted, which he frankly admitted, stating that those who attempted to deny it did themselves and their cause an injustice; but, said he, "When the Catholic Church persecutes, she persecutes according to her own principles, and when the Protestant persecutes, he persecutes against his own principles."

This is indeed a most important distinction, from which it follows that when the Protestant persecutes he adopts Catholic principles, and ceases to be Protestant. Now apply this to the National Reform Sunday movement. We find that wherever National Reform principles have been carried out, as in Arkansas and Tennessee, and Sunday laws have been enforced, there has been most bitter, malignant, and wicked persecu-

tion. And it is a fact that has never been denied by the leaders of the National Reform movement, that the enforcement of the Sunday laws in those States is strictly in accordance with so-called National Reform principles. No paper published in the interests of legal Sunday observance has ever disavowed one feature of that abominable and un-American persecution. Therefore we are justified in our assertion that the Sunday movement as set forth by the National Reform Association, the American Sabbath Union, etc., is opposed to every principle of Protestantism; that every true Protestant will oppose the movement; and that he who does not oppose it, or at least does not withhold his assent from it, has no right to call himself a Protestant.

### "It Is Indeed a Union."

IN the Missouri Sunday-law convention Rev. Mr. Tatlow said:—

"Neither the civil power as God's ordinance, nor the civil ruler as God's minister, within its special province, has any authority as such, to make void any of the ten commandments, whether by neglect in enforcing them or by indifference to their authority and claims. At this point, the party of civil policy protests and cries out that this is uniting Church and State. The Christian replies, it is indeed a union, but only so far as two separate jurisdictions—the one spiritual and primary, and the other secular and secondary—exercise each one its own appropriate authority, within its own individual province, to secure a twofold good to the twofold life of man. This union, therefore, is like the union of the spiritual in man acting conjointly with the body of man, the body being brought under and kept in subjection to the spiritual."

That is precisely such a union of Church and State as the Papacy advocates. The statement is almost word for word, as is the statement of the papal claims on the same point. The papal claim is, that the two powers in the world are the spiritual and the secular. That the spiritual is the church, and the temporal is the State. That the spiritual is superior to the temporal, and, as in the body man's temporal concern must be subject to the spiritual, so in the world the temporal power must be subject to the spiritual. The State must be subject to the church; and the temporal power, the State, must be brought under and kept in subjection to the spiritual, the church. And therefore, the Pope as head of the spiritual power is superior to kings who are the heads of the temporal. Consequently, all civil rulers must be subject to the Pope.

There is not a shadow of difference between the papal theory and this so distinctly set forth by Mr. Tatlow. It is indeed a union. A union of the most vital sort, a union as close as is the union of the spiritual and the physical in man. And this is the deliberate view set forth in a written

essay by a representative speaker in the Missouri State convention which was called to organize, and which did organize, a State Sabbath Union auxiliary to the American Sabbath Union, and at which the field secretary of the American Sabbath Union was present. Mr. Tatlow's view of this relationship, however, is not at all distinct in principle from that stated by the American Sabbath Union himself. He puts it up under the illustration of the two arms of the body, the religious being the right arm and the civil being the left arm. Mr. Tatlow only more clearly expresses how closely and intimately the two arms are expected to act together. And how the left arm is to be guided by the right arm, and kept in subordination to it. And then in the face of these plain statements of their own they will still put on an air of innocence injured almost to holy martyrdom, when we say to the people that the Sunday-law movement bears in itself a union of Church and State, with all that history shows that that term implies.

We have known all the time that it is indeed a union in which the spiritual is intended to be primary and the secular secondary. We have known all the time that it is indeed a union in which the secular authority is to be brought under and kept in subjection to the spiritual. This is what the SENTINEL has been telling the people for these four years. And now it comes forth plainly in their own words. And yet we doubt not that when we thus print it, and send it forth, that they will again deny that they intend to bring about a union of Church and State, or that their movement has any tendency whatever in that direction.

A. T. J.

### A Sunday-law Conviction in Georgia.

THE following is from the Atlanta Constitution of August 30:—

The conviction in Forsyth County of a man named Conklin, who was charged with chopping wood on Sunday, has created a decided sensation among the Seventh-day Adventists in Georgia.

The announcement of the conviction was made in the Constitution yesterday.

Rev. J. O. Corliss was in Atlanta yesterday and talked at length about the case.

"The witnesses testified," said he, "that they saw him chopping saplings just back of his house, but did not know what he was chopping them for. On being questioned, one of them said he lived within one hundred and fifty yards of the defendant's house, but had never seen him work on Sunday before. And yet he was convicted by a jury of twelve men and fined \$25 and costs, amounting in all to \$46.80.

"Now, in the ordinary course of events it would not be strange to fine a man convicted for violat-

ing the laws of the State. But it seems that this man had done no more than all his neighbors had done, that is, chop a little wood for immediate use, as a necessity. In fact, one of the witnesses it is said, has frequently driven his team all day Sunday to be at the market in Atlanta early Monday morning."

"What is the reason for the conviction, then?"

"Simply this: The poor man happened to have a conscience which led him to observe Saturday, the seventh day of the week, instead of Sunday, the first day of the week. He is a good citizen, pays all his honest debts, and is respected by all as a man. But it seems that the people of that vicinity have a corner on religion and are determined that no one shall indulge in a belief that is not received from them. At least, one would think so from the plea made before the jury by the State's attorney. They wanted to teach the defendant that he could not come into that county and overturn the Sabbath of their forefathers.

"You may talk about your jute bagging trusts and sugar trusts, but a religious trust is the most dangerous of all, and the more detrimental to the interests of the country, because it is more tyrannical and generates more bad blood. If this man, Conklin, had not actually violated the law of the State, and the State's witness failed to show that he had, on what principle of right and justice was he thus deprived of his hard earnings, to say nothing of being subjected to the odium of being thus arraigned as a criminal?"

"The State's attorneys took a religious view of the case," continued Mr. Corliss. "They contended that the Adventists were trying to displace the Sabbath of our forefathers, and to overturn the religion of all past generations. Colonel T. L. Lewis, of Alpharetta, and Colonel Philipps, of Marietta, argued that it was unjust to punish the man for working on Sunday, as his conscience led him to observe Saturday as the Sabbath, and he had kept it sacred. They also claimed that he was chopping wood for household purposes. But he was convicted; and, to show their appreciation of his condition, as Conklin is very poor, Colonel Philipps and Colonel Lewis each gave him \$10 towards paying his fine."

#### An Inadmissible Admission.

THE Cumberland Presbyterian Church, at its General Assembly in Kansas City, last May, amongst its resolutions passed the following on the subject of the liquor traffic:—

*Resolved*, That, admitting that it is a crime, it cannot be legalized without sin. It cannot be licensed without legalizing it. Therefore to vote for license is sin.

This is a fair sample of the predicament into which men get when they undertake to create sins. It is probable that to their own satisfaction, that General Assembly has decided that to vote for license is sin. And, probably, that General Assembly is prepared to deal with the man who votes for a license as with a sinner, and to consign him to the place where all sinners are to go, except they repent.

But, have they proved that to vote for license is sin? The conclusion in a syllogism is always as good as the premises, but it is never any better, and it can't be any better. What then, is the premise in this one? Major: Admitting that it is a crime, it cannot be legalized without sin. Minor: It cannot be licensed without legal-

izing it. Therefore to vote for license is sin. The whole thing depends upon the major, "admitting that it is a crime." But suppose that is not admitted, then what? Then neither the minor nor the conclusion follows. So that all that syllogism amounts to, and all that the resolution amounts to in fact is, that if it be admitted that to vote for license is sin, then it is sin. But even that doesn't follow, because it may be admitted that a certain thing is sin when there may be no sin about it.

More than this. A thing may be admitted to be a crime and yet it be not sin at all. It is a crime in nearly every State in this Union to work on Sunday, and a good many people are doing their best to make it a crime anywhere in all the Nation. But to work on Sunday is not sin. An act may be a crime and yet not in any way a sin. To be a Christian in the days of Paul, in the Roman Empire, was to be guilty of the highest crime—*crimen majestatis*. But there were multitudes of people who committed that crime and yet were sinless in it.

Crime is a violation of human law—a law of the State. And human laws—laws of the State—may forbid that which is right, as the Roman Empire did when it prohibited the worship of any gods but such as were recognized by the Roman law; and as the different States of this Union do when they prohibit work on Sunday. For the Christians to worship God in the Roman Empire in the first two centuries was a crime, but it was not sin. For people to work on Sunday in nearly all the States is a crime, but it is not sin. Consequently, admitting a thing to be a crime does not at all admit it to be sin. It may be sin. But whether it is does not at all depend upon men's admitting that it is, but upon whether God says it is. If God says a thing is sin, it is sin, whether it be admitted or not, and whether it be a crime or not. And what God does not say is sin is not sin, even though it be admitted to be a crime.

We freely admit that the liquor traffic is sin, whether it is a crime or not depends upon what the State laws say. The liquor traffic is a crime in this country only in Iowa, Kansas, and Maine. In none of the other States is it a crime, because the State does not prohibit it.

Again: This resolution says, "Admitting that it is a crime, it can't be legalized without sin." But whether it is a crime or not, depends upon whether it is legal or not. If it is legalized, it is not crime. If it is forbidden, it is crime. Consequently, the admission is not admissible unless the law declares the fact, and if the law declares it, then it is a crime whether it be admitted or not.

This resolution illustrates the absurdities into which men run when they confound crime and sin, and religious with civil things, as the third party prohibition element does. It also shows what the SENTINEL has constantly affirmed, that, if prohibition were secured upon the basis upon which it is demanded by the third party prohibition element, the condition of affairs would actually be worse than they are now. Prohibition, on a civil basis, is right. But prohibition upon a religious basis,—the liquor traffic prohibited because it is irreligious or because it is immoral, or because it is a sin,—would introduce into the body politic such a confusion of elements as would, in a little while, prove the remedy to be ten thousand times worse than the disease.

A. T. J.

#### Senator Douglas and the Clergymen.

In 1854 there were 3,050 ministers in New England, who were practical "National Reformers." They believed that government was not an institution "of the people, by the people, and for the people," and that governments do not "derive their just powers from the consent of the governed;" But they believed all power is of God; and that the ministry, as God's representative on earth, is the fountain whence flows all power and authority.

Then, as now, they attempted to dictate to Congress, civil policy. They claimed the right to reprove, rebuke, and denounce with all authority and doctrine. So against the "Nebraska bill" they exercised that right thus:—

"To the Hon. Senate and House of Representatives of the United States, in Congress assembled—

"The undersigned clergymen of different religious denominations in New England, as ministers of the gospel of Jesus Christ, hereby in the name of Almighty God, and in his presence, do solemnly protest against the passage of what is known as the Nebraska bill. We protest against it as a great moral wrong, exposing us to the righteous judgments of the Almighty."

But Congress would recognize them only as citizens, and not as judges to pronounce the verdict and dire decrees of Jehovah. For this offense twenty-five ministers, assembled in Chicago, passed resolutions charging Congress with disrespect to man and God. Here is their own statement of their divine prerogative:—

"Resolved first, That the ministry is the divinely-appointed institution for the declaration and enforcement of God's will upon all points of moral and religious truth; and that as such, it is their duty to reprove, rebuke, and exhort, with all authority and doctrine."

In a letter dated April 6, 1854, Stephen A. Douglas replied:—

"I understand your position to be this: that you are 'ministers of the gospel;' that the 'ministry is the divinely-appointed institution for the declaration and enforcement of God's will upon all points of moral and religious truth;' that this 'divinely-appointed institution' is empowered 'to declare' what questions of a civil, political, judicial, or legislative character, do involve 'points of moral and religious truth;' and that, clothed with 'all authority and doctrine,' this 'divinely-appointed institution' proceeds to issue its mandates to the Congress of the United States 'in the name of the Almighty God.' This being your position, I must be permitted to say to you, in all Christian kindness, that I differ with you widely, radically, and fundamentally, in respect to the nature and extent of your rights, duties, and powers, as ministers of the gospel. If the claims of this 'divinely-appointed institution' shall be enforced, and the various public functionaries shall yield their judgment to your supervision, and their consciences to your keeping, there will be no limit to your temporal power except your own wise discretion and virtuous forbearance. If your 'divinely-appointed institution' has the power to prescribe the mode and the terms for the organization of Nebraska, I see no reason why your authority may not be extended over the whole continent.

"The will of the people, expressed in obedience to the forms and provisions of the Constitution, is the supreme law of the land. But your office as ministers is not provided for in the Constitution. Nowhere in the Constitution or laws of any of the States, or of the United States, is there to be found a provision constituting or recognizing you

and your brethren the 'divinely-appointed institution for the declaration and enforcement of God's will;' and therefore, in your character as a body of ministers, you cannot claim any political power under our system of government.

"The persecutions of our ancestors were too fresh in the memories of our revolutionary fathers, for them to create, recognize, or even tolerate, a church establishment in this country, clothed with temporal authority. So apprehensive were they of the usurpations of this, most fearful and corrupting of all despotisms, whether viewed with reference to the purity of the church or the happiness of the people, that they provided in the Constitution that 'no religious test shall ever be required as a qualification to any office or public trust under the United States.' Still fearful that in a process of time, a spirit of religious fanaticism, or a spirit of ecclesiastical domination (yet more to be dreaded, because cool and calculating) might seize upon some exciting political topic, and in an evil hour surprise or entrap the people into a dangerous concession of political power to the clergy, the first Congress under the Constitution proposed, and the people adopted, an amendment to guard against such a calamity, in the following words: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.'

"The doctrine of our fathers was, and the principle of the Constitution is, that every human being has an inalienable, divinely-conferred right to worship God according to the dictates of his own conscience; and that no earthly institution nor any institution on earth, can rightfully deprive him of that sacred and inestimable privilege.

"I have wandered over distant and extensive portions of the globe, during the past year, where the successor of Mohammed proclaimed and enforced God's will on earth according to the principles of inspired truth and obligation as recorded in the Koran; and, by the potency of his 'divinely-appointed institution,' held in the hollow of his hand and suspended on his breath, the lives, the liberties, and the property, of millions of men, women and children. When within his dominions and surrounded by his bayonets, I had neither the time nor the disposition to argue the question of his right to 'reprove, rebuke, and exhort, with all authority and doctrine,' in the name of the Almighty! But when I set foot on the shores of my native land, under the broad folds of our national flag, surrounded by the protecting genius of our American institutions, I did not feel like recognizing any such rightful authority of that 'divinely-appointed institution,' in temporal affairs, here or elsewhere.

"Our fathers held that the people were the only true source of all political power. But what avails this position, if the constituted authorities established by the people are to be controlled and directed—not by their own judgment, not by the will of their constituents, but—by the divinely-constituted power of the clergy?

"Your claims for the supremacy of this 'divinely-appointed institution' are subversive of the fundamental principles upon which the whole republican system rests. What the necessity of a Congress, if you can supervise and direct its conduct? Why sustain a vast and complex judicial system, to expound the law and administer justice and determine all disputes in respect to human rights, if your 'divinely-appointed institution' is invested with all authority to prescribe the rule

of decision in the name of the Deity? If your pretensions be just and valid, why not dispense with all the machinery of human government and subject ourselves, freely and unreservedly, together with all our temporal and spiritual interests and hopes, to the justice and mercy of this divinely-appointed institution?"

The Illinois "Little Giant" tore the vail from the whole wicked scheme. Let his words be read everywhere.

GEORGE A. BATES.

Green Vale, Jo Daviess Co., Ill.

### Religion and the Public Schools.

(Continued.)

BECAUSE of its great importance both as a State and National question, I beg permission of the committee to be allowed to present as a part of my argument, a portion of the argument of the Hon. Stanley Matthews, now Associate Justice of the United States Supreme Court, upon this very question, in the case of *Minor et al. vs. Cincinnati School Board et al.* I ask further to present this because it would be impossible for me to make an argument as good, and I seriously doubt whether anybody can ever make a better. After referring to the resolution of the Cincinnati School Board which forbade the reading of the Bible at the opening exercises of the city schools, Mr. Matthews said:—

"I do say that the reading of the Holy Bible in the manner repealed by this resolution is the teaching of a dogma in religion, held by only a portion of the religious community, objected to by a large part of the others, and that it is in a just, true and sober sense,—as to all who either reject it, in whole or in part, as a divinely inspired and infallible book, and as to all others, who admitting that to be its character, nevertheless deny that it can properly be understood without the interpreting aid of external authority, as to unbelievers, Jews, and Roman Catholics,—a merely sectarian book. Now, if your honors please, the community is divided, you may say, in a general way, as a matter of fact, of which your honors can take judicial notice, and to which your honors' notice is addressed specially by the answer in this case, into at least three main divisions of religious belief, throwing out of view all those who have merely a negative position, sometimes called nullifidians—believers in nothing, if you choose, except what they see, and hear, and feel. But I propose to confine myself now only to that division of the community as to their positive religious belief; and I will include under one name all Protestant Christians, including every variety of faith, every sect and denomination, from those who take a merely humanitarian view of the person and the work of our divine Saviour up to those who believe that he was the incarnate God, and embracing every possible shade and variation of religious belief.

"Here are all these varieties of belief. The gentlemen say, What is conscience? It may be a very small matter in their estimation, applied to other people a very small matter, not to be taken notice of; and one gentleman quotes the legal maxim '*De minimis non curat lex*,' in reference to the supposed conscience of an infidel.

"But this will not do. We may call the eccentricities of conscience vagaries, if we please; but in matters of religious concern we have no right to disregard or despise them, no matter how trivial and absurd we may conceive them to be. In the days of the early Christian martyrs, the Roman lictors and soldiers despised and ridiculed

the fanaticism that refused the trifling conformity of a pinch of incense upon the altar erected to the Caesar that arrogated to himself the title and honor of 'Divine,' or of a heathen statue. History is filled with the record of bloody sacrifices which holy men who feared God rather than men have not withheld, on account of what seemed to cruel persecutors but trifling observances and concessions.

"Conscience, if your honors please, is a tender thing, and tenderly to be regarded; and in the same proportion in which a man treasures his own moral integrity, sets up the light of conscience within him as the glory of God shining in him to discover to him the truth, so ought he to regard the conscience of every other man, and apply the cardinal maxim of Christian life and practice, 'Whatsoever ye would that men should do unto you, do ye even so unto them.'

"Now, here is the Christian community. Then there are a large number of the citizens of this community who are not Christians at all, and yet are devout religionists. They are the descendants of the men who crucified Christ; and yet, as old Sir Thomas Browne says, we ought not to bear malice against them for that, for how often since have we, who profess his name, crucified him, too!

"Quousque patiere, bone Jesu!  
Judæi te semel, ego scepius crucifigi;  
Illi in Asia, ego in Britannica,  
Gallia, Germania;  
Bone Jesu, miserere mei, et Judæorum.

"But here they are in this community, devout worshippers of the only living and true God, according to their conscientious convictions; and I will say, if your honors please, in all respects capable of performing every duty of the civil State, and equally entitled to, not toleration—I hate that word, there is no such thing known in this country as toleration—but civil and religious equality, equality because it is right, and a right. Then there is another sect of religionists. . . . They are the Roman Catholics. I know the Protestant prejudices against the Roman Catholic hierarchy and the Roman Catholic system of faith, and the Roman Catholic Church. I know, too, from a reading of that history, a part of which has been reproduced in argument upon this occasion, that the Roman Catholic Church has too well deserved that bitter memory at the hands of those whom it persecuted. But it is not to be denied that the victims of persecution, with singular inconsistency, have not always omitted the opportunity, when power was in their hands, to inflict upon their oppressors the same measure of persecution, as if the wrong consisted not in the principle, but only in the person.

"Now, if your honors please, I try to stand impartial and neutral in this argument between these three sets of men. I am bound to look upon them all as citizens, all as entitled to every right, to every privilege that I claim for myself; and further, if your honors please, I do in my heart entertain the charity of believing that they are just as honest and just as sincere in their religious convictions as I am. I will say further, that from the study which I have made, as time and opportunity have been given me, of the doctrinal basis of the Roman Catholic faith, I am bound to say that it is not an ignorant superstition, but a scheme of well-constructed logic, which he is a bold man who says he can easily answer. Give them one proposition, concede to them one single premise, and the whole of their faith follows most legitimately and logically, and that is the

fundamental doctrine, the doctrine of what the church is, what it was intended to be, by whom it was founded, by whom it has been perpetuated, being the casket which contains to-day, shining as brightly as before the ages, the ever-living, actually present body of God, teaching and training men for life here and life hereafter. . . .

"Now, if your honors please, that is the doctrine of the Roman Catholic Church; that is the doctrine that is believed in by the Roman Catholic people; believed in sincerely, conscientiously, under their responsibilities, as they understand them, to answer to the bar of Almighty God, in the day of Judgment, according to the light which they have received, in their own reason and their own conscience; for you must bear in mind that the process by which a Roman Catholic attains his faith is the same by which your honors do. We seem to make a difference, in that respect, as if the Roman Catholic believed in his church in some other way, by some other organs than those which a Protestant uses when he comes to his convictions. Why, if your honors please, there is no compulsion about it; it is a voluntary matter; they believe it or not, as they choose; there is no external power which forces them to believe. They believe because they are taught; they believe because they are so educated; they believe because they have been trained up to it; just as we believe in the Protestant form of religion, because our fathers and our grandfathers and our grandfather's fathers were Protestants. They think they have sufficient reason for their belief; it may be an insufficient reason, but that don't make any difference to you and me; it is their reason, and that is enough. Now, they have—at any rate so far as the impersonal spirit of jurisprudence is concerned; so far as the presiding genius of the civil law is affected with jurisdiction; so far as, your honors, the embodiment of that artificial reason which consists in the collective wisdom of the State can take any notice—civil rights and religious rights, equal to yours and mine. Here are these three great divisions of men and of opinions and of religious faith and worship, all standing before you to-day upon a platform of absolute and perfect equality.

"But it is asked by some, who by asking it betray their want of comprehension of the real question: Have Protestants no rights? Cannot the majority of the community insist upon their consciences? Must the rights of minorities alone be consulted? Are we to be ruled by Catholics, or Jews, or infidels?

"The answer is obvious and easy. Protestants have no rights, as such, which do not at the same time and to the same extent belong to Catholics, as such, to Jews and infidels too. Protestants have a civil right to enjoy their own belief, to worship in their own way, to read the Bible and to teach it as a part of their religion, but they have no right in this respect to any preference from the State, or any of its institutions. They have no right to insist upon Protestant practices at the public expense, or in public buildings, or to turn public schools into seminaries for the dissemination of Protestant ideas. They can claim nothing on the score of conscience, which they cannot concede equally to all others. It is not a question of majorities or minorities, for *if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all.* It is against the predominance and power of majorities, that the rights of conscience are protected and have need to be.

"If it be said that the Protestant conscience

requires that the Bible be read by and to Protestant children, and it is a denial of a right of conscience to forbid it, waiving at present the obvious and conclusive answer that no such right of conscience can require that the State shall provide out of the common taxes for its gratification, it is enough to say, that Catholics then, too, have the same right to have their children taught religion according to their views; not out of the Douay Bible,—if they do not consider that sufficient, but by catechism and in the celebration of the mass, if they choose to insist; that Jews have the same right to have their religion taught in the common schools, not from the English version of the Old Testament, but according to the practice of their synagogues; and infidels have the same right to have their children taught deism, or pantheism, or positivism.

(To be continued.)

### Sunday-Law Meetings in Fresno.

FRESNO, CAL., August 26, 1889.

EDITOR SENTINEL: Thinking you would like to hear something in reference to Mr. Crafts' work here, I will send you a few items. Well, he has come and gone. He had two meetings, the first at 8 o'clock, Thursday evening, in the Baptist Church, the other at 3 in the afternoon, Friday, at the same place.

The address Thursday, occupied just an hour and a half. It was the same, I suppose, as he gives everywhere. He appears to have learned by heart. He paid his usual respects to the AMERICAN SENTINEL, and while claiming that it did not much interfere with his work yet we noticed that he spent no little time trying to counteract its influence in the minds of those present. I should suppose in the three hours, or nearly, covered by both the addresses, he spent about a third of the time noticing the SENTINEL and Seventh-day Adventists. He did not have much to say about the Seventh-day Baptists, mostly about Adventists. Although trying to be pleasant and courteous, there was a vein of ill-disguised spite, and a spirit of retaliation running through his talk on this subject.

It evidently makes him ill-tempered to have his work opposed. He can and does pour out the vials of his wrath upon his opponents, and we who understand this movement know full well what he and his associates will do when they get the power. His meetings here and the spirit he has displayed in them have confirmed all our views of what is really behind and in this whole movement—an intolerant thirst for power, and determination to crush out all opposition.

When the vote was put it was against him. More being against the Sunday law than for it. He remarked that the large opposing vote was due to the Adventists, who were no doubt present in full force; that he could "tell them by their looks," etc. He was evidently not well pleased, and whether it was another "surprise party" to him I cannot say, but it was evident he was not pleased, and the local clergy seemed chagrined.

Possibly there were four hundred present at the first meeting. The vote on each side was not counted. If it had been, the "noes" would have had it by a nice little majority. The meetings, as regards attendance and enthusiasm, were a flat failure. His points received but faint applause in the audience.

There are eight organized churches here, not counting the Catholics or Adventists. I believe

the colored people have two small societies, but I did not see a colored person present. The average membership of these eight societies can, I think, be safely put at four or five hundred. It is safe to say that not more than two hundred of them were present at the largest meeting; so even the churches were poorly represented, so little interest do they take in the work. Two at least of the resident pastors were not present at all, or if so did not "take a front seat." They may have been out of town. Whether a local union was organized or not I have not been able to learn, but I suppose such was the case. Several sermons have since been preached on the Sunday question, so the preachers, some of them at least, are stirred up.

Well, let the good work go on. Send out the light and the truth, that all men may know the iniquity that lies in the American Sabbath Union's work.

The second meeting was devoted to answering written questions. About twenty, I should think were handed in. He had much to say at this meeting also against the SENTINEL and its methods, calling on the Seventh-day Adventists to repudiate it, and telling them that they were being deceived by it, etc., etc. None of the city papers spoke approvingly of Mr. Crafts' work. They passed it by in silence, as far as I have seen. The two dailies, however, spoke well of Professor Jones' open air address Wednesday evening.

N. J. BOWERS.

### The Law and the Gospel:

CALIFORNIA has no "Sunday law," and therein is, we believe, singular amongst the States.

Of course, by "Sunday law" is meant prescription by the State, that leads toward a particular observance of the day, and inflicts penalties for its violation. There are *Sundays* and *Sabbaths*, and people of equal sincerity and religious sensibilities differ upon the question of which day shall be kept to fulfill the commandment, "Remember the Sabbath-day to keep it holy." Perhaps, derived from the intense theocratic tendencies of our Puritan ancestors, we have been rather prone to give a "Thus saith the Lord" tone to our legislation upon the Sunday question. But *powerful Christian* bodies have risen in the country, which dispute the authority of the first day of the week and plant their faith in the seventh day, which they keep holy; and on the first day they resume their ordinary occupations.

A Sunday law which inflicts penalties for plowing or planting, reaping or sowing, or ripping and sewing, on the first day, compels one set of Christians to smite another set, while both are sincere in their belief, of good report in their conduct, and equally serviceable to the State as good citizens.

California did not hesitate when the issue was made. She abandoned that sort of Sunday laws, and now every man does as he pleases, and being left to himself, with his moral sense as a guide, we are happy to say that nearly every man chooses to do well on *Sunday* and on the *Sabbath*. No man is in danger of arrest because, having kept his own Sabbath, he does not also keep another man's *Sunday*. The Israelites are freed from a sort of legal bondage, and California is peculiarly a land of religious liberty and toleration.

A great many good people were appalled when the Sunday law was repealed in 1883. They

predicted all sorts of dire results that have not followed.

We find in one of the religious newspapers of the State that a comprehensive inquiry has been made in nearly all the civilized countries of the world, to get a view of the condition of Sabbath observance that shall include them all. The question addressed in each case by the reverend gentleman who prosecuted the inquiry was: "Where have you seen the best Sabbath observance?" A San Francisco pastor answered: "Amongst the Christian people of California." The inquiries and answers were wrought into a book published in 1885, in which the investigator records this conclusion: "Both laymen and ministers say that even in California the Sabbath is better observed and Christian services are better attended than five years ago." And this was after two years' experience of no Sunday law!

The appearance of the word "even" in the verdict is slightly offensive.

"Even in California," as if from such sons of Belial but little is to be expected.

California is the only State in the Union where the law and the gospel are independent of each other, and where the day of rest and the day to be kept holy needs no law to enforce its observance. Instead of being a sign of retrogression and impiety, it is a sign of progress up to that pitch of respect for the day and toleration of the convictions of those who lay by the garments of worldliness on different days, that need no spur of the law, no detective espionage, no judge nor jail to vitalize them. Instead of being the odium of the State it is its special glory and greatest credit.

There is no room for compulsion in matters of religion. The Mohammedans believe in it. When they conquered Persia and converted it by force to the doctrines of the prophet, they made merry at seeing the Parsees, whom they had circumcised by force, continue their prayers to the sun. It seemed a great joke to them that the fire-worshiper should not know that he had changed his supernatural allegiance and was wasting his time asking protection of a power from which he had been surgically alienated. Really, Sunday laws have no higher origin than had this Mohammedan idea of conversion by duress. California has shown that such laws are unnecessary to the observance of one day of the week as a season of testimony to faith in things unseen. More faithful testify now than before. The State no longer beats the bush for the Church, but the Church gets more game than ever.

We commend these facts and this example to the other States, hoping that their people will become as we are, devout and devotional, without being driven by the club of the law.—*Daily Alta California*, August 4, 1889.

#### Mr. Crafts in Riverside, Cal.

FROM the *Phoenix*, of August 31, we clip the following report:—

Last Monday evening, Mr. Crafts, of New York, lectured in the Congregational Church on behalf of the American Sabbath Union, or what he calls the "American Sabbath." The working classes were especially invited to come out, but they were conspicuous for their absence. The church was about two-thirds filled, mainly by church people and advocates of a State and National Sunday law. Considering the fame of the speaker, such a turnout does not argue much in favor of a Sunday law in Riverside.

Mr. Crafts is field secretary of the American Sabbath Union, and is a good specimen of what might be termed muscular Christianity. He is a fluent, forcible, and pleasant speaker. Phrenologically speaking, no one would take him for a logical speaker or an intellectual giant, nevertheless he would be inclined to carry conviction to a certain class of minds. We doubt, however, whether he made a single convert to his views; indeed, there were few at the meeting who would be inclined to dissent from any views expressed by him. What Mr. Crafts lacks in logic is made up in force, and what is wanting in argument is made up in assertion.

The workingman has nothing to gain from the American Sabbath Union which proposes to give him a rest on Sunday. We have never heard that the workingman complained of overwork, but rather of lack of work, and so when the workingman asks for work, and wants to be relieved of the incubus of Chinese labor, the American Sabbath Union tells him, We want to give you a rest on Sunday.

Mr. Crafts claims that the American Sabbath Union is indorsed by the Knights of Labor. This we deny. There are estimated to be 1,000,000 idle workers in the United States, and the American Sabbath Union proposes to help them by giving them a holy day on Sunday, so devoid of anything in the shape of rational amusement that they will be forced to go to church in sheer desperation.

Compare the *stone*, which the church proposes to give the workingman with what he himself is asking for.

In the International Workers' Congress, held in Paris a few days ago, the workers agreed on "Eight hours as a maximum day's work to be fixed by international law."

"At least one day's holiday to be given each week."

"Abolition of night work as far as practicable for men and entirely for women and children."

"The total suppression of labor by children under fourteen and protection of children up to eighteen."

"Prison and workhouse labor to be conducted under the same conditions as free labor, and to be employed as far as possible on great public works."

Mr. Crafts' arguments were a tissue of sophistries. He claims that eighty per cent. of the people of the United States are Protestants, ten per cent. Catholics, and the remaining ten per cent. is made up from all classes.

From what he says, one-half million of foreigners, "unwashed refugees, professors of liberty," are the sole cause of Sabbath-breaking, while the AMERICAN SENTINEL counteracts all the influence of the American Sabbath Union. It would be hard to say just what Mr. Crafts wants.

Jesuitism is by no means confined to the Roman Catholic Church, and there are many in Protestant garb who think the "end justifies the means." The subversion of our civil and religious liberties will be the result if the American Sabbath Union can have its own way.

This country is great and prosperous because it is free politically and religiously, and wherever the civil power is controlled the most by the religious power, there is the least freedom. Not by accident, but by design, is the absence of any religious test in our State and National Constitutions, and long may it continue to be. The bat-

tle of civil freedom has been fought on this continent for the whole civilized world, and as appearances go, the final battle of religious freedom will also have to be fought on our soil. When the day comes that the religious arm controls the civil arm, there will be an end of our greatness.

#### Danger Ahead!

THERE are always two sides to every question, yet "the other side" of many of the most important questions usually has but few champions in press, pulpit, or public, because although possessing even more intrinsic merit than the opposite side, it is unpopular, or perhaps, more properly speaking, unfashionable with "sawsiety." Such is the case with a number of questions which have been submitted to the consideration of the Constitutional Convention at Olympia, most prominent of which are: God in the Constitution, "Sunday rest," and exemption of church property from taxation. Unfortunately there seem to be few of the members, who have given "the other" side any study and who understand the true intent of the measures.

While an apparently harmless sentiment in itself, the recognition of that force which rules the universe—possesses deeper meaning in the preamble than many people imagine. What is the true meaning? Circumstances indicate this to be the entering wedge, the preliminary step, towards the union of Church and State, and the restriction and eventual suppression of religious liberty. The future is best judged by the past and present; the true meaning of this union is written in blood upon the pages of history.

That some kinds of laws seem to be necessary to preserve order and protect society there can be no doubt; but no special Sunday laws are required, because that day is no better than any other day; what is proper to be done on any day is proper to be done on Sunday, and what should not be done on a week day should not be done at all. The advocates of this measure, however, seek to establish a false standard of right and wrong,—that an act done on Sunday is wrong, while the same act performed on any other day would be meritorious. It is not the day when an act is done that makes it either right or wrong, but it is the intrinsic features of that act. Can you truthfully deny this, my Christian friend?

While one class of Christians recognize Sunday as a day of worship and rest, there are others who devote Saturday to the same purpose; the Mohammedan recognizes Friday as his Sabbath; while other classes recognize all days as alike holy. Those who keep Sunday and want legislation for that day ask that other people shall be forbidden to pursue their usual avocations on that day, because it disturbs their rest and worship, and they claim their rights are not properly protected; yet they seem to ignore this principle by refusing to abstain from work on Saturday, when they may possibly disturb the Sabbath rest and worship of the Jew and Adventist.

Are not the rights of the Jew and Adventist (who with the Liberal, Spiritualist and Agnostic oppose Sunday legislation) entitled to as much respect and protection as those of the Methodist or Presbyterian? The liberty of the latter class to worship who, when, where, and in what manner they please is not denied, and present laws afford ample protection from disturbance. We contend that if we wish to make our "day of rest" a holiday, to engage in such recreations and

amusements as shall be consistent with the rights of others, or if we wish to pursue our regular business we have that right and should be protected in it. Sunday is an excellent social arrangement, provided it is not managed entirely by priests, preachers, and church members; in that case it is a mere adjunct to superstition and bigotry.

The agitators for Sunday laws seem to lose sight of the fact that minorities have rights as well as majorities, and that there is no safety in society at any time or place, under any system of religious or civil law, when the rights of each individual, no matter how humble nor how much he may dissent from the common public opinion, shall be held less sacred than the rights of the majority. The question of religious belief and observance is a question between a man's own conscience and his God, if he has any; and it is a matter the State has no right to interfere with, directly or indirectly.

This measure of the Sabbath Union, like its progenitor the Blair bill, is a blow at the liberty and rights guaranteed every citizen of this free republic; it is a public acknowledgement that their religious system is a failure and cannot keep up with the procession in the march of progress which has marked the latter part of the enlightened nineteenth century; that it cannot stand upon its own merits, but seeks the State's aid to save its cherished myths, superstitions and errors, from decay; it shows the spirit of intolerance and bigotry that for centuries has animated and still animates the church. The world has had enough of religious persecution and intolerance. An inquisition such as the leaders of these measures contemplate would be no less arbitrary and ferocious through Protestants than were the leaders of the Romish Inquisition; the system is the same. In the fourth century the same movement of designing priests and politicians to unite Church and State by Sunday and similar laws, developed a theocracy, a religious despotism which left a trail of blood down through the Dark Ages. That the church of to-day can no more safely be trusted with political power than it could in the fourth century is best illustrated by recent utterances of some of its leading representatives in this Sunday-law movement.

It is understood that this question of enforcing an observance of the sectarian Sabbath will be submitted for the people's adoption or rejection as a separate article of the Constitution. Thus far the press has been eloquently silent in discussing the merits or demerits of this measure, probably for fear of offending the "very elect." *The Eye*, however, believes in a free and fair discussion. Under its present management its columns have been and will continue to be open to those who may hold different opinions from its editor. "Hear all sides; hold fast to that which is good. The truth will make you free."—*The Eye, Snohomish, Washington.*

It is not enough to say that "the requirement of one day of rest in seven is based on the necessities of human nature." Upon which of these necessities is it based? Is it based upon those necessities of human nature with which the State can have to do? The requirement of the seventh day's rest is based, *not* upon the *physical*, but upon the spiritual necessities of human nature. And with the spiritual part of man, civil government can never of right have anything to do. That pertains solely to God. The Sabbath rest therefore belongs to God. And Christ commands to render to God, not to civil government, that which is God's,

### A Sumptuary Measure.

THE disposition on the part of many people to favor the objects of the National Reform Association and the passage of the National Sunday-Rest bill can be attributed largely to ignorance of interests involved; but with many others the spirit of selfishness and persecution is very apparent. Inconsistencies will crop out. The following conversation will illustrate one prominent characteristic of these agitators:—

A—Will you vote the prohibition ticket this fall?

B—Most emphatically, No!

A—Don't you believe in the prohibition principle?

B—No, sir; it is a sumptuary measure; it interferes with the personal rights and liberties of men, and I will heartily oppose all such measures. Besides, this question is purely a moral one, and should never be interfered with by legislation.

In a short time the topic of conversation was changed, and the Sunday-law question came up, as follows:—

A—What do you think of the proposed Sunday law?

B—It is the very thing we need. It is high time something emphatic were done to enforce Sabbath observance.

A—Would you vote for such a law?

B—I would support a measure that would sink every steamer, and burn every railroad train that moved on Sunday, and confiscate the property and imprison every man who worked on the Sabbath.

The above conversation really took place between the writer and a prominent member of a Protestant church in Easton, Maryland. And with such a spirit they propose to put God in the Constitution and evangelize the United States.

S. H. WILLEY.

### No Sunday Law Needed for Protection.

THE *Union Signal* says: "A. W. C. T. U. tent-meeting at South Omaha, Neb., conducted by C. J. Holt, was assailed by a shower of stale eggs, which fell without discrimination upon the just and the unjust, including the ladies. Judgment was visited upon the marauders to the extent of a fine of fifty dollars." Certainly these persons deserved punishment for their incivility, that is, for trespassing upon the rights of others. And the fact that they were punished as "marauders" and not as Sabbath-breakers, shows that no Sunday laws are needed to protect people in their right to worship. But we suppose they will keep right on asking for Sunday laws to protect public assemblies just the same. Suppose the above assault to have occurred on Wednesday, and that the only way to bring the "marauders" to justice was by the enforcement of a Sunday law. As every one knows, a Sunday law could not be enforced on Wednesday or any other day but Sunday. A Sunday law is for Sunday and no other day. Hence, if they had to depend on Sunday laws for protection, they might be rotten-egged on every day but Sunday with perfect impunity. We are stupid enough to think that after they had tried a Sunday law for a month or two to keep off the eggs, they would make up their minds that one every-day law for eggs was worth more than all the Sunday laws in existence. A Sunday law, prohibiting the running of a saloon or the throwing of "stale eggs" only one day in the week, would be a disgrace to any govern-

ment. Such a law would make crime to consist in the time, instead of in the character, of an act. We believe in every-day laws for crime, and we will never consent to any law that exempts criminals from punishment six days in the week.

A. DELOS WESTCOTT.

### The Sunday Movement in London.

AN energetic attempt is to be made at the half-yearly meeting of the Shareholders of the London, Brighton, and South Coast Railway to put a stop to the system of cheap Sunday excursion trains. This renewed attack upon the workingman's holiday has been carefully organized, and a circular letter has been issued, under the auspices of the Lord's Day Observance Society, calling on all zealous Sabbatarians to unite heart and hand in depriving the workingmen of London of their weekly breath of fresh air. At present they can go to Brighton and back for a very small sum, and none, perhaps, but those who are in some sense workingmen themselves can appreciate the physical benefit which they derive from the excursion. Those who contend that all Sunday traveling which has for its object only health and recreation is Sabbath-breaking, if they are allowed their own way, would condemn thousands of laboring men to pass their entire lives, without a break, in the narrow, crowded streets or festering alleys of our great city. It is needless to say that this is only the spirit of intolerance which forbids the opening of museums and picture galleries on Sunday, breaking out in a fresh place, and throwing one more difficulty in the way of those social reformers who wish to see Sunday a day of rest from labor, without being converted into an excuse for intemperance. It does not matter whether public houses are closed or not. Unless the people are provided with other ways of spending their leisure, the old tradition will prevail, and drink will be obtained by some means. It is not found that Sunday closing does really diminish intemperance. But excursion trains unquestionably have that effect; and those who desire to abolish them can only consist of that class of reasoners who prefer the means to the end; and think that so long as a man sits still all day on Sunday, does no work, goes to no place of amusement, does nothing either to cultivate his taste or benefit his health, he is in the right road, though he drinks gin from morning till night, and keeps the Sabbath holy by degrading himself below the brutes. We have no desire to see the English Sunday reformed on the Continental model. We are not advocating any system which converts Sunday exclusively into a day of pleasure. We are arguing on sanitary grounds; and our contention is that it is quite as meritorious an action to bring a man away from the slums of London on a Sunday as it is to pull an ox out of the pit. The abuse of any principle does not necessarily condemn the use. Cheap Sunday trains have their drawbacks, no doubt. They are sometimes attended by a certain amount of riot, revelry, and intoxication, which is not appropriate to the day. But the question is whether all these evils would not be multiplied twenty-fold if the people who share in them stayed at home, or spent their money in the public house.—*London Standard.*

LET religious institutions be sustained by religious means. Let Christian duties be maintained by Christian methods. If this be done the State need not be called on to legislate for such ends, or interfere in any way.—*Western American.*

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# The American Sentinel.

OAKLAND, CALIFORNIA, SEPTEMBER 25, 1889.

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

At the Los Angeles Sunday-law mass meetings the Roman Catholic Bishop Mora "appointed his Vicar-General and other eminent clergymen to be present and represent him," as indorsing the general features of the movement.

THE American Sabbath Union says he was written to from Nevada, "There is no use of your coming down here, everybody works on Sunday." Consequently the Union did not go to Nevada. If the Sunday-law movement is in the interests of Sunday rest, it would seem that such a place as that should be the very place where he would most need to go. But no, that is the very place where he does not go at all. This again shows the principle of the move to be, to call not-sinners but the righteous to repentance.

THE American Sabbath Union says:—

"It is sometimes said by opponents of Sabbath laws that government has no right to dictate how a man shall spend the day. But at quarantine, government proves its right to dictate how a man shall spend a fortnight when the general good requires it."

And it is unmitigated sophistry and inexcusable trickery to argue that Sunday work is as dangerous to the general public, as is a ship laden with pestilence or infected with small-pox, or cholera, or yellow fever. It would seem that the people must have taken leave of their senses who can be caught with such chaff as is being sown by the advocates of Sunday laws.

It is declared over and over again by the American Sabbath Union that "You can no more produce character without a quiet and legally protected Sabbath, than you can produce in California your marvelous fruits without water." What is here meant by a legally-protected Sabbath is one enforced by law. Now there are thousands of people in this Nation who keep the Sabbath or Saturday; and that day is not at all legally protected, according to the above idea. Yet everybody knows that as a body there are no better characters than those of the seventh-day Christians. And this character is produced without a legally-protected Sabbath in any sense as the Union uses that term. The reason of this is that those people depend on Jesus Christ, the true source of good character, rather than upon the civil power.

To evade the charge of prosecuting an unconstitutional measure, Mr. W. F. Crafts said at Los Angeles, September 1, that the phrase "an establishment of religion" in the Constitution means "the selecting of a single religion or a single sect, and supporting it by the State," and that they do not propose any such thing. Well let us see. They propose in their Sunday law to except "works of religion." What religion it is whose works shall be excepted, will have to be legislatively or judicially defined. The definition is intended to be, "The works of the *Christian* religion." Then just as soon as that shall be done, that

will be "the selecting of a single religion" by the State, and the supporting and protecting of that religion by the national power. Therefore by their own definition it is proved that the National Sunday law which they propose is a violation of the first amendment of the United States Constitution.

THE American Sabbath Union still persists that Sunday laws are constitutional under the National Constitution, because they have been declared to be constitutional in the States. In other words, persists that decisions of State Supreme Courts are decisions of the United States Supreme Court. Worse than this, however, is the fact that the people to whom it is told believe it. And yet worse than all is the fact that the great majority do not know enough of the National Constitution, or of the system of government of the Union, to be able to detect the falsehood; and do not have a disposition to study the question enough to find out the truth in the matter. A people who will thus carelessly allow themselves to be robbed of their liberties and constitutional rights, are unworthy of them.

In the Los Angeles Sunday-law convention, September 1, Rev. Mr. Hutchins said:—

"A government like ours must be held together by the adhesive power of virtue."

Now Mr. Hutchins was speaking in favor of the enactment of a National Sunday law, as necessary to preserve the government. His argument therefore is, that there is in law the "adhesive power of virtue." But this is not true. The only adhesive power of virtue that there is in this world is in the gospel of Jesus Christ. Jesus Christ is the source of virtue to this world. "The whole multitude sought to touch him for there went virtue out of him and healed them all." This virtue can be secured only by faith; this faith can only be inculcated by the preaching of the gospel of Christ. The Sunday-law preachers are working by perfectly antagonistic means to secure what they profess to want. And this proves that they have forgotten the virtue and the power of the gospel of Christ.

HERE is a point that reveals not only the interest that the Sunday-law workers have in the workingmen, but also the true inwardness of the Sunday movement. Sunday night, September 1, the field secretary of the American Sabbath Union addressed a mass meeting in Los Angeles. The Los Angeles *Evening Express* tells the rest:—

"It was there given out to the vast audience that a full report of the address by Dr. Crafts would appear in this morning's *Times* and that the opportunity to procure a copy should not be neglected. Nothing was said, however, about the fact that the hard-working compositors employed in the *Times* office would have to work on Sunday night setting up Dr. Crafts' denunciation of Sunday work."

It is not Sunday work that they want to stop as much as it is Sunday-keeping they want to enforce. It is not so much the workingmen they want to protect, as it is the preachers that they want to empower.

THE proposition which it is said the Vanderbilt engineers made some years ago, that they "would be willing to do ten days' work in six if they could only have the seventh for rest," is rather extravagant for sober-minded practical men. No man can continuously do ten days,

work in six, even with the seventh day's rest, nor with two days' rest in seven. There is too much Sunday-law theology cropping out in that statement to allow it to be of any weight.

ADVICES from Flagstaff, Arizona, indicate that the American Sabbath Union has made some headway in that village. The field secretary had an audience of about seventy, at his lecture on the 5th instant. Of these, fifty voted in favor of a Sunday law. Our correspondent says: "Many who but a few hours before had laughed at the idea of there being any danger of such a law, are to-day supporting the scheme." People who value the freedom of conscience guaranteed by the Constitution as it is, should remember that the field secretary leaves an organization in every place he visits. They should remember, also, that although the great majority of the people of the United States are opposed to religious legislation, an organized minority may succeed in procuring measures that will fasten such a calamity upon the Nation. "Eternal vigilance is the price of liberty."

THE chronic unfairness of the "American Sentinel" appears in its incessant ringing of the changes on the union of "Church and State."—*Christian Statesman*.

And the chronic inconsistency of the *Statesman* appears in its incessant denial that it favors a union of Church and State, while carrying at its mast-head in every issue this avowed purpose: "To secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian Nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." If the *Statesman* is not dealing in unadulterated Church and State, it should take down the sign.

WE learn from a private letter from Los Angeles that the workingmen of that city, in whose interest the American Sabbath Union is professedly so much interested, did not take kindly to the recent Sunday-law demonstration under the auspices of the "field secretary." It seems that it was announced in a circular that one of the leaders of the workingmen would address them at one of the meetings, and that some of the Catholic priests would also be on hand and perhaps speak. When the time came, Mr. Butler (the representative of the workingmen) attempted to speak, but his fellow workingmen, not liking the tone of his remarks, hissed him down.

The writer continues: "This put a damper on the meeting, and the priests (if there were any present) were not called upon. Mr. C. [Crafts] seemed greatly discouraged, but made a few remarks, principally in denouncing the *SENTINEL* and Prof. Jones, and wound up in a towering rage."

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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"THE weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

THE daily *Oregonian* of August 19, tells the following:—

"A Philadelphian engaged in work upon a family vault in a graveyard accidentally got locked in. He began to laugh, but when night came on his companionship with seventeen corpses became anything but a joke, and so worked upon his nervous system that his black hair was turned to white. He has firmly resolved to change his business."

Well, well, we should think that any man who would be afraid of a corpse ought to have his hair turned white. We wonder that every separate hair didn't fall out by the roots. It is true that there were seventeen corpses there, but neither seventeen, nor seventeen *thousand*, corpses are a particle more dangerous than is one. Nor is a corpse any more dangerous in the night than in the day. Yes, we should think he ought to change his business; but what business such a person as that can be fit for in this world or any other, is a mystery. Why didn't he lie down and go to sleep and take things easy till the door was unlocked?

THE Spokane Falls (W. T.) *Review* refers to the fact that up in Dakota there was quite "a war of words over the proposition to put God in the Constitution." It says that a Fargo gentleman, signing himself "Saul," wrote to his home paper opposing the religious features suggested. This writer said that "the Federal Constitution has no such provision, and that it has served a very good purpose nevertheless." "This," the *Review* continues, "called out a furious tirade from the other side." One writer replies in this vein:—

"If the scoffers and infidels do not wish to live in God's country, let them remove themselves and their odious doctrines to some other country. Not only so, but I hope to see the day when the law will prevent the circulation of the blasphemies of would-be smart men like 'Saul.' . . . That the people of the United States have become a prosperous nation, notwithstanding the fact that God is not mentioned in the National Constitution, is a proof, if it proves anything at all, not that a people will prosper because they ignore the Supreme cause, but—that God is just, and that he does not visit the sins of the Constitution makers upon the people who are not responsible for the reprehensible action. Who is prepared to say,

however, that the authors of this Constitution were not punished? Can Saul assure us that the scoffing infidel of the last century is not suffering the pangs of the lost in the place of eternal punishment?"

This is a fair sample of National Reform sentiment. It is characteristic of that class of so-called Christians who feel the necessity of being branded as such by the Constitution in order to be recognized, and that they are ready to use the most unchristian means to further their ends.

### That Washington Preamble.

WE print in this number of the SENTINEL a report of the debate in the Constitutional Convention of Washington on the preamble to the proposed constitution of that State. This debate is of special interest to more people of this country than simply the people of the State of Washington. In view of the demand that is being made for a religious amendment to the National Constitution, the arguments used and the result in the Washington convention are worthy of careful study. It is evident that the opponents of the religious idea had by long odds the best of the argument. Not only so, but these stood solely upon principle, while those who favored it openly confessed that it was a mere matter of sentiment, while some of them went so far as to make it a matter of temporal gain and even of political party influence. Those members of the convention who had most respect for religion and for God as a matter of principle, were opposed to the religious preamble while those who had least respect for religion, whether in principle or in practice, were the ones who favored it most.

For instance, Mr. Warner, the chairman of the committee on preamble, is a member of the church and is a gentleman in whose life, religion and respect for God are matters of abiding principle; and because this is so he consistently opposed any sentimental or conjuring use of the holy name. On the other hand, Mr. J. Z. Moore, who had so little respect for God, or religion, or the convention, or himself, as to have a keg of whisky sent all the way from Kentucky for use during the convention, and openly advertised it in the convention on a question of privilege, and made use of it there,—he, consistently enough, favored the substitute in order to prevent "a bad example to the youth of the growing State!" These two cases form as good an illustration of the respective merits of the two sides of this question as can ever be found.

The arguments proposed in favor of the religious substitute are worthy of brief notice. Thus Mr. Cosgrove wanted the name of God in the preamble as an immigration scheme, and to sustain this idea, he presented the plea that "the people of the East believed that Washington Territory was a heathen land," and are "only now com-

mencing to learn that the people of Washington Territory are civilized and enlightened." We would simply remark, that if Mr. Cosgrove expects by constitutional provisions to instruct the people of the East in regard to the State of Washington he has got a bigger task on his hands than he will ever get through with.

In his second speech, Mr. Cosgrove made it a political party matter and a bid for votes by arguing that "The party which organized this convention, from president to page, would be held responsible for all that was left out as well as all that was put into this constitution; and might find itself needing votes for this document from the very people who would withhold them from it unless a simple recognition of the Supreme Being was in."

Mr. Turner, the other one of the three chief advocates of the substitute, first stated that "it was a matter of sentiment, he admitted," but afterward declared that "it was from the highest motives of duty" that he offered the substitute. Yet neither his religious sentiment nor his motives of duty prevented him from getting roiled at Mr. Sullivan's incisive speech. If it had been a matter of religious principle rather than of sentiment with Mr. Turner; he would have been enabled to keep his temper; yet if it had been a matter of religious principle and real respect for the Lord, he would neither have offered nor supported the substitute that he both offered and supported.

This is further shown by the fact that those who favored the substitute started out with a professed respect for Almighty God and proposed to be grateful to him, but yet they had not gone far before they admitted that it mattered not whether it was He who was recognized or not, just so it was somebody. Mr. Dyer, who presented one of the substitutes that caused all the debate, in arguing for it said he "believed in beginning this great constitution by recognizing the Supreme Being, whether as God, Allah, or Jehovah, and express gratitude to him. Mr. Cosgrove argued in the same line, to the effect that "the man who is not accountable to a Deity of some kind is unsafe in any community." And all the rest who were so strongly sentimental in their favor to Almighty God were willing to compromise, as Dyer and Cosgrove were, upon "God, Allah, or Jehovah," or "a Deity of some kind;" all of which conclusively shows that none of those who so strongly favored the substitute had any definite idea of whom Almighty God is, nor who it was to whom they proposed to be grateful. And so far was their action from being a tribute of respect or gratitude to Almighty God, indeed, that the whole thing was precisely what Mr. E. H. Sullivan called it, just "stuff and nonsense;" and was not far removed from blasphemy. Blasphemy is not only "denying that which is due

and belonging to God," but is "attributing to him that which is not agreeable to his nature." And to attribute to God such a sentiment or character as to imply that he would receive as a token of gratitude to him, and thus make himself a party to, an act done merely as an immigration scheme or for political party effect, is nothing else than to make him as they themselves were, mere politicians; and was certainly to attribute to him that which is not in any sense agreeable to his nature.

We have said that this is important to the people outside of the State of Washington, in view of the fast growing demand for an amendment to the Constitution of the United States embodying the same ideas, or proposing to recognize religion in some way in that instrument. In view of the result in the Washington convention, it is not by any means a groundless fear that when such a proposition comes before Congress, it will be passed, and for the same reasons, supported by the same arguments, and by the same kind of men. Nor is it by any means an extravagant conjecture that when Congress shall pass such a measure, it will be adopted by the people.

It may be said by others as it was by its advocates in the convention, that being a mere matter of sentiment, it will not amount to anything either way. But before many years there will be questions before the Supreme Court of Washington that will demonstrate that that thing is much more than a mere sentiment and will amount to a good deal. Mr. Turner, who so strongly advocated the sentiment, is spoken of as a candidate for the Supreme Court, and if, upon a question of religion before the Supreme Court, his influence should prevail, the first effect of this supposed sentiment would be the establishment of a religion and the enforcement of its observance. It is not a harmless thing. It has proved to be a very harmful thing in New York, and other States. That part of the preamble to their constitution ought to be decisively rejected by the people of Washington.

A. T. J.

### Is It American or Papal?

THE *Catholic Review*, of June 9, 1889, contains the following editorial note which explains itself in such a way as to be of much interest in the discussion of the question of religion in the public schools:—

The Congregational Club of Brooklyn held its last meeting of the season a few days ago and had a most distinguished attendance. The speaker of the evening was Rev. Thomas B. McLeod, who asked and answered the question: "Shall the public schools be secularized?" The points which he developed were: That the welfare of the State demands that the instruction of her children shall embrace the inculcation of a strong morality; that the culture of the conscience, as well as of the intellect, is essential to citizenship; that religious instruction is essential to national morality; that it is the business of the State to make religious instruction one of the prime factors in the system of education. No nation that has divorced religion from instruction has escaped moral ruin, said Mr. McLeod. We are very thankful to the reverend gentleman for his strong words in behalf of the religious principle in education. The Pope himself is not stronger than he on this important matter, and as there is not the slightest doubt that he represents the opinion of many thousands of honest

thinkers, it is encouraging to Catholics to hear such language on such an occasion. The points upon which he might differ from a sound Catholic are too unimportant to discuss. When a man holds one true principle of the fundamental kind, he is not apt to be over-prejudiced against his supporters in the opposite camp, a fact which Mr. McLeod well illustrated in his own speech. He said not a word against Catholics.

### The Washington Constitution.

#### DEBATE ON THE PREAMBLE.

THE following report of the debate in the Constitutional Convention of the new State of Washington, is of peculiar interest. We print the full report we have been able to find:—

Article 1, the preamble and declaration of rights, was taken up, and the convention went into committee of the whole, with Stiles, of Tacoma, in the chair.

The whole article was read, and then the preamble was taken up, reading thus:—

"We, the people of the State of Washington, to preserve our rights, do ordain this constitution."

Lindsley moved the following substitute:—

"We, the people of the State of Washington, grateful to Almighty God for our freedom, to secure and transmit the same unimpaired to succeeding generations, do ordain this constitution."

Dyer moved to add after "State of Washington" these words: "Grateful to Almighty God for the blessings of liberty and self-government and order."

Turner said he also had a pet preamble which he should like to lay before the committee. It reads thus:—

"We, the people of Washington, in order to form a more independent and perfect government, establish justice, insure tranquillity, provide for common defense, promote the general welfare and secure the blessings of liberty to ourselves and to our posterity, profoundly grateful to Almighty God for this inestimable right, and invoking his favor and guidance, do ordain and establish the following constitution and form of government for the State of Washington."

Mr. Lindsley withdrew his substitute in favor of Mr. Turner's.

Mr. Dyer's motion was first considered, and that gentleman argued briefly in favor of placing the name of God in the constitution.

Mr. Comegys said: "I am opposed to the substitute. The gentleman is in favor of it because he thinks we ought to be grateful to Almighty God. I would like to ask him if he thinks this provision would add anything to our gratitude by being in that preamble. He admitted the necessity for brevity, and has made it as brief, he says, as he could and include that point. Now, as I understand it, Mr. President, this has nothing to do with gratitude or reverence, or irreverence. A man may be very reverent or very grateful without lifting up his voice on the street corners, or he may lift up his voice and claim to be very grateful and yet not be grateful. The question is, Shall we advertise it in this way? Has it anything to do here? The framers of the Constitution of the United States had this matter under advisement, and after mature deliberation (and many framers of that Constitution were devout Christians), they deemed it not wise to have any reference to the Deity, because they had agreed that Church and State and matters of re-

ligion should be forever separate from civil government. Now, what object is to be attained? Will we be more grateful by reason of putting it there, or will we be less grateful though we do not put it there. The preamble should briefly state the facts. The preamble of the Constitution of the United States recites somewhat more, as it ought. If it is our duty to put that in the Constitution, how much more should it have been the duty of the framers of the Constitution of the United States to put it in theirs."

Mr. Turner said: "I admit that this is purely a matter of sentiment, but it accords with the feelings of ninety-nine out of every hundred citizens of Washington. We are here to make a constitution for the sovereign people of Washington, and it would be a disregard of their desires to omit recognition of the Deity."

S. G. Cosgrove said: "I do not consider this a special time to show our respect for the Deity, nor do I consider it an attempt to connect the Church and State by recognizing God in the constitution, but I do consider it a respect for the opinions of mankind that we recognize the name of the Deity in our constitution. It does not in any way associate the Church and State because of this recognition of God or a deity. It is not necessarily recognizing the church in any sense. We are framing a constitution not only for ourselves, but for the people of this vast country. We expect to get a large amount of immigration into this country before many years, and I do not care what the committee intended by leaving it out of this preamble, the masses of people of the United States will take it as an indirect attack upon the church, and as an indirect pandering to infidelity by leaving out this word. Let me say, gentlemen, that this territory would have been built up long ago had it not been that the people of the East believed that Washington Territory was a heathen land, peopled by heathens, without government. You can go back to the Eastern States to-day, and they are but now commencing to learn that the people of Washington Territory are civilized and enlightened; and when that feeling is worn off among the people of the United States you will see such a pouring of people into this Territory as has never been seen or known in any other State in the Union, and you cannot afford by a little bit of pandering to infidelity, to leave out this word in our constitution. I say if we, in this convention, do not respect God, God will not respect our work. I say further that the man who is not accountable to a deity of some kind or other, is unsafe in any community, and if we advertise ourselves as attempting to avoid this, I do not care for what purpose, you will see that it will check a great portion of the people that come to this country from remaining. You can well afford to put it in, but if it is left out it will do us such an irreparable injury that none of the framers of this constitution can now conceive of."

Mr. Buchanan said that apart from any pecuniary consideration, it behooved man to consider that he didn't stand at the head of creation. There is some intelligence far above and beyond the stretch of our intellectuality. "I ask to be placed in no better company than him whose name this State bears. I ask to have read the following as a part of my remarks":—

The first inaugural address of Washington was the document sent to the desk, and the clerk read it.

Mr. Turner moved his form of preamble as a substitute for Mr. Dyer's, and expressed briefly his

belief in the propriety of thus recognizing the Supreme Being.

Mr. Warner, chairman of the preamble committee, would yield to no one in reverence for God, but likened the placing of his name in the constitution to the action of the Pharisee in the Scripture. He didn't believe it essential there any more than is the Lord's prayer. It was merely a sentiment. If the convention wants to put it there he should not object, but he should vote against putting it there.

Mr. Griffiths had hoped no such discussion would arise here, and he believed the gentleman offering it would do a great favor if, with the consent of the convention, he would withdraw it.

A voice—He couldn't get it.

Mr. Griffiths—From at least one speech I have heard I should judge he could not, but this action places the opponents of this measure in a peculiar position, from which I shall not shrink, I am not called upon to proclaim my personal religious beliefs, and shall not do so. The only question here is whether the preamble, as reported by the committee, is a sufficient preface to the constitution which follows. It certainly is sufficient, for what follows is simply political and does not profess to deal with man's religious views. A majority of the State constitutions, as well as that of the United States, commit this sacrilege and irreverence of leaving out God in the preamble. Mr. Turner's substitute is almost an exact copy of the United States Constitution, with the addition of the words "profoundly grateful to Almighty God," etc. If seeking immigration involved the necessity of reverence to God in the constitution, then the United States ought to have its Constitution covered all over with references to God, for immigration was the one great thing they wanted. He cited the following States as having no reference to God in the preamble: Arkansas, Delaware, Florida, Georgia (1818), Illinois, Indiana, Kansas (1855), Kentucky (1792), Louisiana, Maryland (but did put God into a later constitution), Michigan (1835), and said he might go further with the Carolinas, Virginia, and others.

Mr. Gosgrove—Does recognizing God in the constitution recognize religion?

Mr. Griffiths—It is well known that a great discussion has been going on over this very matter, and I merely wish to avoid provoking any more such discussion. If omitted, nobody's feelings can be hurt or his opinion opposed. I would strike out the slightest reference to anybody's religious belief. We are dealing only with civil and political rights, and should not transcend our province by putting into the constitution these words to which some people object.

Mr. Turner didn't care to follow the last speaker in examination of the constitution, but where he referred to the earlier constitutions of States, it was a fact that later constitutions in the same States did have reference to God in the preamble. This was a matter of sentiment, he admitted. It also represented his own personal sentiment, and he believed also the sentiments of 999 out of every 1,000 of adults of the State for whom we are making this constitution, and the convention would simply be recreant to their trust if they did not represent this sentiment in the preamble.

Mr. T. M. Reed cordially coincided with the last speaker and claimed that no religious question or discussion was here presented, except so far as the gentleman from Spokane (Griffiths) had raised it. The substitute merely proposed to recognize gratitude to Almighty God, which he be-

lieved was the fact with the people of this State and country.

Mr. Eshelman was indifferent as to the placing of the name of the Deity in the constitution, but supported Mr. Turner's substitute as a far better form of words, aside from this question of Deity—although he was in favor of the whole substitute.

Mr. Sullivan, of Pierce, said: "I believe the report of this committee should be sustained. It is certainly an able committee, and they considered the subject carefully before they came in here and made this report. The argument we hear, that if we do not put our gratitude into the constitution, it will prevent immigration to this Territory, it seems to me is on a very low basis. The Constitution that has been referred to here, the supreme law of the land, did not have God in it, and yet certainly there has been a reasonable amount of immigration to this country, and the class of people who came here are reputable citizens. I say that the argument is no argument at all. I would have little respect for the men who would remain away simply because in this political organization the name of the Deity was not mentioned. This is not a question of gratitude. As well might we express our gratitude to the Congress of the United States, who really permitted us to meet here. And how many members of this convention, if arraigned before the Almighty God this morning—and he were to select those who were profoundly grateful in the highest sense—how many members would be selected by the Almighty God. If we treat it as a political matter, how would he respond to that, coming from a political organization, as to its gratitude to him? I believe simply that it is a matter of sentiment in the convention, and not a question of absolute principle. For this reason I oppose it."

Mr. J. Z. Moore regretted the bringing of this question here, but being here, he should discuss it. He had never been a member of any religious body and did not speak from that standpoint, but he supported the substitute as being pleasing to that great body of the people who profoundly and sincerely believe in God. As to those who deny God, they being simply in a negative position, need not feel hurt. As to Mr. Griffiths' statement about constitutions, he was wrong if he meant to claim that a majority of the present constitutions had no reference to God. After having this up for discussion, a refusal to put it into the constitution was a bad example to the youth of a growing State.

Mr. Comegys asked if the United States Constitution was a bad example to youth.

Mr. Moore—According to the tenor of my remarks it would seem so.

Mr. Buchanan—May I answer the gentleman?

The Chair—Mr. Moore has the floor.

Mr. Moore—I yield to the gentleman from Adams (Buchanan) for that purpose.

Mr. Buchanan—I have always considered that the real preamble to the United States Constitution was the Declaration of Independence, which distinctly and repeatedly acknowledges God.

Mr. Moore—Three times in the Declaration of Independence do the signers thereof recognize God, and in our annual Thanksgiving-day the whole nation recognizes God.

Mr. Tibbetts said he occupied exactly the same position as the last speaker, and should heartily support the substitute.

Mr. Sullivan, of Whitman, said he should have

supported the report of the committee if it had put God into the constitution, and should stand by it now. If there was anything he had contempt for it was doing anything for show and buncombe. To put this in or to leave it out means absolutely nothing. It is all stuff and nonsense, and nothing more or less. If this is left out, what detriment will it be to the people of this State or God? The Supreme Being pays no attention to this convention, or any other political gathering, or to anything else save the motives of a man. Mr. Chairman, I hope this convention will presently quit this moonshine. The greatest disgrace that has fallen on this convention since it assembled in this city has been the spending of so much time on this stuff and nonsense.

Mr. Power—I call the gentleman to order for imputing such motives to delegates.

Mr. Cosgrove—As he is taking up the greater portion of the time himself, he is simply commenting on his own motion.

Mr. Buchanan—The gentleman is entirely out of order; he is imputing the basest motives to gentlemen who have spoken most reverently on this subject.

The Chair—The gentleman is in order, but getting very close to the line. [Laughter.]

Sullivan continuing, said: "If I remember right, the Bible says there is a time and a place for everything. It also says 'don't take my name in vain.' The convention therefore should not place or put the name in anywhere simply to tickle the ear of any individual or set of individuals."

Mr. Turner desired to speak, but was ruled out having spoken once, so long as others wished to speak.

Mr. Dyer believed the making of a constitution was one of the most sacred and solemn duties that could be performed. We are not to discuss revealed or natural religion. From the beginning of history, all people have had a God, and he believed in beginning this great constitution by recognizing the Supreme Being, whether as God, Allah or Jehovah, and expressing gratitude to him.

Mr. Godman regretted the turn this debate had taken. He recognized the great value of the teachings of Christ, and revered as much as any man the supreme intelligence, but he believed the convention should deal with things seen, things practical, and not with sentiment, or mystery, with which the convention had no business to meddle. The matter is immaterial, and I will support the report of the committee. I do not think that the substitute, if adopted, would increase our commerce or the fertility of the soil. If it had been there, I would have left it there. It is a mere matter of sentiment, and I do not believe in lugging sentiment into this constitution. If 999 asked to have anything done for sentiment and one opposed it on principle, I would stand by the man of principle.

Mr. Sturdevant said: "I cannot say, with my colleague, Mr. E. H. Sullivan, that had this matter been placed in the preamble by the committee that I should have voted for it, for my feelings are such as would not permit me to do so, not for the reason that I do not entertain the greatest reverence for a Supreme Being, but for this reason: I consider that this is simply a business meeting; I consider that the people of Washington Territory have sent us here to this Constitutional Con-

vention not for the purpose of advancing any religious belief, not for the purpose of advancing any sentimentality, but for the purpose of doing straightforward business, in a candid, common-sense manner; to frame a business article upon which they are to predicate the future laws of this State. The framers of the Constitution of the United States left out of that Constitution any recognition of the Supreme Being. I think its omission shows no irreverence, for I think that we must all recognize directly the interposition of the hand of the Almighty in our prosperity, in the liberties which have been given to us and maintained by our people. In reply to the argument of Mr. Buchanan, I challenge him to show me one word by George Washington in that debate where he raised his voice in favor of placing in that Constitution any recognition of the Supreme Being. The gentleman from Garfield (Cosgrove) is fearful that if we do not put this in the Constitution its effect upon immigration is going to be disastrous. He tells us that it is supposed away back across the States, perhaps to the Atlantic, that we are a set of savages out here, that we do not possess any degree of civilization. I do not know that we are worse than other States and Territories. The farther East you go, the stronger is that impression. The expression was used in Boston four or five years ago, in a meeting, that we were the 'Rowdy West,' and they were very anxious for the safety of the nation when they recognized the fact that the West was 'the rowdy West.' Emory Storrs, that great orator, was at that meeting, and was called upon to express his views, and he expressed them somewhat in this way: That he thought the people of the rowdy West, as it was called, were as capable to rear their children in a sense of enlightenment and in a sense of morality as those who claimed to live at the center of culture, 'one-half of whom doubted the existence of a Supreme Being, and the other half believed they were descended from an ape.' I see no use for this in our constitution. As well acknowledge the existence of a Supreme Being and an overruling providence in the making of a promissory note, as in this constitution; yet who would not say it was ridiculous if you saw a promissory note something like this, 'For value received, I promise to pay to John Doe, or order, \$100, recognizing the overruling providence of the Supreme Court, and the credit business and the great privileges which have been conferred upon me by the Supreme Being by reason of this promissory note.' Then again, what would be said in court of the lawyer commencing his complaint in this way: 'John Doe vs. Richard Roe; the plaintiff in the above-entitled action, recognizing the overruling power and constant care of the Supreme Being, complains of Richard Roe, and alleges,' etc. Now that is just as sensible, in my opinion, as placing it in the preamble of the constitution. Let us ask God to guide us and teach us common sense in the business which we are trying to transact in this convention."

Mr. Buchanan did not recollect any debate on this subject in the original Constitution, and asked Mr. Sturdevant about that.

Mr. Sturdevant said he had not examined the subject.

Mr. Buchanan—You made the assertion.

Mr. Sturdevant—I made no assertion. I simply asked the gentleman to show if Washington said anything on that subject. I am informed by a friend (Mr. Comegys) that he believes the subject was fully debated there.

Mr. Cosgrove said such method of argument was essentially unfair, and he was glad it was made so apparent to the convention. He commented on the sermon on Christian religion which one gentleman (Sullivan, of Whitman) had delivered when the Christian religion had not been brought up at all, and if, as the gentleman has said, this convention is the laughing-stock of the press for its actions, it is for just such debates as this and for just such remarks as have been made here this morning. The party which organized this convention, from president to page, would be held responsible for all that was left out as well as for all that was put into this constitution, and might find itself needing votes for this document from the very people who would withhold them from it, unless a simple recognition of the Supreme Being was in.

Mr. Warner was a member of a church which had the most reverent devotion to God, but did not believe it necessary to advertise that fact in their business transactions. The committee had discussed the matter very briefly, and simply recognized the constitution as a business document, and decided to leave out any mere matter of sentiment.

Mr. Turner said Mr. Sullivan, of Whitman, had been in the habit, from the very commencement, of lecturing and hectoring this convention, in season and out of season, and in common with others he had borne it with what equanimity he might, but when he commented with the coarsest buffoonery on the motives of gentlemen on this floor, and upon his own (Turner's) motives in offering this substitute, he had gone too far. It was from the highest motives of duty that he had offered this substitute. He felt profoundly reverent, personally, for the happy circumstances under which the convention and the people of the State are living, and prefaced his substitute under that motive alone. He repeated that he considered it in bad taste, as well as in contradiction of the rules of this body, to impute such motives to any member who exercised the merest privilege of duty in offering such substitutes and amendments as he thought right.

Mr. Sullivan wanted to say, for the benefit of Judge Turner and any other man, that he should have better judgment than to impute motives to a gentleman who was declared to be in order by the chair. "I imputed no motives. The gentleman can keep his insults to himself. I can take care of myself, both in and out of this convention."

Mr. Cosgrove called the gentleman to order.

Mr. Turner hoped the gentleman would be allowed to proceed, and the chair allowed him to proceed.

Mr. Sullivan—I desire to say this, I do not want any member of this convention to impute any motive to me at all regarding my arguments in debate here. I do not think of the individual. I never impute motives in a question in debate I rise above that; I take the arguments of the gentlemen and look at them, analyze them, if possible, without looking at their motives. If their argument is good, I will endorse that. If it is bad, I will try to show the fallacy. I do not want any man to get up here and talk about buffoonery or anything else. I am getting sick of this convention, and I am getting sick of this imputing of motives outside of it. Why drag outside matters into this convention? Why do that? I am not impugning the motives of my friend Turner, and I say to this committee, and I want to say to him, and I want

to say to every member of this convention before I sit down, that I have not criticised the action of this convention so far as its motives were concerned at all. Inside of this convention and outside of this convention I have said this, and I repeat it here irrespective of motive: We have fooled away our time here, and I say the people are objecting, and I am perhaps as much to blame as any other man in this convention. I do not deny that. I do not want any man to get up here and abuse me. I do not propose to stand it—Judge Turner or anybody else. I have never allowed that since I was five years-old, and I do not propose to stand it now."

Mr. Dunbar attempted to pour oil on the troubled waters, but Mr. Griffiths thought they were in the second round, and he ought to have another chance.

The chair recognized Mr. Dunbar, on the ground that even if they were in the second round, any delegate who had not spoken at all was entitled to the preference.

Mr. Dunbar moved that the committee rise and report progress. Carried; yeas 36, nays 24.

The president resumed the chair, and Mr. Stiles reported progress on behalf of the committee, and leave to sit again was granted.

Mr. Dunbar moved to adjourn. Lost.

Mr. Griffiths moved to take a recess till 2 o'clock. Carried.

The convention reassembled at 2 o'clock, the president in the chair.

On motion of Warner, the convention resolved itself into a committee of the whole on the preamble and bill of rights; Stiles, of Tacoma, in the chair.

The question was stated by the chair to be on Mr. Dyer's motion.

Moore said it was generally understood that they were speaking to the amendment offered by Turner.

The chair stated that Dyer's was merely an amendment to the preamble, whereas Turner's was a substitute for the whole preamble.

On Dyer's amendment the question was put, and it failed.

Turner's substitute was taken up, read and failed; yeas, 32; nays, 34.

Minor offered the following substitute:—

"We, the people of Washington, with profound reverence for the Supreme Ruler of the Universe, in order to secure and perpetuate the blessings of self-government, do ordain and establish this constitution for the State of Washington."

Adopted—ayes, 33; nays, 32.

The question was then put on the adoption of the preamble as thus amended.

T. M. Reed raised a point of order that the adoption of the substitute adopted the preamble.

The chair stated that the point was not well taken.

The motion to adopt the preamble was voted on, and the vote was a tie, 33 to 33, so the motion failed.

Sullivan, of Tacoma, moved to refer back the preamble to the committee on preamble.

Griffiths moved to adopt the preamble as reported originally by the committee.

T. M. Reed moved to lay on the table.

Cosgrove raised a point of order that Griffiths' motion was out of order. The chair ruled the point well taken.

Mr. Griffiths asked, "What is the status of the question now?"

The Chair—The preamble as amended is now

before the committee for amendment, or anything else.

Griffitts said that when a thing had failed it was dead as he understood it, and so there was no preamble, and he ought to be allowed to move anything he asked for a preamble.

Moore—The chair should give the deciding vote.

Chair—I voted on the point, and there made a mistake.

Cosgrove—It was no mistake. The chair has a right to vote in committee of the whole.

Griffitts—I now move that we adopt the following preamble "We, the people of the State of Washington, do ordain this constitution."

Mr. Hoyt stated that the chair should not vote, except on roll-call or a rising vote.

The Chair—I suggest that the question be put again as the best solution.

Mr. Turner—I move that the committee report the preamble back to the convention, with the recommendation that it be recommitted to the Committee on Preamble; so ordered.

Wednesday forenoon session, the convention again went into committee of the whole on preamble.

Mr. Stiles, of Tacoma, resumed the chair. The majority and minority reports of the Committee on Preamble were read, as follows:—

#### MAJORITY REPORT.

"We, the people of the State of Washington, to secure the blessings of liberty, insure domestic tranquillity and preserve our rights, do ordain this constitution."

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"We, the people of Washington, grateful to the Supreme Ruler of the Universe for our liberty, do ordain this constitution.

Lindsley moved that the minority report be adopted.

Sullivan (Tacoma) moved that the committee rise and recommend that the convention settle the whole matter. Lost.

Warner did not rise to discuss the matter, but simply stated the position of the committee.

"We have considered it a mere sentiment and of little consequence either way, and shall be satisfied whichever way the committee decide, but trust the subject will not be debated."

Comegys moved to amend by substituting "majority" for "minority."

Cosgrove called attention to the real point at issue, so that the gentlemen who have said they had no real objections to the name of the Deity in the constitution need make no mistake.

Willison asked the effect of voting aye, as he was absent from the debate yesterday.

The chair stated that voting "aye" on this motion was equivalent to leaving out the name of God from the preamble.

The motion of Comegys was lost, and Lindsley's motion prevailed—yeas 45, nays 22. So that the phrase, "Grateful to the Supreme Ruler of the Universe for our liberties," is the way it will stand in the constitution.

#### Right and Law.

"THE right of rest for one is the law of rest for all," is an expression often used by National Reformers and one would think that they regard it as a self-evident truth that needs no proof. It needs but a moment's thought to see its absurdity. They use it to prove the obligation of the Sunday rest upon all. No one disputes their right to

rest on Sunday if they choose, therefore they say that all should rest. Let us try it another way. Sabbatarians have the right to rest upon the seventh day, even the National Reformers admit this, therefore if their logic is good for anything, all should rest upon that day also, and thus we have all men observing two days. Of course they will not for a moment admit of this conclusion; and, therefore, their proposition only serves to show the utter inconsistency of the cause which seeks to be sustained by such arguments.

Let us carry this a little further and see how the same argument will work with respect to another Edenic institution, that of marriage. The right of marriage for one is the law of marriage for all. Anyone can see the absurdity of the proposition. Any single person has the right to marry; therefore, on the National Reform theory, if any exercise the right, all must do so; and if they do not marry, a law must be enacted to compel them to do so.

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Madison, Wisconsin.

#### National Reform Bigotry.

THE *Christian Statesman* of August 8, contains a characteristic report from Secretary Gault. He has been circulating through Iowa recently, and in the course of a report of some meetings held at Malvern, we find the following paragraph:—

"The preceding Sabbath I preached twice at Afton, county seat of Union County, in the evening, on the Sabbath-Rest question, at a union service of the Methodist, Presbyterian, Baptist, and Evangelical churches. Here there was but one lady, a Seventh-day Adventist, who opposed the petition when it was put to vote of the congregation. She was landlady in the hotel where I lodged, and all day Sabbath her sewing machine hummed with a vim that was significant and unmistakable."

We mean nothing personal when we say that that is the utterance of a narrow-minded bigot. We simply state a fact. A bigot is one who thinks there is no one in the world of any consequence but himself, that the world was made for him, and that the sun shines principally for his benefit. The only possible inference that can be drawn from Mr. Gault's remark is that that lady committed an unpardonable act in doing her ordinary work on Sunday while he was in the hotel. The bigotry of the thing may be shown if we turn it around. Suppose that lady, or any individual who conscientiously observes the seventh day of the week as the Sabbath, should chance to stop at a hotel kept by one who observes Sunday, would Mr. Gault think that person ought to cease his ordinary work on that day?

If Mr. Gault were a hotel keeper, and by chance a seventh-day observer should stop over the Sabbath with him, would he have everything stopped in his own house? Of course he would not. It is only when he is around that things must stop. It is his presence that must be regarded. If anyone believes differently from him, that individual has no right to exist, at least to carry out or act upon his belief. This principle is not peculiar to Mr. Gault, although it seems to be very fully developed in him, from what we have seen of his writings. But it is the principle of National Reform to act as though "we are the people, and the government must shape its action to conform to our opinions and to please us. It does not make any difference if other people are discommoded. What does that

matter? They have no business to believe differently from what we do." This is National Reform in a nutshell. It must, from the very nature of the case, make bigots of those who devote themselves to it, no matter how liberal minded they might be by nature. E. J. W.

#### Religion and the Public Schools.

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"BUT if your honors please, let me say, for I conceive it to be a privilege to say it, that I believe that this book, which I hold in my hands, is a sacred book in the highest sense of the term. I believe that it is the word of the living God, as essential to our spiritual nourishment and life as the bread that we eat, and the water that we drink to quench our thirst is, for our bodies. It records the history of the most marvelous appearance that ever occurred in human history—the advent in Judea of the man Christ Jesus, the promised Messiah of old, whom Moses wrote about, and of whom Moses was a feeble type; whom Joshua predicted when he led the hosts to take possession of the happy land and prefigured; whom all the prophets foretold, and the psalmist sung, and the people sighed for, throughout all the weary ages of their captivity and bondage; who appeared in the light and brightness of the heathen civilization of the Augustan age; who spake as never man spake; who healed the diseases of the people; who opened their eyes; who caused the dumb to speak, the blind to see, the deaf to hear, and preached the gospel to the poor; who was persecuted because he was the living representative of divine and absolute truth, and who was lifted up upon the cross charged with blasphemy untrue, but slain upon the baser charge of treason to the Roman Cæsar, while in the very act of declaring that his 'kingdom was not of this world;' lifted up, to be sure, by the hands of men, . . . but in pursuance of a covenant that he had made in eternity with his Father that it should come thus to pass, because without the shedding of blood there was to be no remission of sin; lifted up in order that he might draw all men unto himself, that whosoever looked upon him might be healed of the poison of original sin and live. 'Behold the Lamb of God which taketh away the sins of the world!' That, if your honors please, is my *credo*. If I am asked how I prove it, I enter into no disputation or doubtful argument. I simply say that his divinity shone into my heart and proved itself by its self-evidence. . . . I would not give up, I would not abate a jot or a tittle of my belief in that Book, and in the God that it reveals, and the salvation it offers, for all that this world can give. And yet, if your honors please, in the spirit of my divine Master, I do not want to compel any man. If he cannot believe—oh! it is his misfortune, not less than his fault, and not to be visited upon him as a penalty by any human judgment. It is not to be the ground of exclusion from civil rights; it is not to bar him from any privilege. It is even, if your honors please, to protect him from the finger of scorn being pointed and slowly moved at him as if he were out of the pale of divine charity. Oh, no; it was to the lost that the Saviour came, to seek them as well as to save them; and I know no other way, I know no better way, to recommend the truth of that Book to those who cannot receive it, but to live like him whose teaching is to be just, to be good, to be kind, to be charitable; to receive them all into the arms of my human sympathy, and to

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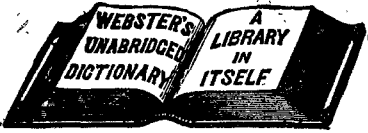
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Against the

Editors of the American Sentinel.

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# The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER 2, 1889.

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ONE of the very brightest of many of the papers that come to the desk of the SENTINEL is the *Silver Gate*, published in San Diego, Cal. We recommend it to the reading public everywhere, and wish it unbounded success.

As this SENTINEL goes to press there is a debate in progress between Alonzo T. Jones, editor of the SENTINEL, and Rev. G. W. Bothwell, M. A., D. D., Chancellor of Columbia University of New Orleans, member of the New Orleans Academy of Science, and of the American Association for the Advancement of Science. The debate is on the Sunday Rest-law Petition. The proposition is the one that Mr. Crafts did not debate: namely, "Resolved that the following petition ought to prevail." There are to be four sessions of the debate, each speaker to occupy an hour and fifteen minutes each session. The speeches are being reported, and it is probable that at least a synopsis will be given in the SENTINEL.

NATIONAL Reformers and Sunday-law advocates are very profuse with the word "infidel" in referring to the opponents of their schemes. When we remember that to oppose religious legislation is all that is necessary to constitute infidelity in the mind of the modern National Reformer, that term loses much of the intended stigma when emanating from that source. It does not derogate much from the reputation of the Constitution framers to be denounced as infidels for having given to the country a fundamental law under which Christianity has enjoyed such privileges as it never before experienced in any country; and under whose protecting care it has flourished as under no other government either past or present. On the other hand, is it not plain, that to destroy this very liberty-of-conscience feature which has been productive of so much good, would be the breach where the real infidelity would enter?

At the Los Angeles Sunday-law convention, Rev. A. W. Rider said:—

"I believe not only in the one-seventh allotment of time for physical rest, and in which the constitution of the State ought to protect the community, but in the principles of the observance of the Sabbath in the deeper religious sense. The question is, how shall we obtain this, how shall we obtain the most of spiritual good? We cannot compel men to be spiritually minded or moral by legal means, but the Christian means of making men spiritually minded ought to be guaranteed by the State."

But when the State guarantees the Christian means of making men spiritually minded it thereby guarantees an established religion and devotes the machinery of the government wholly to the service of the ruling ecclesiastics. All that the nations of Europe did in the supremacy of the Papacy was to guarantee the so-called Christian means of making men spiritually minded, and even

an attempt to repeat the methods and times of the Papacy. In such an effort as was this proposed by Mr. Rider, the true functions of both the State and the church are perverted and the result is such a confused mass of iniquity as nothing else under the sun can produce.

SEPTEMBER 1 and 2 a convention was held at Los Angeles, Cal., in the interests of a National Sunday law. The meetings were well attended, yet the results were rather disappointing to the American Sabbath Union. That assumption of authority and spirit of over-lordship which characterizes the work of the American Sabbath Union does not take well in the free air of California.

The usual effort was made to make it appear to be a movement in the interest of the workingman and they went a little further than they did in San Francisco. They actually engaged a workman to make a speech, and he endeavored to do so. But the whole thing, both his effort and that of the American Sabbath Union on this point, was a dismal failure. And when at another session Mr. Crafts took occasion to advertise one of his own books, the Los Angeles daily *Tribune* says, "it fell like a wet blanket upon the audience and evidently took all the inspiration and enthusiasm out of the meeting."

If the American Sabbath Union consisted of anybody but Mr. Crafts, we should advise it to employ a different sort of a worker before it enters its next annual campaign; but as he is himself the Union, there is of course no room for any such advice in the matter.

THE annual convention of the Oregon State Secular Union for 1889, is to be held in the city of Portland, October 12-14. The main object of the Secular Union, as we understand it, is to oppose all forms of religious legislation, the encroachment of the religious upon the civil power, or the mixing up of religious with civil things. Webster's definition of "secular" is:—

"Pertaining to this present world, or to things not spiritual or holy; relating to things not immediately or primarily respecting the soul but the body; worldly."

This definition properly describes the place and nature of the State. The State pertains solely to this present world. No State that ever existed will ever reach another world. The State, therefore, itself pertaining to this present world, can have nothing at all to do with the affairs or interests of another world or with men's relations to another world. Consequently the functions of the State are wholly secular. They do pertain solely to things not spiritual or holy.

Again: All with which the State can ever have properly to do, in this respect, is with the bodies and the bodily relations of men. It never can have anything to do with the soul. Consequently the relations of the State toward men is in the very nature of the case wholly secular. Therefore any union or combination formed for the purpose of keeping the State and its functions strictly secular is a proper combination and such purpose is a laudable purpose.

And just at the present time such purpose and effort are doubly laudable, in view of the persistent and wide-spread purpose of religious combinations to pervert the powers, and subvert the true principles of the State; efforts to commit the State to the inculcation, and the guardianship, of the things not of this present world, but of an-

other world, and to things spiritual and holy; efforts to make the State, its powers and functions, to relate to things immediately and primarily respecting the souls and not the bodies of men.

And it is this effort of the religious combinations that has called into existence the secular unions and other combinations to keep the affairs of State within the proper civil or secular limits and maintain them upon that basis. Accordingly the "object" of the Oregon convention is "to secure the total separation of Church and State." This purpose is strictly in harmony with the Scriptures. It proposes to render to Caesar the things that are Caesar's, and to leave every man free to render to God the things that are God's. We wish success to the Oregon convention in its efforts to awaken wider public attention to the evils and the danger of religious legislation, and of the encroachments of the religious upon the civil power.

THE *Christian Nation* of June 26, 1889, has an editorial entitled, "The Preachers and the Politicians," in which it says:

"The late contest in Pennsylvania over the Prohibition amendment, was emphatically a trial of strength as to who should control the people of that State, the preachers or the politicians. . . . It was preacher against politician, and the politician won by a tremendous majority. . . . The lines are being drawn between the followers of the preachers and of the politicians and every moment that hastens such division is beneficial."

This is not a correct statement as to the real fact of the Pennsylvania campaign. But admitting the *Nation's* statement of the case, we say that that is precisely what the SENTINEL has been showing in regard to the Prohibition party all along. We have been saying all the time that the third party prohibition movement was only a stepping-stone to help the preachers to power over the people. Whenever preachers undertake to influence or control people by any other means than the meekness and gentleness of Christ, they are dangerous. And in any contest for political power by which to control people, they are more dangerous than those who are politicians only. The control of the people by earthly governments is political. It is properly the work of politicians. It is not the work of the preacher, and the preacher has no right to enter into any contest with the politician to gain that control. To the twelve original preachers and to all others who should ever come after them Christ said: "Ye know that they which think good to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them, but so shall it NOT be among you." This is the word of Jesus Christ. Everybody who respects Christ should respect that word. And by that word it is proven that whenever a preacher enters into any contest with politicians, as to who shall control the people, he is out of his place.

A. T. J.

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL

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VOLUME 4.

OAKLAND, CALIFORNIA, OCTOBER 9, 1889.

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## The American Sentinel.

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

THE AMERICAN SENTINEL, Oakland, Cal., for August 28, is largely devoted to refuting charges brought against it and its editors by W. F. Crafts, field secretary of the American Sabbath Union, who made an affidavit at Colorado Springs that the editors were guilty of willful and malicious falsehood and slander "by the square foot." With the SENTINEL's showing by means of *fac-similes* of letters written by Crafts to Prof. Jones, one of its editors, compared with the sworn statements of Crafts, the conclusion that the apostle of the National Sabbath law advocacy is guilty of perjury, is irresistible—*Silver Gate (San Diego), Sept. 14.*

IN the *New York Observer's* notice of the death of John Bright sometime ago there occurred a statement which is worthy of preservation and of special note in this age, when the tendency is to try to elevate people in bulk. The statement is this:—

"He cared supremely for the development of individual character; he preferred the material prosperity of the people, advancing slowly by their own efforts to quicker progress by State aid."

There is probably not a National Reformer who would not agree with Mr. Bright in this. They would agree that the idea is absurd that men can be established on a higher pecuniary basis by legislation. They know well that it is individual character and energy that determine a man's standing. The State might pass a law that every individual should have a certain amount of property, and it might even distribute property so that each should have an equality, but in less time than it would take to make the distribution, some would have a great deal more, and some would have none at all.

But if this is absurd in temporal matters, how much more so in matters pertaining to morals. National Reformers would have the State pass laws to make men moral and to elevate them spiritually, when it has not power to overcome individual characteristics sufficiently to make a rich man out of a man that is poor because of a lack of energy. There is at the present day, as we have before said, a tendency to do everything in bulk. Charity is carried on by associations; and temperance work, instead of being performed by and for individuals as formerly, is now rele-

gated almost entirely to societies and political parties.

And so it is with Christian work. People are getting tired of laboring for individuals, as the Master did. To labor personally for people seems too slow, so they want to have laws passed which will gather them in by the hundreds and thousands. The natural consequence of this is to put personal labor entirely at a discount. The only kind of labor which can accomplish any real results is despised because of its humility. Let the professed Christian people of this country become infatuated with the idea of National Reform, and real Christian effort would cease at once. Fortunately there are some still who believe that the conversion of one individual is of far more value than the forced compliance of a thousand to outward forms.

### Mr. Crafts and Seventh-Day Christians

NOT long since a communication from Mr. Crafts in reply to a Mr. Cadman on "Cardinal Gibbons and the Sunday-Rest Bill," appeared in a morning newspaper of Chicago. In that letter Mr. Crafts states that seventh-day Christians are guilty of "slanders," "malicious misstatements and misquotations." This letter of Mr. Crafts' called out in the *Chicago Morning Times*, a letter from the Rev. J. W. Morton. Both of these letters are published in the *Sabbath Recorder* of August 15, from which we take this letter. The readers of the SENTINEL will be interested in the well put arguments of Mr. Morton:—

In your paper of the 13th inst., the Rev. Wilbur F. Crafts, of the "American Sabbath Union," charges seventh-day Christians with "malicious misstatements and misquotations" in reference to himself and the society he represents. As I am a Seventh-day Baptist I feel interested in this charge. I am not conscious, however, of having made any malicious statements about either him or his society, nor have I noticed anything of the kind in the *Outlook*, our denominational organ. But now that the question is up I want to call attention to a few mistatements and misquotations that Mr. Crafts and his co-workers have made. I do not say maliciously, but at least carelessly.

1. In the official notes of a hearing on the Sunday-Rest bill before Mr. Blair's committee, December 13, 1888, Mr. Crafts says of Cardinal Gibbons' letter, in the foot-note to page 18: "The letter is not equal in value to the individual signatures of the millions he represents, but no loyal Catholic priest or paper or person will oppose what has thus been indorsed." In his letter to the *Morning News* he says that it was "distinctly said" that the letter "was not equivalent to the

signatures of the whole Catholic Church, although it was hoped it would be equivalent to a negative indorsement by that church, in that the approval of the Cardinal, it was thought, would prevent opposition to the Sunday-Rest petition by any loyal Catholic." Observe the difference. In the original the statement is absolute that no loyal Catholic will oppose the Cardinal's letter. In the quotation "it was hoped" and "it was thought" that "the approval of the Cardinal" "would prevent opposition" "by any loyal Catholic." Now what is this but gross misquotation and misrepresentation?

2. In the same document (page 124) Mr. Crafts says: "It would not be reasonable for legislatures to compel the ninety-nine one-hundredths of the population who do not regard Saturday as a sacred day to stop business for the less than one per cent. who do. If this were done, the Mohammedan immigrants of the future would soon be asking for laws halting industry on their sacred Friday also." Now, here is an indirect, but none the less positive, assertion that observers of the Seventh day—Jews, seventh-day Adventists, and Seventh-day Baptists, desire the enactment of laws compelling others to keep Saturday holy. But Mr. Crafts ought to know that not one of either of these classes has ever petitioned for anything of the kind, while seventh-day Christians at least, have constantly and publicly declared their opposition to all civil Sabbath laws. Could there be a grosser misrepresentation than this? I do not say it is "malicious," but it is unjust, injurious, and unworthy of a thoughtful Christian.

3. In the same document (page 22) Mrs. J. C. Bateham, a lady thoroughly indorsed by Mr. Crafts, in speaking of the great "half-mile" petition, says: "I do not know how many of these 7,000,000 have sent their individual signatures—it is said their are millions. I do know that nearly every State and Territory is represented, and that pasted on red cloth and arranged as drapery in the Foundry church of this city, for the American Sabbath Union now in session there, the petition is over half a mile in length, much of it in double columns; and yet this wonderful petition, doubtless by many millions the largest ever presented to this or any other government, is not yet full grown." On page 24 these same 7,000,000 are said to have spoken "through their signatures." These remarks refer to what Mr. Crafts calls "our half-mile double-columned petition," which, he says, contains thousands upon thousands of individual signatures." Now Mr. Crafts must have known very well that Mrs. Bateham's estimate of the number of these signatures was enormously exaggerated—that half-mile petition, though in double columns, could not have contained more than one hundred and sixty thousand

individual signatures, allowing sixty to each foot of double column, which is a very liberal allowance, indeed. Yet he allows the statement to go unchecked that it contained "several millions" and "was by many millions the largest ever presented to this or any other government." As "field secretary" of the American Sabbath Union he ought to have corrected this egregious, published blunder long ago, but he has not.

Seventh-day Christians are not "malicious" in their opposition to Sunday laws. They are as conscientious as Mr. Crafts himself, and he would do himself a great deal more credit by practicing a little more Christian charity than by sending sworn affidavits to religious bodies for the purpose of securing the "expulsion" of members who may have trodden on his theological or political corns."

### Sunday in California and New York.

MR. CRAFTS has been in California, the only State in the Union which has no Sunday law; and the people may now expect to have it held up in season and out of season as the terrible example of immorality and vice consequent upon having no Sunday law. In his speeches here he declared that the State had retrograded in religion and morals since the repeal of its Sunday laws six years ago. To be sure Mr. Crafts was not in California six years ago, or before, when they had a Sunday law, and has not been here since that time, with the exception of a few days this year; but that doesn't make any difference with him.

But he does not find it all clear sailing in his endeavor to make capital for Sunday laws at the expense of California. At a meeting of the Congregational club in San Francisco, at which Mr. Crafts was present, the Rev. Dr. Barrows, of that city, said that what Dr. Crafts had said about the moral and religious declension in California was not true; that he had been here eight years, and that in all that time there had been a steady and constant advance in the moral and religious status, and that Dr. Crafts had been here but a few days and could not judge. He protested strongly against Dr. Crafts' carrying such a report back to the East, because it was not true. The report of the meeting continues as follows: "Dr. Williams of Tulare City indorsed Dr. Barrows' remarks. The Sabbath was as well observed in Tulare as in any city that he had ever lived in. He was certainly in favor of the workingmen having the privilege of Sunday rest, but for the churches to press Sunday observance on the State, upon religious grounds, and endeavor indirectly to compel men to go to church by strict Sunday laws, could do no good, and might do much harm to the cause of religion. Rev. Dr. Cruzan of the Third Congregational Church, San Francisco, agreed with Dr. Williams and Dr. Barrows. During his recent visit to the East he had spent a Sunday at Coney Island. There was nothing like it for immorality and dissipation on the Pacific Coast; yet this was right under the nose of Dr. Crafts when he was at home, in a State that had strict Sunday laws."

Let this be repeated everywhere Mr. Crafts goes. It comes from men who are earnest in their endeavor to get Sunday laws, but who are more interested in truth than in victory. It shows, what the *Alta California* claimed in a recent editorial, that Sunday laws are not necessary for the preservation of morality, and that California without any Sunday law is equal with, and even in ad-

vance, morally, of some States that have a stringent Sunday law.

But the point in the above quotation to which we wish to call especial attention is the charge by Dr. Williams, that Sunday laws, such as Mr. Crafts is laboring to secure, are an attempt to compel men to go to church. Mr. Crafts has complained bitterly because we have charged the same thing upon his movement. But here we have a statement to the same effect made by a minister who is engaged with him in an effort to secure a Sunday law, but, who does not believe in going to the same length. This is another demonstration that the SENTINEL has not misrepresented the Sunday-law movement. E. J. W.

### "Look on this Picture, and on This."

THOSE who are advocating a Sunday-Rest law are continually classing together all who oppose it. They say that here are seventh-day Christians in company with liquor-dealers, saloon-keepers, etc., and that one is known by the company he keeps. Granted that liquor-sellers are opposed to such a law. It does not make the law right because the liquor-dealer is pursuing a disreputable business. Many of these men who favor a Sunday law are Republicans, so are many liquor-dealers; but this does not prove that the principles of Republicanism are wrong. Many Sunday-law men are Democrats; many liquor-dealers are also; but that does not prove that democracy is wrong. Many prohibitionists are Sunday-law men, but, admitting Sunday laws to be wrong, this does not prove that the principles of prohibition are wrong.

So, many liquor-dealers, and saloon-keepers, are in a certain way conjoined with Christians in opposing the principles involved in one certain law; but that does not prove that the Christians are wrong unless they indorse liquor-selling. And those Christians who oppose, especially, Sunday laws, most emphatically do not indorse the liquor trade or intemperance in any form. Their association with saloon-keepers is not association of persons or motives. It is purely accidental. Various parties are opposed to the law for various reasons. Infidels oppose it because they do not believe in the religion of those who advocate it; liquor-dealers, because it interferes with their ill-gotten gains; and Christians, because they have paramount faith in the Christian religion and in the liberty vouchsafed by that and which ought to be vouchsafed by civil government; because they believe such a law to be intrinsically wrong.

Liquor-dealers, among others, have signed the protest against Sunday laws. They did it with their own consent, of their own free will. They did so, not because they loved the class of Christians which opposed the law better than those who favored it, but because they did not like the law. Some we presume have signed it at the invitation of Christians, but they were not compelled so to do. Others of the various denominations have done the same. The AMERICAN SENTINEL has labored to bring this question before all classes, in order that it might not pass Congress till all had had the opportunity, at least, to know the wrongfulness and downright wickedness of such legislation.

In contrast with the above work of the SENTINEL, note the method of the American Sabbath Union. The majority of saloon-keepers, it is safe to say, belong to the Roman Catholic Church; yet the whole membership of that church was counted

as favoring such a law on the *individual* indorsement *alone* of one member of that church. Therefore many saloon-keepers were counted, and that without even their consent. The association of liquor men with the supporters of the AMERICAN SENTINEL is purely incidental, while that of the American Sabbath Union, on *its* part, was premeditated and intentional. Not only that, but while the Sunday-law petition called for adults, twenty-one years of age or more, the children of all the great denominations, belonging to the churches, were counted with the adults. The constituency of the opposing petition will compare favorably with the constituency of the Sunday-law petition. And as far as methods in obtaining petitions are concerned, there is no comparison, but only contrast. The method of the SENTINEL has been open, ingenuous, and honest. The method of the American Sabbath Union has been secretive, ingenious, and dishonest.

Reader, "Look on this picture, and on this," and decide between. Truth and righteousness need not stoop to unjustifiable means.

M. C. WILCOX.

### Some News.

THE *Denver News* says the AMERICAN SENTINEL "is doing great injury to the cause of the masses of America by discouraging the right to a day each week for worship, rest, or innocent recreation." This will be news indeed to the readers of the SENTINEL, as every intelligent reader of the SENTINEL well knows that its work is and always has been to *assert* the right of every man to these very things. What the SENTINEL denies is the right of the State or any other earthly power to compel any man to rest who does not *want* to rest, or to compel him to rest *when* he does not want to, or to compel him to rest or worship or recreate to suit the majority. The SENTINEL has never denied nor discouraged the right of any man to rest or worship or take innocent recreation when he pleases, as he pleases, and as much as he pleases; but it forever denies the right of the State to compel those who do not want to do any of these things to do them in order to please those who do want to do them. The SENTINEL denies the right of the State to rob any man of his right to follow his honest occupation at all times. It denies the wisdom of Acts which make crimes of honest occupations, and it denies the justice of any system of law that punishes the honest, industrious citizen equally with the thief and the vagabond.

Another statement of the *News* that will be equally newsy to the readers of the SENTINEL is that this paper "is doing efficient work for the enemies of all religion." Why! the SENTINEL itself is a religious paper. We know it is doing efficient work; but as for doing efficient work for the enemies of *all* religion, this is a mistake. For the true religion, the religion of Jesus Christ, the SENTINEL's sole endeavor is to do the most efficient work that it possibly can. And against every effort to support religion by the State or to enforce its sanctions or observances by civil law, the SENTINEL endeavors to do as efficient work as it possibly can. Any government which sets itself to aid, support or enforce the sanctions or observances of religion, is itself an enemy of all true religion; and he is the best friend to true religion who is most opposed to any such system. Any religious rite or institution whose observance cannot be secured without resort to the civil

power, ought not to be observed at all. Any religion that cannot sustain itself or its observances in the world without the aid of civil government is unworthy of the consideration of mankind.

As those who are working most strenuously for Sunday legislation, are doing it professedly in the Christian name; and as the movement can only do the more harm to the Christian name as it becomes the more popular and powerful; so those who most love Christ will oppose the movement most. That is what the *SENTINEL* opposes and this is why we oppose it. And those who know the most about true Christianity will easily understand our opposition the best. Opposition to false religion is not opposition to all religion. Opposition to false forms of the true religion is not opposition to all religion. Opposition to false methods of securing conformity to false forms of the true religion is not opposition to all religion. Opposition to false methods of securing conformity to even the true forms of the true religion, is not at all opposition to all religion. Will the *News* please note; for this is the opposition which the *SENTINEL* conducts.

A. T. J.

### Religion and the Public Schools.

(Concluded.)

"If the State is to furnish education in religion, in what, I ask, shall it consist? Who shall judge and determine what is true and what false in all that claims to be religion, or even Christianity—who shall pronounce with authority of law what is to be taught as embraced within what have been styled the fundamental or elementary truths of religion—who shall declare the amount, and kind, and degree of the knowledge to be imparted?

"These are important questions, seriously propounded and deserving of respectful answer. The gentlemen on the other side, say they limit the religious instruction demanded to what they call a 'broad Christianity.' I have already once or twice adverted to the term. I do not know that I understand it. If I do, it is a 'broad' humbug. The Christian religion is not a vain and unmeaning generality. It is a definite and positive thing. It means something or it means nothing. In my view it is a supernatural scheme of redemption—a revelation from God of his gracious purpose and plan of salvation, to a race, 'dead in trespasses and sins,' through the mediation and atonement of Jesus Christ, who, being God from eternity, became incarnate and by his death upon the cross became a sacrifice for sin, made expiation for it, and having risen from the grave ascended into heaven and there sitteth on the right hand of the Father to make intercession for his people. The whole character and value of it as a religion, consists altogether in being, as it claims to be, a supernatural plan of salvation from sin, otherwise irremediable. Strike out from the Bible the parts which disclose, reveal, and teach that scheme, and the rest is insignificant. And any instruction or education in religion which does not specifically teach the facts which constitute that scheme, and which cannot be stated even, except as conveying dogma, is no instruction in the Christian religion whatever—it is simply instruction in philosophy and ethics, or practical morals.

"Now, I deny the authority and the ability of civil government to decide upon questions of religious truth.

"Now, if your honors please, the truth of religion is a matter of spiritual discernment. As the apostle Paul has said: 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.' It is a matter of spiritual discernment, and I ask the question in all sobriety where, in the constitution and organization of any civil commonwealth on the earth, from the beginning to the present day, there has ever been found a body of civil legislators capable of deciding for anybody but itself what is the truth in religion.

"There is an old lesson on this subject. I find that in the trial of Jesus, as recorded in the Gospel of John, that the chief priests accused him before Pilate of blasphemy, saying: 'We have a law, and by our law he ought to die, because he made himself the Son of God.' When Pilate had arraigned him; he said to him, 'Art thou the king of the Jews?' Jesus answered him, 'Sayest thou this thing of thyself, or did others tell it thee of me?' Pilate answered, 'Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done?' Jesus answered, 'My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.' Then when the Jews found that Pilate would not take jurisdiction of the case on the charge of blasphemy, on the ground that he had made himself the Son of God, and so had violated the law of the Jewish theocracy, they charged him with treason, on the ground that he was claiming to set himself up against Cæsar as king, and when they found out that Pilate sought to release him, the Jews cried out: 'If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar.'

"In this colloquy between Pilate and our Lord on this point, as to his kingship, and the nature of his kingdom, Pilate said unto him: 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate said unto him, 'What is truth?' Then was the head of the civil State unable to comprehend, because unable, spiritually, to see the truth, as it is in Jesus—the truth of religion.

"Let the civil authorities now as well as then, beware, when called upon by popular clamor, whether of Pharisees or priests, to pronounce upon religious truth, lest, in their necessary ignorance to discern it, they do not crucify the Lord of glory afresh! And let his disciples beware, lest, in tossing the Bible and its precious truths into the arena of political controversy, they violate that injunction and warning—'Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.'

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"It is said there are hundreds and thousands of children in this goodly, this Christian city, that have no chance or opportunity for being educated in what my friends on the other side call 'the elementary truths of Christianity,' not even a knowledge of that 'broad Christianity,' unless it can be given to them by a perusal every morning, by the teacher, of a few verses out of the Bible in the common school. I say, if it be so, it is a la-

mentable confession of great lack and neglect of duty, not on the part of the State, but on the part of the church, meaning by that the invisible body of true believers who are, as they believe, to create the kingdom of heaven upon earth.

"It is said they are in the by-ways, lanes, and alleys. And can they not be reached there? Cannot the church send out its ministers, or are they too busy, day after day, in their studies, preparing to dole out dogmatic theology Sunday after Sunday, to the tired ears of their wearied congregations? Cannot they send out their Sunday-school teachers? Cannot they send out their missionaries? Why the command of the Saviour was to go out into the streets and lanes of the city, and into the highways and hedges, and bring all in, bring them in to the feast which he had prepared—this feast of fat things, of goodly things. Must we say that the church has grown idle and lazy, and can only hobble on its crutches, and therefore that our school directors must set themselves up as teachers of religious truth? No! Let the church cease to depend upon any adventitious or external aids. Let it rely solely upon the omnipotent strength of the Spirit of the Lord that is in it. Let it say to the State, 'Hands off; it is our business, it is our duty, it is our privilege to educate the children in religion and the true knowledge of godliness. Don't let them starve on the husks of a broad Christianity. Let us give them that which is definite, and distinct, and pointed—the everlasting and saving truths of God's immortal gospel.

"Don't teach them, 'Be virtuous and you shall be happy,' but 'believe on the Lord Jesus Christ and thou shalt be saved.' Now, I say, and I say it with all due humility, as one not called upon to instruct, but nevertheless, to say what is in me—let the church say: Here is our field; it is white to the harvest; here is our duty; here is our mission; here is our work, to evangelize, to save the lost and perishing crowd.

"Let her rise up in the full measure and majesty of her innate spiritual strength—let her gird her loins for the mighty task—let her address herself with all earnestness and heroic zeal to the great but self-rewarding labors of Christian love—let her prove herself by her works of self-denying charity, to be the true church as Jesus proved himself to the disciples of John to be the true Messiah, when he told them 'Go and show John again those things which ye do hear and see; the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them.' Let her organize all her forces for a more determined and closer, hand-to-hand, struggle with sin and evil, of every form, and the misery and wretchedness, of which they are the cause. Let her ministers and missionaries not only proclaim from their pulpits 'the unsearchable riches of Christ,' but descending among the hungry multitudes, distribute to them the precious bread of life. Let them declare to the rich, and the educated, their duties, their responsibilities, and their privileges, and lead them in person to the places where their work is to be done, and stimulate them by their example to do it. Let them inspire by their enthusiasm, and fire with their zeal, the indifferent and the slothful. Let them, by setting forth the beauty of holiness and the purity of 'the truth as it is in Jesus,' which is able to make us wise unto salvation, send the healthful and invigorating influences of

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our holy religion through every social relation, and glorify the business and the pleasures of our daily and secular life, by consecrating them to the glory of our Father who is in heaven. Let them turn these streams of the pure water of life, welling up in the hearts of their followers, into the dark and pestilential receptacles, where ignorance, poverty, misery, and sin are gathered, and breed disorder and death. Then the great and the good, the noble and the wise, in the unity of the Spirit and the bond of peace, forgetting those things which are behind and reaching forth unto those things which are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus, in one grand array will meet and wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, and shall wrestle not in vain, for they shall be strong in the Lord and in the power of his might; clad in the whole armor of God, their loins girt about with truth, and having on the breast-plate of righteousness, their feet shod with the preparation of the gospel of peace, and above all, taking the shield of faith wherewith they shall be able to quench all the fiery darts of the wicked, the helmet of salvation and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit. Then shall be hastened the promised time of the coming of our King, when there shall be a new heaven and a new earth, wherein dwelleth righteousness—the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, the tabernacle of God with men, where he will dwell with them and they shall be his people, and God himself shall be with them and be their God.

"But let them remember that to advance this glorious consummation the church must throw away the sword of civil authority which some of her too eager and impetuous sons would put into her hands; that the kingdom of her Lord is not of this world; that she must render unto Cæsar the things that are Cæsar's, and unto God the things that are God's; that she must not permit any unholy dalliance with the solicitations of worldly power or advantage, but keep herself unspotted from the world; that her dominion is over the minds and hearts of men, and her victory achieved with spiritual weapons alone, by appeals to their reason, to their conscience, to the highest and best in their ruined nature, to be restored by the power, not of human laws, but of the Spirit of God, and that in proportion as she becomes conscious of her origin and destiny, of the divine life she bears in her bosom, hid with Christ in God, and grows into the recognition of her mission and place in the work and history of the world and of eternity, she will dissolve all ties that bind her to secular influences and the natural sphere of human interests and actions, and establish herself firmly upon the seat of her spiritual throne, whence shall silently but most potently issue streams of truth and goodness, wisdom and love, faith and charity, into all the channels of human thought and activity, to restore upon earth the paradise of God."

PROFESSOR BLANCHARD, in Elgin Convention, said, "In this work we are undertaking for the Sabbath we are the representatives of God." W. F. Crafts, in *Christian Statesman*, July 5, 1888, said, "The preachers are the successors of the prophets." Will not these "representatives of God" be content with the use of the "sword and the bullet" in this life, or do they claim the right to inflict punishment beyond it?—*W., in Prohibition Journal.*

### Sunday Observance.

THE American Sabbath Union did not have plain sailing in Los Angeles any more than in some other places in California, as is well shown by the following letter by the Rev. Thomas W. Haskins of the Episcopal Church in the Los Angeles daily *Tribune* of September 3:—

The *Tribune* yesterday morning says that all the churches of the city except the Baptist were closed last night in order to take part in the mass meeting at the Pavilion in behalf of Sunday observance. Christ Episcopal Church was not closed, and I am told that St. Paul's was not. I do not think that Epiphany or Ascension were closed. I have no authority to speak for my brethren of the Episcopal Church, but speaking only for myself I did not unite in the meeting because I could not have done so without opposing the methods to be advocated, both as wrong in themselves and ineffectual if adopted, and so stayed away.

Judging from what I have heard of the history of the movement elsewhere, opposition would not have been tolerated an instant even had I ventured to suggest it; the decree of infallibility has gone forth and now only seeks the sanction of Cæsar to force it upon the people. Straws show which way the wind blows, and the fact (if the *Tribune* report be correct) that the police were sent for to suppress the circulation of some printed matter in opposition to this movement shows its latest tyranny, under the specious plea of liberty and rest, to be developed when it shall have secured the power.

I will not allow that any Christian brother or minister of the gospel in this city or any city goes before me in sincere and unceasing endeavor to proclaim the gospel of Christ, nor minister the same when accepted, nor that any soul is straitened more than mine at the growing disregard of the Christian observance of the first day of the week, and it is very painful for me to have to differ from so many of my brethren in this latest effort to honor God's holy name. But as much as I love my brethren, I love truth more. A distinguished living divine has said that "men are so apt to settle into ruts, and think that certain things are to be taken as matters of course, that somebody needs to thrust an eternal interrogation point before them, if they are ever to stop and think at all whether the way in which things are going is the right way."

Let this letter of mine be the interrogation point as to the method of Sunday laws. That we desire all men to be Christians and acknowledge Jesus as Lord there can be no doubt; but that a single Christian will be made by the passage of a Sunday law, and its observance enforced by penalties upon an unwilling people, there is grave doubt.

There is no warrant for such a method anywhere in the New Testament. No authority, or suspicion of such authority, was given by our Lord to his church. There is not a scintilla of evidence in the New Testament or the early Fathers that the Jewish Sabbath was transferred to the first day of the week, or that the observance of the first day was based upon the fourth commandment. In the earlier and purer days of the church, when under the shadow of heathenism and the curse of persecution, there is not a thread of evidence that the Christians sought to enforce their faith or customs upon the surrounding world. The history of such efforts when they did

come in the days of weal and power ought to make every humble Christian hesitate when he looks to the civil power to protect his liberty.

We are now living under the blessings of civil and religious liberty. There is nothing whatever to hinder any Christian man or woman from honoring either the Jewish Sabbath or the first day of the week, and the law will protect him in this liberty. What more do we want? It will be time enough to file our complaint when this liberty is taken away. It is a question whether or not Christian people are not most to blame for the present observance, or non-observance, of the first day of the week, and all this fuss is nothing but a cloak of righteousness to cover nakedness in the sight of the Lord Christ. I have spoken plainly, but I asperse no man's motives. I only question his judgment in establishing the righteousness of Christ among men and bearing witness to his lordship over our hearts and lives.

THOMAS W. HASKINS.

Los Angeles, September 2.

### Sunday Laws and Workingmen.

A STANDARD argument for more rigid Sunday laws in this country is that the "working people" may have a day of rest. The case is thus stated by Senator Blair, the father of the now famous Sunday-Rest bill:—

"The mass of the working people would never get Sunday rest if there had not been a law of the land that gave it to us. There is that practical fact, and we are fighting for the tired, hungry man, woman, and child all over the country who wants a chance to lie down and rest for twenty-four hours out of the whole seven days."

Just so; and "to lie down and rest for twenty-four hours" or else go to church, is about the only chance that poor people would have under the regime proposed by the American Sabbath Union, the W. C. T. U., and National Reformers generally. In fact, the measures which they propose and to which Senator Blair has been lending himself would of necessity discriminate against the very class which it is proposed to benefit.

Only those who live in cities can appreciate the privilege of an occasional outing in the country, or at least in some suburban park. But these pseudo philanthropists propose to place all such luxuries beyond the reach of the poor by stopping all public conveyances on Sunday. Now the tired son of toil, in almost any city, whenever the weather is suitable, can take his family on Sunday and by means of street cars, ferry boats, excursion steamers, or excursion trains, can in a very short time reach some park or other pleasant resort, more or less frequented, according to his tastes; and in some such place the workingman and his wife and children can spend the day more healthfully, more restfully, and more pleasantly than would be possible in the average tenement house.

But under the new order of things, to be ushered in by a national Sunday law and by more stringent State laws, such privileges can be enjoyed only by the rich. Not being dependent upon public conveyances, the wealthy can, if they choose, leave their pleasant homes and drive to the parks or into the country, and enjoy upon Sunday that which they, but not the "working people," can have the privilege of enjoying almost any day. But meanwhile the poor man and his family can literally "lie down and rest for twenty-four hours." But how many care to do

that? and how much real rest is there in it if they did, especially for the tired mother who has scarcely been out of the house for a week, and for the children who desire nothing so much as a breath of fresh air and a sight of the trees and fields?

But it is said, "Let the whole family go to church." A good suggestion certainly; but suppose they do not wish to go to church? Who has the right to so hedge them about with restrictive laws that they will be compelled either to go to church or spend the entire day at home, or on the street, or at least within easy walking distance of home? Would not the effect of such laws be to shut the tired wife and mother up at home week after week, to put the children on the streets at least one day in the week, and send the husband and father to spend the day in some secret drinking resort?

But why pursue the subject further? The real purpose of Sunday laws is not to benefit the working people but to exalt and honor the day as a religious institution, and to compel people to attend church by closing as far as possible every avenue of pleasure. In fact this purpose has been boldly avowed more than once by the friends of Sunday laws. Sabbath-keeping is good, and religion is good, but enforced idleness is not Sabbath-keeping neither is it religion, nor is it conducive to true religion.

C. P. BOLLMAN.

### The Image of the Papacy.

THE *Christian Nation* of August 14 gave a report of the Prohibition Convention for Allegheny County, Penn. The first two resolutions read as follows:—

*Resolved*, 1. That the prohibitionists of Allegheny County, in convention assembled, recognize the Lord Jesus Christ as the rightful sovereign of our State and Nation, in conformity with whose most holy character and will all our laws ought to be made.

*Resolved*, 2. That we are in favor of a most conscientious and scriptural observance of the Sabbath as absolutely essential to the welfare of society and the preservation of the State.

This goes to the full length of that the National Reformers themselves propose. To make the Saviour the sovereign of either the State or the Nation is but to make the Governor of the State or the President of the Nation only the representative, the vicegerent of Christ in the chair of State, to execute his will upon the subjects of the State or Nation. When he should speak, therefore, he would speak as the vicegerent of Christ; and for anybody to doubt would be to be damned, and for anybody to refuse assent would be to be guilty of the highest crime. Between the Papacy and such a system as that there would be not the shadow of a difference. It would be a living likeness of the Papacy itself.

The second resolution, as regards a more conscientious and scriptural observance of the Sabbath, is an excellent resolution, but when it makes the object of it only the welfare of society and the preservation of the State, it takes away from the Sabbath both its conscientious and its scriptural sanctions, and to propose the observance of the Sabbath for such an object is only to propose the violation of the Sabbath. And above all, when such observance is being secured by enforcement of law, and human law at that, the evil element in the proposition is vastly increased. Nor is the State convention much behind the Allegheny County convention in this

matter. The platform, as adopted by the State convention and reported in the *Voice* of Sept 5, "acknowledges Almighty God as the source of all power and authority in human government." The third plank declares,—“The Sabbath must be preserved by the due enforcement of existing laws, and the speedy enactment of such additional legislation as may be necessary to insure its due observance.” It also indorses the platform of the National Prohibition Party adopted at Indianapolis, May 30, 1888. That same copy of the *Voice* advocates the abolition of the liquor traffic because it is sin and argues for prohibition upon that basis.

This is all of a piece. The Allegheny County resolutions, the State platform, and the editorial of the *Voice* are each but parts of one stupendous whole which embodies the movement to religiously amend the Constitution; turn this republic into a theocracy, after the express image of the Papacy; and to enforce the observance of the day established by that counterfeit theocracy—in fact it contains the very elements of the mystery of iniquity. Therefore the third party Prohibition party should be uncompromisingly opposed by every man who loves either Christianity or civil government.

### The Sunday Question Again.

THE meetings held in this city last Sunday in the interest of the Sunday Union and addressed by Mr. Crafts, its field secretary, were not largely attended nor very enthusiastic. We attended the one held at the Methodist Church and listened to the rambling discourse, and consider that Mr. Crafts made not a single strong argument for any proposition he made. His remarks regarding the AMERICAN SENTINEL, of Oakland, were, to say the least, out of place and not in good taste. He seems to think he can dodge this issue by throwing upon the opposition the opprobrious epithet of "Seventh-day Adventists."

The statement that the opposition to the movement to make Sunday a national Sabbath by legislative enactments is almost wholly confined to the small sect called Seventh-day Adventists, and that it is a question of Saturday or Sunday Sabbath is false and dishonest in origin and purpose. Millions of American citizens who are not interested in this theological contention about which is the "authorized" Sabbath, are deeply and earnestly interested in preserving this Nation a nestor of religious toleration and liberty—the principle that makes the American flag the protector of every one in this country in the exercise of his own judgment in matters of ecclesiastical belief and religious observances, and "in worshipping God," or in not worshipping anything, "under his own vine and fig tree, according to the dictates of his own conscience," and none dare "make him afraid."

Mr. Crafts is anxious to shut up all kinds of business on Sunday so that all may have a fair and even start on Monday morning at taking in the earnings of the "poor laborers." Will Mr. Crafts and his brother priests lay off on Sunday and not take up the usual collection until Monday to give other business men a chance? This matter of spending money, by laborers, in saloons on Sunday can be readily changed in one of two ways. First, abolishing the holiday-Sunday altogether as a day of idleness and the very hot-bed of crime and harvest-day of the "Devil," and treating all days alike and treating men in the same manner on all days; or second,

employers making Monday pay-day instead of Saturday. Either of these will work like a charm.

How would it do for Mr. Crafts to take some of his own medicine? He argues that there is a natural as well as a moral reason for keeping one day in seven as a day of rest, and yet he declares that he has for some time been violating this law of nature by traveling about the country so that he spends each and every Sunday in a different city. He travels or speaks every day of the seven, and he might set a good example as well as be consistent by confining his "work" for this cause to the six working days of the week, and resting on Sunday in compliance with "the laws of nature, of morality, and of God," which he says, consecrate it to REST.—*The Silver Gate* (San Diego), August 31.

### Sound Speech.

At the Missouri State Sunday Convention last May, when the constitution was presented for adoption, the first article of which reads as follows, "The object of this association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship," Elder R. C. Porter made the following speech. It is a good speech. It is not often that such speeches are made in Sunday-law Conventions:—

As a member of the convention adopting this constitution, I would like to say a word with reference to the principles that I would like to see incorporated in the constitution to be adopted. I cannot quite agree with the sentiments expressed in the first article of the constitution which has been submitted, which says that "the object of this association shall be to preserve the Christian Sabbath, or Lord's day, as a day of rest and worship." Now, in a certain sense I can quite agree with that. I am in favor of individuals who believe in the first day of the week being the Lord's day, or the Christian Sabbath, using all the influence they can from the persuasive standpoint to accomplish that object; and in that sense I can agree with it; but inasmuch as I can see that it reaches beyond that, and the object will be to enforce by law the observance of the day as a Sabbath expressed in this first article of the constitution, I could not agree with that. In the first place, one reason why I could not agree with it is from the fact that the principle underlying the object to be accomplished is not the right principle. As it is stated here in this article, it is said to be the Lord's day.

Yesterday I made a statement that we should render unto Caesar the things that are Caesar's, and to God the things that are God's, according to the declaration of the Saviour. If it is the Lord's day, as this article of the constitution declares, we ought not to have the State to cause us to render that to Caesar. But each individual should be made to feel that it was his obligation to render it to God by persuasion, and not by force. Therefore the principle upon which we stand with reference to this subject is the principle of education and persuasion, and not to accomplish this object by force of law. I would heartily agree with the principle to persuade men, as far as in us lies, to respect God's Sabbath. There is a division among us as to which day is the Lord's day. The Seventh-day Adventists and the Seventh-day Baptists have been referred to as standing aloof from the object of this movement. We heartily agree with the idea of each

individual doing all he can to advance the work of Sabbath reform, so that the public conscience shall be educated. Yet we do not believe in the doctrine of force and compulsory means to accomplish this object. It was stated by a gentleman, yesterday, in reply to a remark that I made, that the Sabbath was made for man, and therefore he would bring it in the province of the State to enforce its observance by the civil law. I want to say that the principle upon which I stand is this: That while the Lord said the Sabbath was made for man, he still claims it as his holy day; he gave it to man as a day of rest to be promotive of man's highest good. At the same time, he never gave to man that right to enforce its observance upon others civilly. Now, let me cite a parallel: Paul says the woman was made for man. That is true; but will any of us say that because woman was made for man, therefore it is the province of civil government to say that every man must have a wife whether he wants one or not? Every one of us would say that it was uncivil to ask a man to allow us to force him to take a wife, whether he wants to or not, because the woman was made for man. And so, it is equally true of the Sabbath. The Sabbath was made for man, to be promotive of his highest good. But while that is true, it is equally true that it would be uncivil in us to ask a man to allow us to enforce upon him by law the observance of it whether he wanted it or not.

Therefore, I say that the principle of equality of rights, as expressed in the Declaration of Independence that all men are created equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness, is the true principle of civil government. Every man has an equal right to worship on any day he pleases, or not to worship, just as he pleases as far as civil government has to do with him. Still God has his claims upon him, and by and by will call him to account for his failure to render obedience to him. And yet when we undertake to say that we will help God defend by law the things that belong to God, then we make ourselves guardians of God. In Judges 6:25-32 we have an instance recorded where the people began thus to defend the things belonging to their idol god. And Joash said, "If he be a god let him plead for himself." Thus teaching the people that God was able to take care of himself. Now, it seems to me that it would be just the same way with reference to the Sabbath-day. In viewing it from this standpoint, believing, as an American citizen, I have an equal right with any other American citizen, and that no man has a right to say with reference to our obligations to God, what I or anybody else shall do; then I say we have no right to gain the object of the article set forth in this first article of the proposed constitution. I want to make this simple statement, that the rights of the minority are as sacred as those of the majority, and should be equally respected.

The only true principle of civil and religious liberty is my assertion of other people's rights, when I am in the majority as well as when I am in the minority. Thus every man has equality of rights, as is said in the Declaration of Independence, in speaking with reference to this very question, all men are created equal and endowed by their Creator with certain inalienable rights—untransferable rights—among which are life, liberty, and the pursuit of happiness. Now, I have a right to my conscientious belief; and if

I should sanction the principle of this first article in this proposed constitution, understanding that it is to be enforced by law, then I would be sanctioning the principle involved in it, which, if carried out to its logical conclusion deprives some of my fellow-citizens of equality of rights. If a man gives up his right to believe, he gives up his right to eternal life. The question is like this: If the majority have a right to decide with reference to which day is the Sabbath, then, of course, the minority must submit to the decision of the majority. But this involves a matter of conscience. Would any of my brethren here think, if the Seventh-day Adventists or Seventh-day Baptists were in the majority that they had a right to enact a law compelling all those who conscientiously believe that the first day of the week is the Sabbath to close their shops on Saturday, as Mr. Crafts said last night, the seventh-day people should be compelled to close their shops on Sunday? But an exemption clause is proposed. What is an exemption clause? It is a toleration clause. We have no right to give toleration clauses in the United States. That is an acknowledgment, if individuals are asking for it, that they have not equality of rights. We believe that we have equal rights with any citizens of the United States, as a people. We believe an infidel has equality of rights with us, and that he has the right to keep the Sabbath, or not to keep the Sabbath, so far as the State is concerned, equally with any other citizen. And so we believe we have the right to keep whichever day we want to keep, and then a right to go about our business quietly on Sunday as others have a right to do upon Saturday. Would you not think it a strange thing if Seventh-day Adventists and Seventh-day Baptists were trying to get a law to compel everybody to make Saturday a day of rest, lest others should disturb them in their worship?

It is claimed that these workingmen cannot have a day of rest unless there is a law to secure it to them. I am in favor of educating these men's conscience so they can have this day of rest without this law. Is it a fact that it is impossible for workingmen to have a day of rest if they want it, unless secured to them by law? I say it is not. Thousands of Seventh-day Adventists and Seventh-day Baptists, who are laboring men, have a day of rest every week without any law to secure it for them. And so can anyone else who sufficiently desires to. But this can be rightly accomplished only by properly educating the conscience of the laboring men. As I view it, this is the only true principle of gospel reform.

And then with reference to the statement made last night by Mr. Crafts, he spoke of Seventh-day Baptists and Seventh-day Adventists being associated with anarchists, infidels, and rum-sellers in opposition to the movement to secure a Sunday-Rest law, and this fact ought to convince them that they are in the wrong! Is there any weight to such an argument? We go back eighteen hundred years, and Paul, in 1 Corinthians 4, says that "we are counted the offscouring of all things." Then ought not Paul to have learned that he was wrong? But he did not. Our Saviour was denounced as a blasphemer and classed with thieves. Ought he not to have learned by that that he was wrong. If Mr. Crafts' argument be true he certainly should. But he did not. I want to say that when I come to look the field over, I find that the only true principle of civil government is the principle of equal

rights to all citizens. And let the gospel presented be a persuasive gospel; let it be a gospel of education, of persuasion, and of entreaty. A gospel of peace, but not a gospel of force. I want to say, my beloved fellow citizens, I believe in these principles. I want to say that I believe that the rights of conscience of the minority are as sacred as those of the majority and should be equally respected. And I believe that the statement made by our Saviour in the Golden Rule is the true teaching of the gospel with reference to our relations in civil government. This leaves out the gospel of force. Our Saviour left it out, and we should leave it out.

#### How He Looks at it. How do You?

At one of his public meetings in California, the following question in writing was sent up to be answered by Field Secretary Crafts: "Which do you regard as the most detrimental to California, the presence of the open saloon, or the absence of a Sunday law?"

His answer in substance was, "Both are bad. Can I decide which is the worst, theft or murder?" His idea was that the absent Sunday law is *theft* and the saloon is *murder*. Now we agree that the saloon is a murderous institution, and a cold-blooded one at that, but that the absence of a Sunday law is in any sense *theft* is too absurd for belief; and especially absurd is Mr. Crafts' reasoning (?) in proof that it is theft. Many readers of the SENTINEL have heard that famous argument, so it need not be repeated here. The field secretary thinks that between murder and theft there can be no choice as to veniality. They are both bad, and equally bad. One is no worse than the other. Then what must we understand? Just this: that the saloons of California are no more detrimental to the State than is the absence of a Sunday law. They are no worse, no more hurtful to society. Yet he publicly declares himself a prohibitionist!

This is not all. What is it that exists now that is so bad that a Sunday law would cure. O common business on Sunday and the Sunday saloon! Then honest business—the keeping open of an occasional shop and store, a farmer now and then plowing in his field, some picking of grapes and legitimate relaxation is to be ranked with the saloon and saloon-keeping! People of California will know from this on, that the field secretary of the American Sabbath Union places your honest industries, and your riding-out and your other harmless diversions, on a par with the saloon traffic! How do you like it?

N. J. BOWERS.

In the *Christian Statesman*, December 22, 1887, Wm. Smith, lawyer, Janesville, Wisconsin, says: "By putting a *God in the Constitution* plank in the Prohibition platform you rule me out of that party. I am not opposed to prohibition but I am opposed to putting God in the Constitution."

To which M. A. Gault replies, "How can you be an honest prohibitionist when you want a law with only the fallible, changing, conflicting will of the people behind it in preference to a law having behind it, first, divine authority, next human, then the hope of heaven, next the fear of hell."

We would like to ask who will enforce such a law. We would naturally suppose that those who make the law would inflict its prescribed penalty, viz., to send men to "hell" for disobedience. —*W. in Prohibition Journal*.

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# The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER 9, 1889.

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

As the present volume of the AMERICAN SENTINEL is to consist of only 48 numbers, we will print no paper next week.

"OFFICE is opportunity," is the motto displayed on the letter-heads used by the field secretary of the American Sabbath Union. This is but another version of the standard political maxim, "To the victors belong the spoils." The constant display of this avowal may be taken as a declaration that the union seeks political power, and if successful will not be slow to use it for the furtherance of its schemes. A country that is fully awake to the value of liberty, will be slow to place official "opportunity" in the hands of a party of religionists whose aims are expressed by such mercenary sentiments.

In the *Lutheran Observer* of August 9, Rev. Mr. Crafts has an article on the equity of Sunday laws, in which, speaking of exemption, he says:—

"The only law that can either be justified or maintained in practice is a law which impartially forbids, in rich and poor, all forms of Sunday work that are not works of mercy or necessity."

And yet Mr. Crafts, as field secretary of the American Sabbath Union, is asking people to sign a petition to Congress praying for the passage of a law which shall exempt, so far as ordinary private work is concerned, all who religiously keep another day of the week as the Sabbath. Therefore, according to his own words, Mr. Crafts is asking Congress to pass a law which can be neither justified nor maintained. Is it such a law as this that the American Sabbath Union really desires? or is it the object of the Union to secure general assent to the principle of Sunday legislation, and then secure the repeal of the exemption clause.

THE *Nation*, not the *Christian Nation*, says:—

"There is more happiness, better order and less crime among the poorer people of New York since cheap Sunday excursions enabled them to take a trip up the river or down the harbor, than when necessity kept them cooped up through the day in tenement houses."

There is not the least doubt but that this is true. And yet the Sunday-law workers propose to stop every kind of excursion or journeying on Sunday, especially with the poorer people, because the rich can afford to own their own carriages and can take a ride or drive as they please. But under the proposed Sunday-law system all the poorer people will be "cooped up" through the whole day in their crowded tenement houses and narrow streets and alleys; which shows clearly enough that the Sunday-law movement instead of being a movement in favor of the poorer people is a direct discrimination against them.

Again the *Nation* says:—

"The most rigid Sabbatarian with the most violent prejudices against Sunday concerts for example only needs to view the wonderful spectacle presented in Central Park on Sunday afternoon in mid-summer to

feel—and confess if he is honest—that he has not understood what he has been talking about in his ignorance."

Yes, he will, if he is honest; but there is the rub. It is very seldom that Sunday-law bigotry ever becomes honest enough to make such a confession as that, because it is not against any essential evil in those concerts that the complaint is made, but solely as the Kings County Sunday-law Association said, that they are afraid that "the churches will be depopulated." And to the Sunday-law churchman that fearful alternative turns everything that is done on Sunday into the blackest of crimes.

THE spirit of "National Reform" sometimes comes to the surface in a garb that is simply appalling. It would be some relief, when an occasional individual of the more rabid type assures the public that he only speaks for himself in his ultra utterances, were it not for the fact that these expressions of sentiment are never disclaimed by any of the party. The clamor of the more outspoken in this "reform" movement for laws that will disfranchise, socially ostracise, banish, and even put to death opponents, has never yet been disowned by any organ or representative of the National Reform Association. The appeal for a theocratic government, a counterfeit of the government of ancient Israel, reveals an inward vindictiveness on the part of some otherwise meek-appearing men that seem almost incredible. But, as "out of the abundance of the heart the mouth speaketh," we are compelled to believe the evidence. So that, when one openly advocates human laws that will put to death his Sabbath-breaking neighbor, and will put to death the blasphemer, we naturally infer that he longs to see that extreme penalty executed. And this in the name of Christianity!

TUESDAY evening, August 27, A. T. J. of the SENTINEL made a speech at Los Angeles on the subject of the National Sunday law. The meeting was advertised in such a way that it was not definitely known whether the speech was to be for or against Sunday laws. And as a result about one-third of the audience turned out to be Sunday-law advocates. The speaker had not proceeded far before these discovered that he was opposed to Sunday laws. As soon as that was discovered several of the Sunday-law partisans began to interrupt with questions. When the questions were answered they continued the interruptions with counter-arguments. Not content with this they made an effort to take the floor—as many as three on their feet at once and others talking from their seats, calling the speaker an infidel and whatsoever else they pleased. They seemed to be in a mood to continue this courtesy indefinitely, when a gentleman rose and said to them that as they professed to be Christians and as the Christian spirit is one of meekness and gentleness, it would be well for them to show enough of that spirit to keep still until the speaker, whose the meeting was, should have finished his speech; then in a proper way ask whatever questions they chose. Those who were standing were finally persuaded to take their seats, but even then they would not keep still, though after that no more than one at a time was on his feet.

On the following Sunday night there was a meeting at the same hall under the auspices of the American Sabbath Union in favor of Sunday laws. Two or three men stood just outside of the doors with copies of the AMERICAN SENTI-

NEL to give to whoever wanted them. As soon as this was discovered by the managers of the meeting the police were sent for to stop it. The police came and ordered them away. They obeyed orders and went down to the street, but that did not satisfy these Sunday-law lovers of liberty. They wanted them turned away from there, but could not accomplish that.

These facts show plainly enough the spirit that characterizes the Sunday-law movement, and how much liberty there will be to the people when the managers of that movement succeed in getting their spirit embodied in a law to be enforced according to their own will.

WE object to Sunday laws not because they require the observance of that particular day but because of the principle involved. Disguise their motive as they may, the fact remains that the great majority of those who desire such laws make the demand because they regard Sunday as a sacred day. Therefore the passage of a Sunday law is State interference in religious matters and involves the judicial decision of religious questions. There are in every State, and indeed in almost every neighborhood, three classes, namely, (1) Christians who regard Sunday religiously, (2) Christians who do not regard Sunday but who do regard the seventh day, and (3) non-religious persons who regard all days alike. Sunday laws necessarily discriminate between these classes. If, as is sometimes the case, the seventh-day Christians are exempted from the provisions of the law, then it is a fact that they are favored above others simply because they are Christians. They are granted certain privileges on account of their religion, and that is contrary to the spirit of American institutions. If they are not exempted and are required to obey the law and refrain from Sunday work they are deprived of one-sixth of their God-given time for conscience' sake. But in any event the non-religious are forced to observe to some extent a religious institution in which they have no faith. Sunday laws are wrong, they work hardship and injustice, they tend to destroy free voluntary service to God, thus making hypocrites; for these and similar reasons we oppose and would oppose all such measures.

THE Rev. Mr. Carroll of the Central Methodist Church, Stockton, in his sermon last Sunday took a very radical stand for a minister of his denomination. In speaking of a national Sunday law he maintained that the mixture of religion and government had resulted in evil from the time of Constantine down to the Puritans; that freedom of conscience and its exercise was guaranteed by the Constitution. The Rev. Mr. Carroll is an American and believes in American institutions.—*From the Los Angeles Tribune.*

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VOLUME 4.

OAKLAND, CALIFORNIA, OCTOBER 16, 1889.

NUMBER 38.

## The American Sentinel.

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PACIFIC PRESS PUBLISHING COMPANY,  
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EDITORS,  
E. J. WAGGONER, ALONZO T. JONES.

REV. I. N. HAYS, D. D., in *Christian Statesman* of May 9, 1889, says, according to the high decree of heaven the church and the commonwealth are co-ordinate departments of society, yoked together for the lifting up of our fallen humanity to a higher level and a grander destiny, and it is only when religion breathes her benediction on the State and the State throws her protecting arms around the church, that each can best fulfill its appointed mission. And yet the National Reformers are opposed (?) to a union of Church and State!—W., in *Prohibition Journal*.

THERE is a constant demand by a certain class of the American community for what they call a "National Sabbath," and they base their demand on the idea that the laboring man needs one day of rest in seven. The fact that the laboring man is accorded his "day of rest" is sufficient proof that the Sabbatarian is demanding a national day of rest for a special purpose. This purpose, as the outside observer understands the question, is to compel the unbeliever to enter, on one day of the week, some place of worship in which he does not believe. The attempt to set apart any one day, by law, as a day of rest or religious observance, will not be tolerated in a country comprising so many citizens of differing opinions, and the attempt to force such a law upon the people is not only absurd but savoring of bigotry. The Sabbath of the Jew and the Sabbath of the Seventh-day Adventist is as binding a religious conviction as is the Sabbath of the Christian, and it would be utterly foolish to attempt to force every man to observe the latter day even as a day of rest. When the laboring man wants his day of rest he will demand it, and when he demands it he will get it.—*Oakland Morning Times*, Sept. 20.

THE agitation in favor of compulsory Sunday keeping is by no means confined to this country, but is becoming worldwide. Even in Hongkong, China, in Japan, and India, something has been done to educate public sentiment up to the point of demanding general Sunday rest. An international Congress on the subject has just been held in Paris. M. Leon Say, a French senator, is president of this Congress, and delegates were present from all the countries of continental Europe, and from England and America. Letters were

read from President Harrison and Mr. Gladstone. The following extract from a recent dispatch concerning the Congress is significant:—

"The hygienic and social aspects of the Sabbath alone are considered at this Congress, the religious view of the day not entering at present into the discussions, however strongly they may influence many, and indeed most, of the delegates."

It is safe to say that it is the religious aspect of the question which forms the real basis of the movement, but as public sentiment everywhere is against legislation on religious questions, this motive is disguised, and Sunday laws are demanded by ecclesiastics (and the demand comes from few others) for so-called Sabbath legislation on "hygienic" and "sanitary" grounds.

### Another "Boycott."

THE Pacific Press Publishing House is an institution established in Oakland, Cal., and is the largest one on the Pacific Coast. The *Morning Times* is a leading daily of the city of Oakland. The *Popular Railroad Guide* is a monthly publication. The owners of the *Guide* get their printing done on contract by the Pacific Press. The daily *Morning Times* advertises in the *Guide*. The labor unions made several attempts to get the Pacific Press Publishing House to join some of their organizations. The Pacific Press wouldn't do it. Then the unions tried by a boycott to force it to do so, but the Press was as independent of their boycott as it was of their unions in the first place. Then they undertook to boycott those who did business with the Press. A certain Pope, not Leo XIII. but one John L., took it upon himself to command the owner of the *Guide* to take away from the Press the work of publishing the *Guide*. The owner of the *Guide* replied that the publishing of the *Guide* was offered to the principal union job office in Oakland and declined on the ground that it was unprovided with the necessary plant; then the Pacific Press was invited to bid upon the work. It did so and the bid was accepted, but the bid of the Pacific Press was not as low as the bids of other and union offices. This Pope was informed, however, that the owners of the *Guide* had received a bid lately from a union job office which was willing to establish the necessary plant, and that they would make the change provided the Typographical Union would bear one-half of the expense of making the change, which would be \$200, the total expense being \$400. This offer was promptly declined, yet the change was insisted upon under penalty of a boycott. But the owners of the *Guide* would not break their contract, especially when they had no place else to get the work done. Then, as the boycott upon the Press was declared to be such as to reach all who patronize the house

either directly or indirectly, and as the *Morning Times* advertised in the *Guide*, the boycotters next demanded that the *Times* should stop advertising in the *Guide*, and this under penalty of a boycott. The *Times* replied in the following forcible article, which we fully indorse in its every sentiment:—

"The tyranny of labor is the most oppressive that has ever been exercised by human ingenuity, when unscrupulous or ill-advised men hold the reins of power.

"The 'boycott' is the weapon by which the more reckless and ruthless of the labor demagogues seek to achieve objects which they know could not be attained by fair arbitration or honest argument before the jury of the people.

"Acting upon a principle derogatory to the best interests of organized labor, the Alameda County Federation of Trades has issued a circular, 'boycotting' not only the publication known as the *Popular Railroad Guide*, but against the *Times* and others who advertise in the pamphlet. The reason for this 'boycott' is because the *Guide* is printed at the Pacific Press, an institution which the circular says 'is notorious for its opposition to, and oppression of, labor, humiliating and degrading its hired help by every means in its power, and under the garb of religion enforcing the violation of the Sabbath and acquiring large properties from the profits they are enabled to make through the oppression and ill-pay of its employees.'

"Here is arrogance, bigotry, and demagoguery expressed within the space of a few lines. By what right does the Alameda Federation of Trades, or any other organization, whether of labor or otherwise, assume to dictate the Sabbath of this nation? Whence do they derive the privilege of ordering the religious observance of any sect, in defiance of a plain provision of the Constitution of the United States, guaranteeing to every citizen the right to worship his God in any manner he may see fit. The fact that the Federation of Trades proposes to boycott the *Times* and other advertisers in the *Popular Railroad Guide*, a publication printed at a 'boycotted' concern known as the Pacific Press, is only secondary in impudence to this wanton attack upon a religious community, composed of citizens as privileged as the high and mighty Federation of Trades itself.

"That the *Times* and other advertisers are under contract with the publisher of the *Guide*, seems to bear no weight with the tyrants of organized labor. They 'appeal' that we 'withdraw' our advertisement. This 'appeal,' in the presence of the previously expressed threat to 'enforce a boycott against all who deal with or patronize the place, whether directly or indirectly,' is in fact a demand that we shall injure our business by lessening our opportunities of informing the public that we are printing the best newspaper, with the largest circulation, in Alameda County. The demand is absurd, and we refuse to accede to it. We claim the right as American citizens to advertise where, when, and how we see fit, even to the extent of resisting an arrogant and tyrannical 'boycott.' We refuse to bow down to the presence of this 'boycott,' because we have never yet yielded to threats or intimidation. We refuse to 'withdraw' our advertisement from the *Popular Railroad Guide*, because the 'boycott' is cowardly and un-American. We refuse to accede to the mis-called 'appeal' of the Federation of Trades, because they openly avow their opposition to the religious privileges of a sect who see

fit to differ from the members of the Federation in regard to the observance of a day for the worship of their God. As well might the Federation of Trades 'boycott' our Jewish citizens for refusing to observe this same so-called 'Sabbath' for religious purposes.

"The Seventh-day Adventists, against whom this 'boycott' is mainly directed, are peaceable, law-abiding, honest, industrious citizens, earning a livelihood in their own way, fully within the pale of the constitution of this State and country, and they are thus fortified against organized conspiracy by men who, in thus threatening their fellow-citizens with the cowardly and tyrannical 'boycott,' remove their cause entirely outside the sympathy and beyond the support of any decent community where 'patriotism and a sense of justice' prevail. Now let the 'boycott' proceed."

The boycott is a relic of the Inquisition, when that wicked despotism chose to curse everybody who didn't yield to the dictation of the pope, and then to curse everybody who wouldn't curse these. It is a proper thing that a Pope should be at the head of this thing in Oakland, because the very principle of the thing is popish. The real true popery of this act is clearly exposed in the fact that this Pope plainly stated in his letter to the owners of the *Guide* that he was 'not officially instructed to write' to them on the matter, thus showing that his action was wholly an arbitrary assumption of power. This popery is also revealed in his insisting that the owners of the *Guide* should take their work away from the Pacific Press, when there was no other place to take it. In other words, insisting that they should abolish their publication, stop their business; and all to conform to the arbitrary wish of these unions as expressed by this Pope. If the unions have any respect for themselves they would do well to canonize this Pope and "fire" him, and with him all the popish ways and principles that have hitherto too closely attached to trades unionism.

A. T. J.

### He Withdrew Himself.

THE State Convention of the Woman's Christian Temperance Union of Minnesota was held at Duluth, September 11 and 12. The following extract from the speech of the president, Mrs. H. A. Hobart, sets forth the aims of the W. C. T. U. It can be depended on, for it was copied from her manuscript:—

"If the interest and welfare of the people and their advancement in social, civil, and religious power, with their growth, manufactories, commerce, agriculture, arts and sciences, have any place in the policy of this government, and our life nationally is not to be a farce and travesty, a sort of political comedy played for the benefit of the few hundred millionaires and monopolists, then the Woman's Christian Temperance Union is right in standing as it does 'with malice toward none and charity for all,' using every item of influence which it possesses for the upbuilding of righteousness in the prohibition of the legalized liquor traffic by whatever political party has the courage and manhood to do it.

"But what political party shall thus lead for 'God and home and humanity'? Has it been born? Has it a name? With what radiant entablature shall it come forth ramifying all parties, and uniting not only the memories of the blue and the gray in our 'sweet dream of peace,' but moulding all the manhood and womanhood of the North and South in marshaled force and power against the common foe of each? Whatever name such a party shall bear, or wherever it shall appear, one or two facts in reference to its advent are self-evident. This coming party, the advocate of truth and righteousness, of the equality of the sexes before the law with one code of morals for men and women, will be the child of the Prohibition party and Woman's Christian Temperance Union; and its most royal, inflexible, and foremost principles of platform will be the recognition of God in the government, and the constitutional prohibition of the liquor traffic, and everything that degrades humanity.

"While we wait for the coming of such a party, what are the W. C. T. U. doing. Will they who by prayer and faith and well-directed effort made the coming of such a party a moral certainty, rest on the record of past achievement? Oh no! A thousand times no. They are praying more earnestly and instantly. They are studying God's word more carefully. They are instructing the children in scientific temperance more diligently. They are bearing to the prisoners and to the victims of strong drink words of help and hope. They are securing these brands from the burning more tenderly, as with mother love they lead them to the crucified One. They are mastering the mysteries of State statute laws and unraveling the labyrinths of man-made penal codes. . . . But when the influence of the blessed gospel shall have permeated lands and climes and lives, and like the leaven which you know a woman took and hid in three measures of meal until the whole was leavened,—then when Christ shall be king of this world's customs and commerce, king of its revenues and its resources, king of its farms and its factories, king of its mints and mines, king of its press and its politics, king of its courts, its judges, its juries, and its laws, then shall we, in our sun-bright home in the glory land, begin to have some idea of the greatness of this foundation work, this Woman's Christian Temperance Union work to which God has called us. Then too shall we have some appreciation of the value of that unflinching determination of some men of to-day who, rising above all selfish considerations, labor, and pray, and vote for a pure political party. So by God's grace we are doing the very work that none could do, and which angels might well desire to do."

This repeats and enlarges somewhat in the matter of particulars, Miss Willard's declaration a few years ago that "Christ shall be this world's king." They seem determined, just like those worldly-minded and politically-ambitious people of old, to take him by force and make him king. These women should draw lessons now from the fact that *then* he withdrew himself from them (John 6: 15); and the more clamorous are their efforts to make him king the further he will withdraw himself. And, too, Mrs. Hobart thinks that in this they are doing a work which angels might desire to do. It may be so; but if it is so it must be "the angels which kept not their first estate."

A. T. J.

### Mr. Small on Church and State.

UNDER the heading, "No Steps Backward," the *Voice*, in its issue of August 8, had the following:—

In a recent issue of *The Voice*, we called attention to some very foolish things uttered by the AMERICAN SENTINEL, a paper published at Oakland, Cal., which devotes itself to getting up religious bugaboos. It made the childish statement that "work done for party Prohibition is work done to promote the union of Church and State, and to bind the citizens of the United States in a worse slavery than was ever suffered by the negroes;" and then, in reply to our article showing just where the Prohibition party stood, it said:—

"The *Voice* says it has 'never heard of a prominent Prohibitionist who favored the union of Church and State.' Now Mr. Sam. Small is a prominent Prohibitionist—one of the most prominent of Prohibitionists in fact. He was secretary of the National Prohibition Convention of 1888, and he publicly declared this in Kansas City in January of that year:—

"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."

"If that would not be a union of Church and State, will *The Voice* please tell us what would be? If that would not be a union of Church and State, then there never has been and never can be any such thing as a union of Church and State. Such a thing as that, therefore, being a union of Church and State, and Mr. Sam. Small being a prominent Prohibitionist, it is

proved that there is at least one prominent Prohibitionist who favors a union of Church and State."

Thinking Mr. Small the most competent person to speak for Mr. Small, we inclosed the article to him and asked him to state his opinions on the union of Church and State, which he does as follows:—

"To *The Voice*—The representation of the AMERICAN SENTINEL that I favor a union of Church and State is wholly an invention of the enemy. The extract he quotes from a partial report of a sermon I preached in Kansas City in January, 1888, is sufficiently correct to mislead; not exact enough, however, to convey the thought which I clearly expressed and which, at the time, secured the approval of an audience of thousands, the large majority of which was not made up of 'third party' prohibitionists. If the AMERICAN SENTINEL desires to do me and the Prohibition party justice, I can repeat my thoughts as clearly now as I did on the occasion in question.

"The quotation from my sermon should read as follows:—

"I want to see the day come in the history of our country when the voice of the church of Christ will be heard and respected upon all vital, moral issues. I shall ever hope for and patiently expect the day when legislation, State, national, and municipal, will be projected in harmony with the eternal principle of justice and righteousness, revealed by Christ and proclaimed by his church. Happy will be the day when "righteousness exalts the nation," when sin is no longer the reproach of our people; when the harmonious judgment of the people of God in America upon the issues of temperance, purity, and uprightness shall be received with respect and enacted into laws; when this people, who owe so much to the divine favor, will have no more fellowship with the "throne of iniquity," "which frameth mischief by a law," and that continually!"

"I hold that the above expressions are in perfect harmony with the principles of the National Prohibition party, as expressed in its preamble and platform. There is in them no warrant for any sane man to pronounce me an advocate of the 'union of Church and State.' The charge is a device of desperation to compass an argument against the Prohibition party. At the same time it is a fraud upon the readers of the AMERICAN SENTINEL, or a queer confession of the idiocy of its constituency.

"Yours truly, SAM. W. SMALL."

If any person's superstitious fears have been wrought upon by stories of the spooks of the Dark Ages, he may rest assured that the Prohibition party isn't going to revive any of them. The wheels of civilization don't turn backward.

The extract referred to was published in the SENTINEL a long time ago. It was taken from a religious paper, one that could have no interest in misquoting Mr. Small, therefore we were warranted in supposing that it was correct. The SENTINEL has never knowingly misrepresented a single person.

But in this case we are happy to learn from Mr. Small's own version that the SENTINEL did not do him any injustice. While he did not use the exact words that were attributed to him in the report which the SENTINEL quoted, he did use language which conveys all that we drew from what we supposed were the exact words. Said he, "I want to see the day come in the history of our country when the voice of the church of Christ will be heard and respected upon all vital moral issues." Mr. Small will not deny that his idea was that the voice of the church should be heard and respected not simply by men as individuals, but by men as grouped together in political parties, and by men as statesmen, judges, etc. Now we say that when that time does come, we shall have a union of Church and State as surely as such a thing ever existed. It will simply be the church dictating, and we say the church has no right to be heard and respected by political parties as such. In the darkest of the Dark Ages, when Church and State union was at its height, the case was simply that the voice of the church was heard and respected

by the State. The church dictated the policy of the State.

Bishop Vincent says most emphatically that the church makes a great mistake when it seeks to secure worldly position and to influence temporal power. Said he, "All the church wants is spiritual power, and the only influence it has any right to have is the influence it may have with individuals as individuals." Mr. Small is doubtless perfectly sincere and honest in his disavowal of any union of Church and State. It would seem that he simply wants the church to assume its rightful prerogative. That is all that Cardinal Woolsey or Pope Hildebrand ever desired. The great trouble with them was that they were mistaken in regard to the church's rightful position. That is the trouble with Mr. Small. We see no reason, after a careful reading of Mr. Small's own statement of his position in his sermon, to withdraw our statement that he is really in favor of a union of Church and State.

And this charge is no device of desperation to compass an argument against the Prohibition party. The SENTINEL has no fight with the Prohibition party upon its prohibition principles. We have to do simply with those Prohibitionists who, like Mr. Small, would use the Prohibition party as a religious machine. We are thankful to know that there are many in the party who have no sympathy with any such movement.

As to Mr. Small's insinuation against the readers of the AMERICAN SENTINEL, we have only to say that they number many thousands in every part of the United States, consisting chiefly of professional men, doctors, lawyers, judges, members of State Legislatures, ministers of the gospel, as well as laboring men; and Mr. Small will not enhance his own popularity by wholesale charges of idiocy against our country's best citizens.

As to the statement of the *Voice*, that the AMERICAN SENTINEL spends its time in getting up religious bugaboos, we will only say that there is no need for us to work in that line so long as the *Voice*, while professedly working for prohibition, actually makes that secondary to religious legislation. The SENTINEL lays no claim to being an inventor; it simply exposes the inventions of others.

E. J. W.

### Queer "Americanship."

In the *California Prohibitionist* of September 11, 1889, somebody who signs himself "Christian Citizen," and says that he is not a Roman Catholic, indorses the assertion of the Roman Catholic Church that "our public schools are godless," and protests, "in the name of Protestant, Christian Americanship, against the continuance of such an outrage against the home, the State, and God;" and loudly exclaims, also in the line of Roman Catholicism, "Let there be a division of the school fund." This person, however, asks that there shall be a division of the fund into but two parts. He says:—

"Let one portion of it be used for the support of such schools as at present exist, where infidels, and scoffers, and patriots of the Harcourt stripe—may send their children if they like; and let the other portion be devoted to the support of schools in which the principles of morality and Christianity, as laid down in the Bible, shall be taught without sectarian bias."

That is to say that the school fund should be divided into two parts, one part to be given to those who do not believe as he does, and the other part to him and those who do believe as he

does. Oh yes, true patriotism never appears more glorious than when I am the patriot and I the one to be delivered from oppression! Unselfishness never appears more truly sublime than when I can unselfishly demand that half the public school fund shall be appropriated, applied, and used to support my views of religion and what religious instruction ought to be!

What this "Christian citizen" means by "patriots of the Harcourt stripe" is explained by the fact that Rev. Dr. Harcourt, of San Francisco, has been delivering a series of Sunday evening discourses, in opposition to the Roman Catholic demands for religion in the public schools or else a division of the school fund. Dr. Harcourt consistently and patriotically holds that the public school is for the public. That as the public school funds are drawn by taxation from all classes, without discrimination or preference, so they shall be applied.

It would be a real good thing if those who profess religion could recognize the fact that no man gains any additional civil right or privilege by virtue of his religious profession. If there is not virtue enough in his religion to pay him for professing it, without demanding that the civil power should pay him, then there certainly is not enough virtue in it to pay for forcing it on somebody else.

A. T. J.

### Let Them Persuade Men.

MEN who do not have enough religion or enough of the Spirit of Christ to draw them to the house of worship, but are compelled to rest on Sunday, are going to be the worse off for a Sunday law. The wickedness is in their unregenerate hearts, and it is going to find a way out, unless its place is filled by the Spirit of Christ. It is not all poetry which parents say to their children, "that Satan finds some mischief still for idle hands to do." If a man has not the spirit of the gospel to draw him to God and to make a Christian of him, the State cannot do it. It can only plunge him the deeper into his own sins. Can you dam up Niagara so that the waters will not run? Can you cover up Vesuvius and hermetically seal it so that it will not yield to the elements within? If you could, another crater would soon be found. If from the engine you do not allow the steam to escape from one valve, it will from another.

Now take the favorite statement of Sunday-law advocates that it is a civil Sunday that they want, and not a religious Sunday. That is, they want to compel men who have no religious incentive, to be idle on Sunday. If they do not allow men to work on that day, they force them to be idle; and when they do that they simply force them to find some new way to give vent to the devilry which is within. The only remedy for sin is the gospel of Christ; but they cannot take the love of Jesus Christ and by law put it into the hearts of men. It is impossible to make them better, but they will make it possible for men to be worse than they were before,—they will make hypocrisy a necessary result. If ministers will go to men and use persuasion, if they will talk from the pulpit, or write through the press, and work every day of the week, they are but exercising their right to get men to observe the first day of the week, and they should be protected in it; but to solicit the aid of the State to make men righteous by keeping Sunday, is un-American and un-Christian.

### Sunday Closing Not a Temperance Measure.

IN our opposition to Sunday laws we have frequently been charged with working in the interests of the liquor traffic. Many claim, and we do not doubt but a great majority of them think, that the enactment of a rigid Sunday law would be in the interest of temperance. We have always denied this, and we think have demonstrated it many times. It was only recently that we published a short article on this point in the SENTINEL, in answer to the criticism of a subscriber. We are glad now to be able to present a definite statement on this point from a temperance worker who is also an ardent advocate of the Sunday law. The *New York Voice* of August 22 contains the experience of a pastor residing in Crete, New York. From some statements in his letter we think he is a Congregationalist. In the course of his article, which is a strong prohibition utterance, he says:—

"The saloon keepers of this place have not sold openly on the Sabbath to any great extent. That the Sunday restriction has its merits as a Sabbath-observance measure is true, and as such it should secure a strict enforcement. As a temperance measure it has little merit. It is just as practicable to get the Sunday supply of whisky or beer as of steak or roast. When the Omaha mayor a few weeks ago began shutting up the Sunday saloon in that city, men had a dry and dreadful time for the first Sunday under that policy. They had not dreamed it to be a serious purpose of the mayor. They were not caught a second Sunday, however; they got an abundant supply the Saturday before. The entire traffic can be carried on in six days, the only objection being that it is a little less convenient to get and keep over the Sunday supply."

We hope the *Voice* will not be accused of working in the interest of the saloon, because it published this statement. We believe in prohibition, but we are strongly opposed to prohibition, so called, only one day in the week. But we are in favor of it three hundred and sixty-five days in the year. We say that the Sunday-closing movement not only has no value whatever as a temperance measure, but that it is a strong prop to the liquor traffic, in that it tends to make it respectable. This it does by placing it on a level with all other lines of business and making it legitimate. Let us illustrate:—

A good, conscientious woman who on Sunday morning sees her little boy playing ball, says, "Johnny, you should not play ball on Sunday. You must not do that." What idea would Johnny get from his mother's words? Would he say, "Mother says it is not right to play ball"? —No. He would say, "Mother says it is not right to play ball on Sunday, but it is right to play ball on other days." Suppose she sees her boy smoking a cigar on Sunday, and, of course, does not want him to smoke, would she say, "Johnny, don't you know that you ought not to smoke cigars on Sunday?" Would not the boy get the idea from that that it was not wrong for him to smoke cigars, but that it was simply wrong to smoke on Sunday? He could get no other idea. But, no; it is wrong, and it hurts her boy, no matter on what day it is done, and she does not want him to smoke at all, Sunday or any other day.

The special point that we would leave with our readers is this, that any of them who are inclined to oppose Sunday laws, yet who have been hesitating because they were temperance men, need hesitate no longer. The Sunday-closing movement and the temperance movement have nothing in common.

E. J. W.

### Sectarian Control.

WE here present the section of the proposed constitution of the State of Washington which relates to religion in the public schools, with the discussion had upon it at its adoption by the constitutional convention:—

Section 4. All schools maintained or supported, wholly or in part, by the public funds shall be forever free from sectarian control or influence.

Comegys moved to amend by adding these words: "And no religious exercise or instruction shall be permitted therein;" and argued in favor of that proposition. "Sectarian" had been decided by the courts as not prohibiting the reading of the Bible, or prayers. That was not toleration to Jews, Catholics, agnostics, Mohammedans, and several other creeds and sects, who were entitled to it as much as Protestants, and he would not believe there could be any serious objection to his amendment.

Blalock thought the section was broad enough.

Comegys asked if Blalock thought that the section would exclude the reading of the Bible, and prayers.

Blalock thought it would.

Comegys said that if the gentlemen would give him a little time he would bring him decisions from several States holding directly opposite opinions.

Dyer thought this might exclude religious meetings in school-houses in several districts, but Comegys said "public schools" did not mean "public school-houses."

Stiles suggested "religious" for "sectarian," and Comegys agreed.

Cosgrove thought this might exclude any teacher from employment who had any decided religious views of his own. He had a running fire of questions from Comegys until T. M. Reed raised a point of order against the colloquy, and then Cosgrove proceeded and finished his remarks.

Sturdevant didn't think this would trouble any teacher unless he wanted to teach his views. If there was doubt as to this language, and the chairman of the committee (Blalock) admitted that his committee intended to exclude the Bible and prayers in schools, why not so amend that no doubt could exist as to the meaning of the language used.

Godman didn't see how anything could exclude religious "influence." Christianity and religion were not necessarily identical. A brainy man would have influence over his pupils anyhow. "Control" was all that the constitution could prohibit.

Comegys only wanted to prohibit religious exercises in public schools, but was called to order for speaking two or three times on the question.

Turner put on the brakes by moving the previous question, and it was ordered.

Stiles offered to withdraw his amendment, but Power objected, and Stiles' motion failed on a vote of 20 to 33. Absent and not voting 22.

Moore moved to strike out the last two words, "or influence," and roll-call was ordered on that, resulting in failure by ayes 11, nays 39.

The section was agreed to.

If the intention is to exclude religious exercises, prayers, the reading of the Bible, etc., from the public schools of the State of Washington, it is certain that this section will not accomplish that object unless the State of Washington shall be blessed with judges who have juster views of

things than those have had in the States where the courts have been called upon to pass upon this question. The Supreme Courts of Maine, Massachusetts, and Iowa, and the judge of the Twelfth Circuit of the State of Wisconsin, have all held that the reading of the Bible, and prayers, could be conducted in the public schools under constitutions containing the same or like provisions with this. And the Supreme Court of Massachusetts even went so far as to sustain compulsory bowing of the head at time of prayer.

Mr. Blalock was chairman of the committee that recommended this section, and as his intention clearly was to exclude all these things, it is singular that he should object to framing the section so as to say so. Mr. Comegys and Mr. Stiles were clearly right in proposing the word "religious" instead of "sectarian." However, as "the intention of the lawgiver is the law;" and as the intention of these was that religious exercises should be excluded; if this intention shall have any weight with the courts of the State, then the schools may be kept clear of religious interference. And as section eleven of the Bill of Rights says "that no public money or property shall be appropriated for, or applied to, any religious worship, exercise, or instruction, it would seem that the public schools of the State of Washington may be kept clear of religious interference. Yet there is so much judge-made law in this country that it is not safe to trust any constitutional provision to intention. If a thing is intended it ought to be stated. The makers of the Washington constitution should have made that section to say what they intend shall be done.

A. T. J.

### That Exception.

IN the *Christian Statesman* of August 1, Rev. M. A. Gault, district secretary of the National Reform Association and of the American Sabbath Union, gave a report of work in Kansas in behalf of a National Sunday law. He said he "presented the Sabbath movement at a union service of all the Nortonville churches" June 16, then said:—

"There is a Seventh-day Baptist congregation here which exerts an unfavorable influence upon Sabbath observance."

Now the petition in which Mr. Gault and the Sunday-law workers ask for a National Sunday law, proposes to exempt from its provisions those who religiously and regularly observe another day. But Seventh-day Baptists do religiously and regularly observe another day. They observe it much more religiously than nine-tenths of those who keep Sunday, and yet Mr. Gault complains that they exert an unfavorable influence upon Sabbath observance.

This shows at a glance all the virtue there is in that proposed exception in the petition. It is only a ruse which is employed to attract the attention and allay the opposition of the seventh-day people until the law is secured. Then it will be found at once that all observance of another day exerts an unfavorable influence upon Sabbath observance; and all such unfavorable influences will be speedily checked. For the seventh-day people to consent to any such proposed exceptions as the Sunday-law petition proposes to offer, is to put themselves into the power of the Sunday-law workers and managers. It is to surrender themselves and all their rights, civil and religious, bodily into the hands of these men. The very kind favors which these men pretend so gener-

ously to hold forth in order the more easily to obtain the power which they seek, will be considered in a far different light when they once secure the power. In the effort to secure their coveted power it is to their interest to allay as far as possible every element of opposition. There is nothing that they hate more than an open free discussion of the principles which they advocate, but when they shall have secured the power and such opposition is no longer to be feared, then any such compromise will be counted by them as only treason to their cause. We think that the seventh-day people are wide enough awake to see this, and if it should be so that any of them are not, then we pity them and confess ourselves disappointed.

The truth is that the proposed exception in the National Sunday-law petition is one of its very wickedest features, and those to whom it is offered can never afford to accept it.

A. T. J.

### The State and the Church.

IN the *Christian Statesman* of August 22, 1889, Mr. John A. Dodd got off some National Reform doctrine that is worthy of notice. He says:—

"In due time he (Christ) gave his life a ransom for the eternal salvation of the individual, and for the temporal salvation of the State and the family, neither of which would have been rescued from the Adamic wreck had it not been that God had intended to make use of both in building up his spiritual kingdom, his church in the world. The life of each depends absolutely on their attitude to his church. If they do their duty, they will last like the sun; if not, they will be destroyed. 'For the nation and kingdom that will not serve thee (the church) shall perish; yea, those nations shall be utterly wasted.' The destruction of nations can be accounted for only in this light."

The principal difficulty with this statement is that it is not true. It does not in any sense accord with the facts. The Roman Empire from Constantine onward was used only for the building up of the church; and in about a hundred and fifty years it was brought to such a condition of immorality and wicked pollution that it had to be blotted out of existence, and that by hordes of utterly savage barbarians; yet who, though savage, were morally less impure than those who composed the Church and State system which they destroyed.

After the ruin of the western empire the Eastern empire remained still as the champion, the support, and the builder up of the church. Justinian was the model builder up of the church of the eastern empire. The one grand object of his life was to glorify the church and to see that everybody in the empire was orthodox. It was so with many others beside him, and yet the Mohammedans blotted out the last vestige of the Eastern Empire.

Charlemagne built up an empire devoted wholly to the service of the church. He "Christianized, or wiped out," people by the thousands in the service of the church. Thus he did his "duty" to the church and constantly expected that his empire would last like the sun, but it didn't worth a cent.

Afterward, the Holy Roman Empire, which was neither Roman nor holy, was built up to serve the church, and it did it as thoroughly as that service was ever done, and in its service to the church it set itself against God in the Reformation. It too expected to last like the sun, and the church promised that it should, but it didn't. It was not, however, only in the Reformation that

the Holy Roman Empire set itself against God. Every State and every empire sets itself against God when it makes itself the champion of the church, and undertakes to build up the church; and the church sets itself against God whenever it consents to be partaker of any such offices on the part of the State. And when a State and the church thus unitedly set themselves against God, there is produced that which at the first made the mystery of iniquity, and that which ever since has been carrying out, the spirit of the mystery of iniquity. And when the United States falls into this wicked condition, the same wicked spirit will show itself, and the same wicked works will be the result, as in all the cases before it.

A. T. J.

### The World's Sunday-School Convention.

THE following report of the "World's Sunday-school Convention" we clip from the *Signs of the Times*. It contains several points worthy to be remembered:

Our interest was especially called to this convention, as it was the lot of our party to cross the Atlantic in the steamer which contained the greater part of the American delegates. In all there were on board some three hundred, of whom sixty were ministers. One of the most striking things about this company was the amount of tobacco smoke they produced, and it proved a real annoyance to some. Many times when some sick woman was helped on deck for a little fresh air, one of these "Rev." gentlemen sitting near would calmly light his cigar and proceed to smoke her below again. Only those who have passed through the ordeal of seasickness can appreciate the effect that tobacco smoke has on a thus weakened stomach. But these "gentlemen" were only a type of thousands, and the incident only goes to prove how inconsiderate for the feelings of others the tobacco habit makes men. We also saw the rather novel sight of a man presiding at a religious meeting with a cigar in his mouth.

The convention did not attract very much outside attention in London. The Church of England took no part whatever in the proceedings, but regarded it with haughty indifference. For the most part, the time was taken up with reports from different parts of the world. In many was heard the clamorings for a more strict Sunday observance. In the address of welcome, Lord Kinnaird, president of the Sunday-school Union, called especial attention to the encroachments made upon Sunday, and he called on all present to rally round and uphold that institution.

Count Bernstorff, of Germany, said that the Sunday-school was working out many great principles, but the greatest of all was the principle of Sunday. He hoped that England and America would unitedly continue to defend it. They (in Germany) wanted to have a Sunday (great applause and cheering), and it was the Sunday-school work which taught the children from a very early age to love the Sunday. He also told how they had prevailed on the present emperor to express a wish that no races should be held on that day. In consequence, last winter and spring all such amusements were held on week days.

Dr. Withrow, of Canada, told about a city in which "not a street-car wheel turned on the Sabbath-day [Sunday]; not a drinking-house was open." He also stated that the government of

Ontario paid for the cab hire of Sunday-school teachers to go to their work on Sunday.

At one meeting, Dr. John Hall, of New York, brought up a resolution of the Executive Committee, consisting of a memorial to be presented to all the crowned heads of Europe, setting forth the views of the convention as to the importance of the better observance of the "Lord's day." It reads as follows:—

"That the delegates to the World's Sunday-school Convention now assembled in London, and representing many Christian lands, and many millions who are interested in Sunday-school work, feel constrained by love to God and regard for our fellow-men, most respectfully do present this memorial to your Majesty. We have ample evidence that Sabbath-school work has made multitudes intelligent, self-respecting, diligent in duty, and faithful to obligations, because the Scriptures teach them to fear God and to honor constituted authority. We have also brought to us the evidence that this beneficent work is particularly difficult in many lands by the practical disregard of the divinely ordered day of rest. Moved by these considerations, we, with one accord, by our officers, earnestly petition your Majesty that, by your personal influence and by the constitutional power in your Majesty's hands, you will secure for the day of weekly rest the place given it in that decalogue which all Christian lands recognize, and for the good of the people, and for the glory of God, promote its recognition as a delight, holy of the Lord, and honorable. In bringing to the consideration of your Majesty this important matter, we do not forget that in the land we represent, the holy day is often degraded and ignored. These evils we deeply deplore, and in our places earnestly oppose, and we feel assured that action in the direction of Sabbath observance on the part of your Majesty and the nation over which, in the providence of the Almighty God, you are placed, would tend to strengthen a sentiment, national and international, in favor of the reverent use of the seventh day, on which our Creator rested, for an example to man, and which is linked throughout Christendom with the rising from the dead of our blessed Lord and Saviour."

The memorial was cordially agreed to.

Thus we see that the Sunday movement is not confined to the United States, but is worldwide.

### A Civil Sunday Holiday.

THE Rev. D. Atkins, writing of the American Sabbath Union, in the *Pacific Methodist*, and of its efforts to secure a law forbidding Sunday traffic in the government's mail and military service and in interstate commerce, says:—

"This is a timely movement, one which will meet the approval of the entire Christian Church, and all lovers of law and order. There are some who will oppose it on the ground that the State should not interfere with the conscience of its subjects. But we must not ignore the fact that the Sabbath is a civil institution as well as a religious. While no one could wish Congress to enact laws enforcing practices of religion upon unwilling consciences, yet even religious services ought to be protected, and all men who desire to worship ought to be protected by law in performing their peculiar and chosen rites. As a civil institution the Sabbath may be enforced by law. Congress has declared certain days to be holidays, and no one complains that personal liberty has been infringed. If three or four days of the year can be thus distinguished by Congress, what is there to prevent so distinguishing one day in seven, if it seem proper to do so?"

This is a fair specimen of the way in which

those arguing for a Sunday law mislead the people as to the real purpose of the law. It may be that it is not intentional, because we are sure that many of these who are working for the law do not really know what they want or why they want it; but it is too bad that on so vital a question as this the people should be kept in the dark as to its true nature.

The statement that the Sabbath is a civil as well as a religious institution is very common; but we never yet knew anyone to take the time to attempt to prove the statement. Let us examine it for a moment. The leaders in the Sunday-law movement themselves declare that the sole authority for the Sabbath is the fourth commandment. Rev. Herrick Johnson says that the anchorage of the Sabbath is in the fact that it is a divine institution. Colonel Shepard says: "We do not rest this work on mere human reasoning; we rest it wholly and directly on the divine commandment." Rev. J. H. Knowles, editor of the *Pearl of Days*, says: "It will become more and more apparent that the real defenders of the day are those who regard it as divine, not merely a human institution." And we heard Colonel Shepard say in one of his speeches, that "it is useless for anyone to claim that the Sabbath has any rights except as they plant themselves on the divine commandment."

With these statements we most heartily agree; but how do they agree with the statement that the Sabbath is a civil as well as a religious institution? What is a civil institution? A civil institution is one which originates among the citizens of the State. But how about the fourth commandment, upon which alone it is claimed rightly that the Sabbath rests? God gave it himself. Moses, after repeating the commandment to the children of Israel, said: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them on two tables of stone." Deut. 5:22. Again he said to the people: "The Lord spake to you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4:12, 13.

When the law was delivered from Mount Sinai God came down with ten thousands of his holy ones. Deut. 33:2. The angels of Heaven were there, but no man was there. The people were forbidden to draw near the mount under penalty of death; but there was little danger of their drawing near, for the terror of the scene caused them to stand afar off, and even Moses said, "I exceedingly fear and quake." Man had nothing whatever to do with the enactment of the Sabbath commandment. Still further, the Lord declares that the Sabbath was given solely that the people might know that he is the God who sanctifies them (Eze. 20:20), and he declares the proper keeping of the Sabbath to be the highest act of worship, for he says that those who turn away their foot from it and do not do their own pleasure on it shall delight themselves in him. Isa. 58:13, 14. There is nothing of a human element in the commandment. It is religious and wholly religious.

It is true that it has been made a civil institution in some of the States, but in so doing the States did something that they had neither the

right nor the power to do. This, however, is the chief argument upon which the advocates of a national Sunday law depend. They say that the Sabbath is a civil institution, that the States have all enacted laws concerning it, therefore the general government has a right to enact laws concerning it. But the fact that the States have enacted laws concerning it does not prove that they had any right to do so. As we have already seen, the Sabbath is wholly religious; it has upon it the stamp of God, and not a human stamp. It belongs to God and to him alone, and he says, "Render to Cæsar the things which are Cæsar's; and unto God the things that are God's."

If one should find a British coin, and should erase the image of the queen and stamp it with an eagle, and attempt to pass it as a United States coin, he would, if detected, be arrested and punished as a counterfeiter. All his assertions that it was a United States coin because it had the United States stamp upon it, would avail him nothing. The point is, the coin had no business to have the United States stamp upon it, because it was a coin of Great Britain and belonged to that country. This is exactly the position that it is wished to have the States assume toward the Sabbath. The Sabbath has the stamp of God upon it. Those who are working for the Sunday law would have that stamp effaced and have the stamp of the United States put upon it. Then they would say, "Why, it is a civil institution, and therefore the State has a right to enforce it;" but the fact is, the State had no right to make it a civil institution. To do so it acts the part of a counterfeiter. No matter what action the State takes, the fact remains that the Sabbath belongs to God and should be rendered to him alone, and to him directly, and not through the medium of some other power.

Another point may be noticed in this connection, and that is that even though the Sunday had civil as well as religious features, it is admitted by those who favor its enforcement that the civil features cannot be enforced separate from the religious features. All are familiar with the statement of Dr. Crafts, that a Sunday law cannot be maintained except on the basis of moral obligation; that if you take the religion out of it, you take the rest out; and the whole thing is aptly put in the following paragraph taken from a sermon by Rev. Byron Sunderland, published in the *New York Evangelist*:—

"The champion for the secular leagues, in the course of a long speech, in which on several grounds he violently assailed the movement, at last gave his cause away by declaring that he did not object to a civil Sunday, and would help to enforce it. No man can make such an admission, and not go to the end with those who seek to retain a Christian, which is the rational observance of our American, Sabbath unimpaired. It is simply impossible to have a civil Sunday, that is, a day of rest from ordinary secular occupations, and yet exclude from it a voluntary religious observance. The distinction forcibly reminds me of a certain Lord-bishop who said, O but you know, John, I don't swear as a *bishop*, only as a *man*. 'That is true, your Grace,' replied the valet; 'but I was thinking when the devil comes after the *man*, what would become of the *bishop*!'"

This is well put. Even if we should allow that the Sunday is a civil institution as well as a religious institution, the undeniable fact remains that when Sunday is enforced it is enforced as Sunday, with every feature that it contains, religious as well as civil.

The writer of the paragraph first quoted says: "While no one could wish Congress to enact laws enforcing practices of religion upon unwilling con-

sciences, yet even religious services ought to be protected, and all men who desire to worship ought to be protected by law in performing their peculiar and chosen rites." That is just exactly what we have now without any Sunday law. We can't tell whether it is ignorance or perversity that makes Sunday-law advocates use such an argument, for nothing is more certain than that every State has laws amply sufficient for the protection of religious services. It is true that all men who desire to worship ought to be protected by law in performing their peculiar and chosen rites, and it is as true that under our Constitution and laws, as they now are, all men may be so protected. But let the Sunday-law movement succeed, and the state of things will be reversed. Then only a class will be protected, and others will be left to the mercy of bigots. When a rabid Sunday-law advocate says that all men ought to be protected, he means simply that all men who believe as he does ought to be protected, and that all others ought to be prohibited from carrying on their peculiar and chosen rites.

The argument used last by Mr. Atkins, is the worst one we have ever seen. Speaking of the fact that Congress has designated certain days as holidays, and that no one claims that this is an infringement of personal liberty, he says that "if three or four days of the year can be thus distinguished by Congress, what is there to prevent so distinguishing one day in seven, if it seems proper to do so?" Does he mean to intimate that all the American Sabbath Union wishes is to make Sunday a holiday like the present national holidays? If he does, he means to convey a wrong impression; for the great complaint of the Sunday-law advocates is that Sunday is already used as a holiday. They want a law passed which will *prohibit* its being used as a holiday. The difference between a holiday and such a day as they wish Congress to make of Sunday is as great as the difference between light and darkness. On any holiday people may abstain from labor if they wish to, but there is no compulsion. Anybody who wishes to work a part or a whole of a day is at perfect liberty to do so. More than this, the national holidays are generally devoted to pleasure seeking by a large majority of citizens; but those who wish Congress to pass a law enforcing Sunday observance, wish a law to prohibit work and amusement.

Suppose that an attempt should be made to compel people to abstain from all work and all amusement on the Fourth of July. There would be a general protest. True patriotic citizens would think such a law an infringement upon the rights of the people, and so it would be. But that is just what these people want Congress to do for Sunday. It is strange that any man would attempt to build an argument for Sunday laws upon the existence of national holidays. It shows either that the man wishes to make sentiment for the Sunday law, regardless of the method, or else that he has never given the matter any thought further than that he wishes a Sunday law at whatever cost.

E. J. W.

THE self-styled reformers are clamoring for a national law protecting Sunday, but the bill they present contradicts their pretensions, for it by no means provides for protection but *enforcement*. What a curious thing it would be for a street-car company, for instance, to vigorously call on the municipal authorities to protect their cars from riotous mobs and then to present a bill compelling those people to ride on that line! There is just as much sense to it.—*Moral and Scientific Companion*.

### The Evangelical.

At the hearing before the Senate Committee on Education and Labor February 15, 1889, in behalf of the Blair resolution, to teach religion in all the schools of the nation, there were prominent men pleading for the adoption of the proposed amendment, from Philadelphia, New York, and Baltimore. Rev. George K. Morris, D. D., of Philadelphia, drew the line between those who favored the amendment and those who opposed it, by the following statement:—

"I ask your attention to the fact that on this matter of the proposed constitutional amendment, the country stands divided principally along the line indicated by the evangelical church bodies on the one side, and the Roman Catholic Church on the other."

Upon this the chairman asked,—

"In that do you count all who are Catholics on one side and all who are not Catholics on the other?"

Rev. Dr. Morris—"No, sir, we count all who are Catholics on one side and all who are of evangelical faiths on the other side."

Then presently Senator George inquired,—

"Exclusive of the Mormons, too?"

Rev. Dr. Morris—"No, not the Mormons. They would be evangelical in one sense."

And so the Mormons have become evangelical! We don't see, then, why the churches should make such a great complaint about the Mormons and their hierarchy so long as they can be classed with the evangelicals. But Dr. Morris says they are evangelicals in one sense. He didn't say in which sense it is, but it is presumable that they are evangelicals because they favor the Bible and the teaching of religion in the public schools.

From Dr. Morris' speech it is evident that those who favor the use of the Bible and the teaching of religion in the public schools, are evangelical, and all who oppose it are not. All who favor it are evangelical, even though it be the Mormon Bible and the Mormon religion which they favor. Joseph Cook favors the Edmunds amendment rather than the Blair amendment to the Constitution. And the Edmunds amendment proposes to allow the reading of the Bible in the public schools. It would devolve upon the people in each State or Territory or school district to say what Bible should be read, and the majority, having the power to decide, would have the Bible which pleases the majority. Where the Catholics are in the majority it would be the Catholic Bible; where the Protestants are in the majority it would be the Protestant Bible; and where the Mormons are in the majority it would be the Mormon Bible. But, as the Mormons are evangelical, we suppose it is badly unorthodox to protest against any such system.

We do protest, nevertheless. We deny the right of the Protestant majority to compel the Roman Catholic minority to read, or to listen to the reading of, the Protestant Bible in the public schools. We likewise deny the right of a majority of the Catholics to compel the Protestant minority to read, or listen to the reading of, the Roman Catholic Bible in the public schools. We deny the right of the Mormon majority to compel the gentile minority to read, or listen to the reading of, the Mormon Bible in the public schools; and we deny the right of the evangelical Protestant and Mormon majority together to compel the unevangelical Catholic and gentile minority to submit to the dictates of their unevangelical religion.

The sum of it all is, that by no right whatever can religion ever be taught, or the Bible read, in the public schools.

A. T. J.

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# The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER 16, 1889.

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FROM October 1, 1888, to October 1, 1889, there were printed and circulated 1,288,566 copies of the AMERICAN SENTINEL. The SENTINEL is a success and is going to remain so. We ask our many friends to help us to reach the 2,000,000 line at the end of 1890.

HERE is a proposition which we submit to the candid consideration of all men, upon the question of religious instruction or the use of the Bible in the public schools: The public school fund is drawn from the whole people, without discrimination or preference, and with no reference whatever to any question as to either religion or the Bible. Therefore the same fund should be used and applied for the benefit of the whole people as it is raised, without discrimination or preference. As the money is raised without reference to those who believe in the Bible or religious instruction, so it should be expended and used. If the money when raised is to be applied according to the dictation and according to the religious wishes of those who believe in the Bible and religious instruction, then justice demands that the money shall be raised by taxation only upon those persons. The conclusion is that justice will never allow religious exercises or religious instruction in the public schools.

It is urged by the advocates of Sunday legislation that such laws are necessary to prevent the day from being wholly devoured by greed. But that this is not true is shown by facts stated by Rev. W. F. Crafts, in his book, "The Sabbath for Man," page 53. Referring to Sunday, he says:—

"The Sabbath is now marked in the French Code only by the unimportant by-laws that make it a *dies non* in judicial proceedings, and by a few other very indirect recognitions; but while the Sabbath laws have diminished in the last fifteen years, Sunday trade has also diminished. The earliest note of this change that we find is in the New York Times of June 8, 1869, and is as follows: 'A very profound and wonderful reform has just been begun in Paris. The principal shops, including those of nearly all linen drapers, hosiers, silk mercers, and venders of ready-made apparel, will henceforth close on Sundays. The merchants have taken this step of their own accord, and the employes appeal to the goodwill of the public to aid them in making the measure general.'"

If Sunday rest can become more general in France without a Sunday law, why can it not be maintained in this country without such a law?

In the *Christian Statesman*, August 22, there is a report of a Sabbath convention at Ocean Grove held by the New Jersey Sabbath Union, which is an auxiliary of the American Sabbath Union. Rev. J. H. Knowles, general secretary of the American Sabbath Union, was chairman of the convention. Representatives were present from the Philadelphia Sabbath Association, and the King's and the Queen's County Sabbath Observance So-

cieties of New York, and the Law and Order Leagues of Trenton, and Newark, New Jersey. Rev. Dr. Kynett, of Philadelphia, was one of the speakers, and said:—

"The American Sabbath is a religious institution. It is a day of rest, but not of recreation. The American Christian Sabbath lays the obligation on the conscience, as it is a day of religious rest."

And yet they will call legislation in behalf of that institution *civil* legislation! The enforcement of the observance of such an institution as that, they call the observance only of the *civil* Sunday. They may call it all these things, and whatever else they please, but their calling it so will not make it so. The fact is that the Sunday institution is ecclesiastical only, and any legislation looking to its observance is only ecclesiastical legislation, and the enforcement of an ecclesiastical institution. And it is wicked.

THE *Christian Nation* says:—

"One of the greatest hindrances in the way of National Reform is the false idea of civil government—the theory so largely carried into practice in all national affairs, that civil government is a mere secular institution."

Yes, that is true. That is the theory of the American Constitution. It is the American theory, and being so it is indeed a great hindrance to National Reform. If this government had been started with a constitution pledging the government to things of another world, and to the affairs of men's souls instead of their bodies, then it would never have been any hindrance in the way of the National Reform scheme of government. But then it would not have been a civil government at all. It would have been a religious government, and only a part of the machinery of the church. But, fortunately for the people, our fathers considered that the church ought to be able to do its own work without the aid of governmental power, and that the government could better do its legitimate work without any of the meddling interference of the church managers. Therefore they forbade the National Legislature to have anything to do with religion, or another world, or with men's souls. And this is the great hindrance to National Reform! Yes, that is true, and therefore, nothing could more clearly show that the National Reform movement is essentially un-American and subversive of the liberties guaranteed in the United States Constitution. And every American and every man in America who loves American principles ought to be uncompromisingly opposed to it, as the AMERICAN SENTINEL is.

In the Sunday campaign that has of late been carried on in California, Judge Stephen J. Field's opinion of 1859 has been made to do duty for all that its indorsers think it is worth. If it were to be made to do duty for only what it is worth, it would not amount to much; but when for what its indorsers think it is worth then it amounts to a good deal. One statement from it was used in the Los Angeles Sunday Convention by a lawyer to the effect that the object of Sunday laws "is not to protect those who can rest at their pleasure, but to afford rest to those who need it, and who from the conditions of society could not otherwise obtain it."

No Sunday law that ever was made was enacted with any such object. The only object that has ever been in the enactment of Sunday laws is religious. The very law which Judge Field was discussing in this opinion had respect to religion as such, for it distinctly named "the

Christian Sabbath." The very law in support of which this opinion is quoted distinctly declares its object to be to protect the Lord's day as a day of rest and *religious* worship. And the petition which they would support by the opinion not only asks for legislation in behalf of religion but for the enforced "*religious* observance" of a day. The object of Sunday laws never has been to protect anybody, but in almost every case to compel everybody. It never has been to protect anybody's rest, but to compel everybody to rest. It never has been to protect the religious observances of the people, but to compel people who are not religious to conform to the religious opinions of those who profess to be religious.

THE "Sunday-rest civil Sabbath" by legal compulsion *a la* old Blue Laws of Connecticut enacted about 1650, is quite a scheme, but the hard-worked young men of San Diego seem to take their Sunday rests in a very active way out at Recreation Park. Some of their neighbors object, but we have never yet known any of the base-ball boys object to their opponents either going to church or to bed for rest on Sunday. Let the boys shut out gambling, intoxicants, unbecoming language, and undue noises, from their park; and let the church folks shut out gambling fairs, intoxicating-wine sacraments, "dress parades," from their sanctuaries; and shut out from their hearts, especially, that uncharitableness that cannot allow others what they claim for themselves,—the right to do as they please so long as they commit no offense against the laws of the land; and both parties will be the better for it.—*Silver Gate, September 14.*

THE czar of all the Russias has become displeased with the Lutheran Church and has issued a ukase abolishing it throughout his dominions. All his imperial majesty has to do with the greatest institutions is to forbid their existence and they are abolished. Churches are amenable to royal displeasure, and Russia cannot even have a religion if the czar feels hostile to it. While the Greek Church is the popular religion of Russia the Lutherans are the great body of Christians throughout Northern Europe, as that church is recognized in Germany and all the Scandinavian countries. The Lutherans form the most consistent body of Christians in all the Old World countries, and yet the czar abolishes them as easily as one could say "Jack Robinson." It is to be hoped that his royal highness will go a little slow in his despotic rulings, or he may abolish things divine and otherwise. He might try his hand on the evil one and see if he can get away with him. If Satan is abolished in Russia the Muscovites can get along comfortably without the churches. As there are only three millions of Lutherans in Russia, the czar can abolish them if the Nihilists don't succeed first in abolishing the czar.—*Oregonian.*

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

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

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# THE AMERICAN SENTINEL.

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

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## The American Sentinel.

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

THE *Catholic World* gives the exact situation in a nutshell. It says: "We are purely and simply Catholic, and profess an unreserved allegiance to the church, which takes precedence of, and gives the rule to, our allegiance to the State." And yet we have acquaintances who became exceedingly angry when in argument they were "cornered" by the statement that no true Catholic can be a good American citizen.—*The Eye*.

It is stated that in Serbia a law has been passed requiring all shops and places of business to be closed, not only on Sunday, but on all the holy days of the church as well. All told, the number is 180. The law is rigidly enforced. A shop keeper who supplied a customer with a little rice on one of the interdicted days, was recently fined 100 franks for his crime. But this is only Sunday legislation carried to its legitimate conclusion. If the State has a right to say that business shall be suspended on Sunday, it has the same right to say that it shall be suspended on other so-called holy days.—*Signs of the Times*.

THOSE Chicago ministers who are grieved because men will drink Sunday, and because the mayor whom they helped to elect will not prevent their doing so, might read with profit the remarks of Elder Waggoner at the convention of the Seventh-day Adventists at Bloomington early this week. Said he:—

"If men can be brought to the observance of Sunday by persuasion, by preaching and writing, that is right, but to enforce it by law is destroying the purpose of evangelical work and making hypocrisy compulsory. When the law of Sunday rest is on the statute books and enforced it will not result in bringing people into the churches but will send them to find recreation and amusement elsewhere."

In other words, that which some of the short-sighted preachers demand that Mr. Cregier shall do for them, is something they should do for themselves. They want to leave their pulpits and let him take their places and do missionary work for them, backed by the cudgels of his police. They will accomplish more if they take Elder Waggoner's, and follow Brother Murphy's, example and try a little moral suasion. St. Paul did not ask Felix to detail a few Roman centu-

rians with swords and spears to help him in his work, but he went up and down preaching mightily, and made many converts. He did not sit still and wait for men to come to him to be convinced, but he went after them. He did not depend on militant coercion to make men good and to refrain from an indulgence of appetite.—*Chicago Tribune, Sept. 12, 1889.*

### The Petition and the Inquisition.

THE supplement to the March monthly document of the American Sabbath Union was devoted to a statement of how the friends of the Sunday might co-operate with the union. Following an extract from the constitution, which states that the object of the union is "to preserve the Christian Sabbath as a day of rest and worship," there was an earnest appeal to every individual to push the petitions for a Sunday law, making not the least abatement because Congress had adjourned. The following form of petition was suggested:—

"The undersigned organizations and adult residents of the United States, twenty-one years of age or more, earnestly petition you to pass a bill forbidding in the government's mail and military service and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

We claim that this petition alone furnishes ample proof that the American Sabbath Union contemplates a union of Church and State in the fullest sense, and is providing—unconsciously it may be, but none the less surely—for the establishment of the Inquisition. Strange as it may seem to some, we find the strongest proof of this in the proposed exemption of those that observe another day.

The workers for a Sunday law lay a great deal of stress on the fact that they make such an exception. In his speech before the Senate Committee, Mr. Crafts spoke of the exception that is made to the Seventh-day Baptists by the laws of Rhode Island, allowing them to carry on public industries on the first day of the week, and said that "the tendency of Legislatures and executive officers towards those who claim to keep a Saturday Sabbath is to over-leniency rather than over-strictness."

In the same hearing Mrs. Bateham spoke of the exemption that was asked for in the petition, stating that they would like to exempt Seventh-day keepers from the penalties of the law for which they asked, providing it could be done, but that if such an exemption would work against the general enforcement of the law then they did not wish it. These statements show that they

simply regard themselves as making a great concession when they do not persecute people who rest upon Saturday. Dr. Bothwell, of Oakland, Cal., stated their feeling very well when he said:

"Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday, and call it the Sabbath, if they choose; but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business, as they ought, they start out making unholy alliances that they may defeat the purposes of their benefactors."

With these statements compare the following from the first chapter of Dr. Schaff's work on "The Progress of Religious Freedom, as Shown in the History of Toleration Acts." Says he:—

"An edict or act of toleration is a grant of the civil government, which authorizes religious societies dissenting from the State religion to worship according to the dictates of conscience without liability to persecution. Such an edict always presupposes a religion established by law and supported by the State, and the right of the State to control public worship. Toleration may proceed from necessity, or from prudence, or from indifference, or from liberality and an enlarged view of truth and right. It may be extended or withdrawn by the government; but it is usually the entering wedge for religious liberty and legal equality."

"There is a wide difference between toleration and liberty. The one is a concession, the other a right; the one is a matter of expediency, the other a principle; the one is a gift of man, the other a gift of God."

"Toleration implies more or less censure or disapproval. We tolerate or endure what we dislike or cannot prevent. The most despotic governments are tolerant towards subjects who are too numerous or too useful to be killed or exiled. Russia tolerates Romanists, Protestants, Jews, and Mohammedans; Turkey tolerates 'Christian dogs,' and likes them to prey upon each other; but woe to him in either country who apostatizes from the State religion, or attempts to induce any member of the same to apostasy. Toleration is first sought and granted as a favor, then demanded and conceded as a right, and at last spurned as an insult. In a free country nobody wants to be tolerated for his religious opinions or sacred convictions."

"Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded on the sacredness of conscience, which is the voice of God in man, and above the reach and control of human authority. There is a law above all human laws. It is written, not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. 'We must obey God more than man.' He and he alone is the Author and Lord of conscience, and no power on earth has a right to interpose itself between them. 'Every man stands or falls to his own Lord.' Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy or infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshippers, and no others."

"Toleration is an intermediate state between religious persecution and religious liberty. Persecution

results from the union of Church and State; toleration, from a relaxation of that union; full religious liberty and legal equality require a peaceful separation of the spiritual and secular powers."

Note particularly what he says of toleration, that it is an intermediate state between religious persecution and religious liberty. He says also that it is usually "the entering wedge for religious liberty and legal equality." This is true, providing it has been preceded by despotic intolerance. If a government has rigidly persecuted everyone who dissents from the established religion, then an act of toleration would be the entering wedge toward religious liberty—a step toward freedom; but if perfect liberty and equality have been enjoyed by the citizens of a government, then an act of toleration would be a long stride toward the taking away of religious freedom. For an act of toleration, as Dr. Schaff truly says, "Always presupposes a religion established by law and supported by the State, and the right of the State to control public worship."

The very fact of exemptions being thought of in a law—the use of the word concession and toleration—shows the existence of a despotic law; so that the more the Sunday-law advocates talk about concessions, the more they boast of their leniency, the more they press their petition for a Sunday law which shall exempt those who religiously and regularly observe another day,—the more they proclaim the fact that they are working for a State religion. Now, whenever a religion, or any form of religion, is established by the State, the Inquisition and persecution must inevitably follow. For in such a case an offense against the established religion is an offense against the State; and of course the State is bound to punish all who violate its laws. But punishment by the State for differences of opinion, or of acts in matters of religion, is persecution.

Note particularly the petition which we quoted. It provides for the exemption of those who "religiously and regularly" observe another day of the week. How, in the face of this, it is possible for the framers and advocates of that petition to claim that they are not working for a State religion, it is impossible for us to conceive. That petition lays the foundation for the Inquisition; and if a law should be passed in harmony with it, the Inquisition would have to be established. How can the State tell who do and who do not religiously observe another day? Anyone can see that the petition plans for the State to inquire, not simply into a man's religious or irreligious acts, but into the motives of his acts. Of course it is well understood that under all circumstances there are people who have a form of religion, people who do certain things professedly in the name of religion, yet from selfish motives. Now if a law is passed in accordance with this petition, the State through its officers would be obliged to inquire into the motives which prompt a man's rest upon Saturday. No individual will have any guarantee that he will remain unmolested for a week. He may be brought up at any time at the instigation of any bigot or any person who has a fancied grudge towards him, and put under examination as to whether or not he observes another day from religious motives. And the worst of it all will be that in such examination his own testimony will avail nothing. Of course those who do observe the day religiously would say so; and any who are not conscientious in their observance of the day would, in order to escape the penalty, declare that they observed it religiously. And so whether or not a person were

cleared would depend upon the testimony of men who might have bitter prejudice toward him.

We believe that every thoughtful, candid individual can see that to work for this petition is to work directly for as wicked a persecution as ever existed on earth. Let those who see this point use all their energy in setting the light clearly before others, in order that they may not be deceived by the specious arguments of those who are working for the Sunday law. To every individual that petition will be presented, and many will be misled by its outward pretention to justice and of caring for the rights of a minority, unaware that in this very concession is the strongest proof of the wicked character of the proposed law.

E. J. W.

### The Edmunds Resolution.

THE SENTINEL has said considerable during the past year about the proposed amendment to the national Constitution establishing instruction in the principles of the Christian religion in all the public schools in the nation. The last few numbers have contained an argument made by one of the editors of the SENTINEL before the Committee on Education and Labor in opposition to that resolution. When the next Congress shall assemble, there will be a powerful effort made to secure the introduction of a resolution embodying the doctrines proposed in that, but in what shape the matter will be presented, it is of course impossible in advance to tell. The forces are being rallied, the different views are being brought together as much as possible, and the people cannot be too wide-awake nor too diligently engaged in the study of the subject, nor can there be too prompt action in opposing the movement. The Blair resolution is not the only one that is advocated. There is another called the "Edmunds Resolution," so called because it was framed and presented by Senator Edmunds, of Vermont.

The history of the Edmunds resolution is this, to begin at the beginning of the subject: April 19, 1870, Hon. S. S. Burdette, of Missouri, proposed an amendment to the United States Constitution upon this subject, reading as follows:—

"SECTION 1. No State or municipal corporation within any State of the United States shall levy or collect any tax for the support or aid of any sectarian, denominational, or religious school or educational establishment; nor shall the legislature of any State, or the corporate authorities of any municipality within any State, appropriate any money or make any donation from the public fund or property of such State or municipality for the support or aid of any sectarian, religious, or denominational schools or educational establishments.

"SEC. 2. Congress shall have power to enforce this article by appropriate legislation."

It will be seen at a glance that this only prohibits State aid to denominational or religious schools or establishments. It does not prohibit sectarian, religious, or denominational instruction in the public schools. It thus missed the mark so widely that it seems not to have been taken any notice of after its introduction.

It was not long, however, before another step was taken. December 19, 1871, Hon. William M. Stewart, United States senator from Nevada, proposed an amendment to the national Constitution, reading as follows:—

"SECTION 1. There shall be maintained in each State and Territory a system of free common schools, but neither the United States nor any State, Territory, county, or municipal corporation, shall aid in the support of any schools wherein the peculiar tenets of any denomination are taught.

"SEC. 2. Congress shall have power to enforce this article by appropriate legislation."

This proposition seems to have excited some public discussion. It was strongly disapproved by many on the ground that such a measure was "both unnecessary and misleading"—unnecessary because no danger could arise in any State from such action; and mischievous because it would only tend to provoke a controversy which was uncalled for. Nothing seems to have come of Mr. Stewart's proposition except the discussion referred to.

Nothing more was done for four years. Then, however, December 14, 1875, Hon. James G. Blaine, then a member of the House of Representatives, proposed an amendment, as follows:

### ARTICLE XVI.

"No State shall make any law respecting an establishment of a religion or prohibiting the free exercise thereof; and no money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, shall ever be under the control of any religious sect, nor shall any money so raised or land so devoted be divided between religious sects or denominations."

August 4, 1876, Mr. Blaine's resolution was reported back from the Judiciary Committee with two slight additions, one, of the words "or denomination" following the word "sect" in the second clause, and the other a sentence at the end, saying, "This article shall not vest, enlarge, or diminish legislative power in Congress."

It will be seen that Mr. Blaine's resolution goes a step further than either of the ones which preceded it, in that it embodies in its first clause the substance of the first amendment to the Constitution of the United States, prohibiting any State making any law respecting an establishment of religion or prohibiting the free exercise thereof. As for the rest of his resolution, it is in substance the same as the other two, simply saying that no public money raised by taxation or derived from public funds for the support of public schools should ever be under the control of any religious sect or divided amongst religious sects or denominations. It does not prohibit the teaching of religion in the public schools, nor does it prohibit the use of public money for the support of religious teaching in the public schools. Therefore, as for any real value in that resolution, there was none except in its first clause.

Yet, it was adopted by the House of Representatives after brief debate, by vote of 180 yeas to 7 nays, with 98 not voting. The resolution then went to the Senate, and, August 7, was referred to the Senate Committee on the Judiciary, with several substitutes which had been offered for it. Two days later, August 9, Senator Edmunds, of the Judiciary Committee, reported back the joint resolution with an amendment which was in fact a substitute, reading as follows:—

### ARTICLE XVI.

"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof, and no religious test shall ever be required as a qualification to any office of public trust under any State. No public property, and no public revenue of, nor any loan of credit by or under, the authority of the United States, or any State, Territory, district, or municipal corporation, shall be appropriated to, or made, or used for, the support of any school, educational or other institution, under the control of any religious, or anti-religious, organization, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination, shall be taught. And no such particular creed or tenet shall be read or taught in any school or institution supported in whole or in part by such revenue

or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution; and it shall not have the effect to impair rights of property already vested.

"SEC. 2. Congress shall have power, by appropriate legislation, to provide for the prevention or punishment of violations of this article."

August 11 this substitute was accepted for the House resolution by a vote of 27 to 15. August 14 the substitute was brought to vote upon its adoption. The vote stood 28 yeas to 16 nays. But as it requires a majority of two-thirds to adopt such a resolution, and as the vote fell two short of being two-thirds, the resolution was lost. This is the Edmunds amendment, and this is its history. And that was the last effort to amend the Constitution until May 25, 1888, when Senator Blair introduced his. And, as stated at the beginning, the Edmunds amendment is being advocated for introduction at the next Congress as well as the Blair amendment.

We have not space here to discuss the merit of the Edmunds resolution; we can only say now that it is an excellent illustration of how not to say it, and leave the fuller discussion of it until our next. A. T. J.

### An Unimpassioned Statement of the Case.

WE commend to our readers the following candid and unimpassioned statement, by the *Signs of the Times*, of the reasons why it cannot co-operate with the Prohibition party and with the Woman's Christian Temperance Union. The reasons given are sound, and the second prevails with thousands of honest people in all denominations and in all parts of the country. The *Signs* says:—

This paper has from its very inception to the present time been an advocate of the prohibition of the liquor traffic; and, knowing this, some of our friends are unable to understand why we do not support the Prohibition party; and some have gone so far as to deny that we are in favor of prohibition at all because we do not co-operate in all things with those who have taken that name. We wish now to state our position so plainly that none can fail to understand it.

There are two reasons why we cannot and do not support the Prohibition party, though we advocate prohibition. The first of these reasons is, the *Signs of the Times* is not a political nor a party paper. We advocate only principles; the support of men and measures we, from the very nature of the case, leave to papers published for that purpose. In this we do not differ materially from the majority of religious papers.

Our second reason for not supporting the Prohibition party is that, whereas it advocates prohibition, in which we believe, it also advocates some things in which we do not believe. A single plank from the platform recently adopted by some six hundred delegates of the party assembled in convention in Pittsburg, Pa., will serve as an illustration. The plank is as follows:—

"Third—The Sabbath must be preserved by the due enforcement of existing laws and the speedy enactment of such additional legislation as may be necessary to insure its due observance."

We cannot conscientiously give our support, nor even our tacit consent, to this plank. The Sabbath is a religious institution, and its observance is an act of worship; its legal enforcement is, therefore,

the legal enforcement of religion, and that is foreign alike to the spirit of real Christianity and to our free institutions. In all matters of religion man is responsible alone to his God, and when the State attempts to interfere in any way in such matters it usurps the place and prerogatives of God. The tendency of Sunday laws is to destroy that sense of personal responsibility to God which is the basis of all true religion, and in the very nature of the case, under them, men learn to look not to God to know their duty toward him, but to the State.

Again, Sabbath laws are unjust. All do not regard the same day as sacred, nor do all agree upon the degree of sacredness which attaches to any particular day. It is manifestly unjust to compel the man who has kept Saturday, as many do, to keep Sunday also. To say the very least, the fourth commandment gives permission to all to labor six days, and certainly the man who has observed the seventh day according to the plain letter of that commandment has a divine right to work on the other six days; and not only so but he has a right to do any sort of work, or to follow any sort of business, which it would be right and proper for a Christian to do or follow upon any other day, always remembering the golden rule, to do as he would be done by. We should always be considerate of the rights and feelings of others, but this is just as obligatory upon one as upon another.

But obedience to the golden rule would defeat all Sunday laws, unless it might be useless provision requiring those to rest upon that day who want to do so. Certainly it is not doing to others as we would have them do to us, to require them to observe religious institutions in which they have no faith. If Christians, because they happen to be in the majority, have a right to require unbelievers to act one day in the week as though they believed, it follows that were the majority on the other side the unbelievers would have the right to require Christians to act, at least occasionally, as though they were infidels. But God has never given any such authority to anybody. The words of our Saviour, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," have forever separated civil and religious duties and left the State without the vestige of an excuse for interfering in matters of religion.

The Sunday law of Pennsylvania is particularly objectionable because that under it conscientious Christian men have been, and may still be, fined and imprisoned for doing ordinary labor on the first day of the week after having religiously kept the seventh day. But the Prohibition party in that State not only favors the strict enforcement of that law, but demands the passage of still more stringent laws. Such a demand is neither Christian nor patriotic, and we certainly cannot join in it nor give it our sanction in any way. But even if the law did exempt from its provisions those who observe the day specified in the fourth commandment, we could not indorse it nor assent that it was right. It is a question which the State has no right to touch, nor can it do so without establishing a precedent most dangerous to religious liberty and to freedom of conscience. We have no quarrel with the Prohibition party so long as it confines itself to its legitimate work, and we stand aloof from that party, not that we love prohibition less, but that we love God and freedom to worship him according to the dictates of our own consciences more.

### Papal Protestantism.

THE question of the Bible in the public schools has lately caused considerable discussion in Detroit. One preacher of that city, Rev. James M. Henderson, says on the subject:—

"I am in favor of introducing the Bible into the public schools. The Bible, as the standard of Protestant religion, should be retained, and Catholics whose children attend our public schools should accept our Protestant Bible. I do not believe that any Catholic is ever willing to have as the basis of the religious training of his children the Protestant Bible, but the Catholic children usually attend Catholic schools. Parents of children who do attend our public schools should accept our Protestant Bible without sectarian comment."

This shows the real purpose of the effort being made all over the land, and even in the religious attack made upon the national Constitution. It is simply to have the State establish the Protestant religion and enforce upon everybody the dictates of the Protestant church rulers.

Another preacher, Rev. Joseph W. Blanchard, sets forth the same doctrine in these words:—

"The public school should suit the majority, as this is a country where majorities rule. The majority of the people of this country are Christians, therefore the majority should rule. There ought to be Christian teaching in the public schools. The Bible should be read without note or comment, and the simple fundamental principles of Christianity taught."

It is true that he uses only the terms Christian and Christianity to describe the religious teaching which they propose to force upon others; but he means only Protestant Christian teaching and Protestant Christianity. But it might not prove so in the end. Protestants might be in the minority in a little while, then it is probable that the Roman Catholics would be in the majority—it is so already in about a dozen of the States—and if the Catholic majority should force the reading of the Catholic Bible and Catholic instruction upon all the rest of the people at the public expense, that would probably put another face upon the matter. If some way could be invented by which these particular individuals could be compelled to take some of their own medicine administered by Roman Catholics, it would be an excellent thing. It might be possible in that way to reach their reason.

Rev. F. Grenell sees the matter in a much better light, and says:—

"Right is not decided by majorities, even though the majority be right."

Yet how fast this wicked principle of majority rule in matters of religion and the conscience, is growing. But this question "is not a question of majorities or minorities, for if the conscience of the majority is to be the standard, then there is no such thing as right of conscience at all. It is against the predominance and power of majorities that the rights of conscience are protected, and have need to be." And those who call themselves Protestants are not the only people in the world who have a conscience. A. T. J.

### God Has Drawn the Line.

SECRETARIES GAULT and GRAY, of the American Sabbath Union, do not believe that as a political maxim, governments derive their just powers from the consent of the governed." This statement is quoted and indorsed by the *Christian Statesman*, official organ of the National Reform Association. We may ask, From whom do these gentlemen believe that these powers are derived? They answer, "From God." Very well; then they must be believers in the divine right of kings and rulers,

and that whosoever rebels against governmental authority, rebels against God. If this is true, then they must believe that our government has no right to exist, for it is the outcome of a rebellion. But say they, We do not believe that the powers that be are ordained of God to such an extent that men ought never to rebel against them; but that when the power of the government is exerted unjustly men have the right to rebel. When they make this admission they surrender the whole ground, for if God has not delegated to the rulers of earth absolute power over their subjects in all things, then he has drawn the line somewhere. This he has done in the words, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," thus reserving unto himself the things pertaining to him, and delegating to man the regulation of those things pertaining to man.

H. H. FISHER.

### National Reform Infidelity.

WE have just chanced to pick up an old copy of the *Christian Statesman*, the issue of July 7, 1887, in which there is an article entitled, "The Bible in our Public Schools." This article is referred to editorially as "a masterly article;" and therefore whatever statements are contained in it may be considered as voicing the views of the *Statesman* and of its party. We have not time or space at present to review the article as a whole, but simply call attention to the following paragraph, under the sub-head, "Historical Value of the Bible." The writer says:—

"There is another aspect of this subject which seems to be generally overlooked, viz., *Is the use of the Bible in our public schools entirely and exclusively a religious question?*—I think not. Ought the Bible to be used as a text-book?—Most decidedly I think it ought, and for these reasons: Viewed simply as literature the Bible is a collection of valuable ancient manuscripts coming to us from a most respectable source—natural and national history, poetry, biography, axiomatic philosophy, etc. Are not the histories of the ancient giants and Noah, of Nimrod and of Babel, of Abraham, Jacob, David, and Daniel as good secular history as anything collected from ancient sources by Rollin, Rawlinson, and Layard? Is not the poetry of the book of Psalms, and Job, and Isaiah, quite as good as that contained in the works written by Homer and Virgil? Are not the biblical narratives associated with Nineveh, Damascus, and Memphis, with Hebron and Jerusalem, quite as valuable secular truth as anything recorded elsewhere about Sparta or Athens, Rome or Carthage? The earthquake of Lisbon was not a more real and historical event than that previous earthquake by which Korah, Dathan, and Abiram were engulfed; the volcanic overthrow of Sodom in the vale of Siddim is quite as good secular history as is the overthrow of Pompeii in the neighborhood of Mount Vesuvius; Robin Hood and his "merrie men" outlawed in the forest, or Rob Roy in his Highland cave with his classman, is a story not a whit more natural or secular than David in the cave of Adullam; the ethics of Solomon are quite as valuable in a purely terrestrial sense as anything that comes to us from Socrates or Plato; the voyages of Solomon's fleet, and the voyage of Paul from Cæsarea to Rome by way of Malta, were events quite as instructive from a secular point of view as the voyages of the ancient Argonauts, Carthaginians, or Phœnicians, or of the Puritan Pilgrims across the Atlantic. The God of Sinai is quite as respectable (and probably quite as real) as any deity of Olympus; and the religious ceremonies of the tabernacle in the wilderness, as the temple on Moriah, form as real history and quite as good secular morals as anything religious emanating either from Egypt or from regions called classic. All the biblical narratives (I wish to emphasize) are genuine secular history in these senses, viz., the events occurred on earth; the actors and writers were real men and women; those events, those facts, those literary productions, those religious ceremonies, oc-

curred during certain secular periods within certain geographical limits, and are not to be relegated to the transcendental and prehistoric regions of the legendary and mythical. Nay, I fearlessly assert that the story of Jesus of Nazareth is, in the proper sense, as good secular history as that of Julius Cæsar, or Genghis Khan, or Napoleon; and the apostolic narrative called the Acts, as any extant chronicles of the Hephtharchy or history of the Plantagenets."

Just think of it, the Bible placed on a level with secular history, and declared to be secular history! the overthrow of Sodom and Gomorrah compared to the overthrow of Pompeii! Robin Hood compared with David! the Proverbs of Solomon compared with the sayings of Socrates and Plato! and to crown all, the blasphemous comparison of the God of Sinai with the deities of Olympus, and he placed on a level with them! and the incomparable story of Jesus of Nazareth compared with Julius Cæsar, Genghis Khan, and Napoleon! We say that such comparisons are simply blasphemous; and no one who has any respect for sacred history will dissent from the statement. There is no likeness whatever between the biblical narrative and the tales of secular writers, except that they were real occurrences. But this point we would emphasize, and that is that, apart from the religious features of it, the historical narrative has no point whatever. The simplest historical statements of the Old Testament were written by inspiration of God as much as the highest flights of Isaiah or Ezekiel. They are written for the spiritual encouragement and the moral upbuilding of those who read them; and they derive their whole force and importance from their religious character. To teach them as mere secular history is to lose sight of the real object of them. Nay, more, it is to lower the Bible to the level of human productions.

We know that a great deal is said about the necessity of a knowledge of Old Testament history in order to a liberal education. But we affirm that one might as well not study the Bible at all as to study it from a mere secular standpoint. The Jewish nation was not a vast one; they were, as Moses said, "the fewest of all people." Their territory was exceedingly small, and their place in the history of the world is exceedingly insignificant, if we separate it from the vital religious truths that their history is designed to convey. Looking at it from the standpoint of inspiration and religion, their history is the most important of all history; and the Bible narrative is the key which unlocks all history; and the Bible is the point from which the study of all history should begin; but divorced from religion it means nothing whatever.

It would be utterly impossible for anyone to bring a stronger charge against the movement to teach the Bible in the public schools than is afforded in the paragraph above quoted. The advocates of that movement may style its opposers infidels if they choose; but in the face of such a lowering of the divine word, and of such secularizing on the Bible, we think that all thoughtful Christians will unite with us in saying that the movement is an infidel movement from beginning to end; and that the success of the National Reform movement to have the Bible taught in the public schools would mark the inauguration of a period of infidelity that could find no parallel outside of France in the time of the revolution. In the face of articles that show such an utter ignorance of the true character of the Bible, so light a regard for it as to compare it, not simply with secular history, but with the narratives of fiction,

we think we are justified in declaring the so-called National Reform movement to be not Christian, but infidel and atheistic in its tendency. Let the National Reformers clear themselves from this charge if they can. E. J. W.

### The Commonwealth of Souls!

THE *Christian Statesman* of July 4, 1889, says that:—

"The moral and religious needs of the army and navy of the United States have been brought before several church courts within a year or two, and action has been taken looking to—

"1. The appointment of chaplains in such numbers as to provide for every post occupied by troops.

"2. A movement to secure the convocation of the chaplains in annual session for conference about their work, and for devising new and improved methods.

"3. The setting apart of the Sabbath on or immediately preceding the Fourth of July as Army and Navy Day, on which one service, at least, will be held in connection with that patriotic occasion, when special prayers shall be offered, and the attention of the congregations called to the duty of the church toward the naval and military forces of the country, which are maintained for the supremacy of authority and defense of our orders, who, by the manner of life required in the service of their country, imperil both soul and body for the common good.

"4. That gambling be prohibited in the army and the navy.

"5. That the use of intoxicating liquor as a beverage be prohibited.

"6. That the rights of Christian officers and men to a conscientious observance of the holy Sabbath be guaranteed against invasion by superiors in requiring any duty not exigent and unavoidable.

"7. That a commission of five, with a corresponding secretary, be appointed to co-operate with like commissions from other churches in obtaining, as soon as possible, the legislation necessary to secure the above-mentioned improvement in the moral and religious condition of our soldiers and marines; and also to act as a board to examine and recommend for appointment to the position of chaplain, such ministers as may apply for such position."

When the legislation necessary to secure all that has been adopted, then, how far will the country be from a union of Church and State? How far from a church domination in civil affairs? But beside all this, whoever before heard of any man's imperiling his soul for the public good? What good can any man do to the public by imperiling his soul ten thousand times? A man cannot do the public, nor himself, nor anyone else, any good by imperiling his soul. He can do only harm to himself, and, perhaps indirectly by his influence, to others. A man cannot imperil his soul except in the way of sin, and sin never can be for the common good, nor any other kind of good.

Sin is the only thing that can ever imperil anybody's soul. Suppose then that the commonwealth of souls were imperiled, and for the common good of souls the men in the army and navy, one and all, by some masterly stroke of sin, imperil their souls for the common good; what possible benefit could ever that be to any soul? It would only the more certainly imperil the souls of those who did it.

But all this is consistent with the National Reform idea of the oneness of moral and civil things. Civil government is for the common good. If a man can imperil his soul for the common good, it must be that the souls of men are a part of the commonwealth, and when anyone sees the commonwealth of souls in danger he shall imperil his for the common good! Did such wild nonsense ever get into the brain of anybody but a National Reformer?

A. T. J.

## A Fatal Alliance.

THE zealous sectarians of Washington Territory have been unusually active in procuring signatures to petitions asking the Legislature in session at Olympia to pass laws exempting church property from taxation. This was one of the important questions before the people during our recent visit to the upper country. The position of all Jewish-American citizens on this subject is well known. They are unflinching opponents of any alliance between Church and State, since history teaches that all such alliances have been fatal to individual rights and the liberty of the people. This is strikingly illustrated in the history of Italy, of Spain, and of Mexico, and of other countries. The colonies of America under English rule give further proof of the danger of an alliance of Church and State. The dominant sect, taking advantage of this union of the civil and the ecclesiastical law, persecuted the minor sects, and did not hesitate to inflict torture upon all who dissented from the ruling sect. The colonies but followed the cruel, remorseless code of religious Europe, both before and after the Reformation.

With these facts before us, we deemed it our bounden duty to oppose, with all the influence at our command, the scheme of the various sects that sought to accomplish a result which we know would be a virtual union of Church and State in Washington Territory, so far as the non-taxation of church property is concerned. We delivered an address on the subject before a mixed audience in the Unitarian Church at Tacoma, which seemed to reflect the views of the liberal and enlightened portion of the community. The Unitarians and other liberal-minded Christian sects are, like ourselves, the avowed opponents of the marriage of Church and State, as are that great body of citizens who, while deeply religious by nature, are not communicants of any church. Conspicuous among our best and noblest friends at Tacoma as a resolute opponent of Church and State alliance, is Rev. Mr. Copeland, pastor of the Unitarian Church of that city. The reverend gentleman has the courage of his convictions, and on the point under discussion his intelligent congregation heartily coincide with him.

Underlying this important subject are some fundamental truths which should not be forgotten, and which, kept constantly in view, are bulwarks to strengthen citizens in their duty towards the State. Under our republican system of government the observance of religion is purely a *private act*, and the Constitution of the United States solemnly prohibits all interference on the part of the State as to the manner in which each citizen may worship according to the dictates of his conscience. All church property, under the real letter and spirit of the national Constitution, is *private property*, and should be taxed like any other private property. The church must pay for protection like the citizen. It is manifestly unjust and unconstitutional that a vast religious corporation, owning millions of dollars worth of real estate, with costly temples thereon, in the heart of great cities, should go untaxed, while the house and lot of the humble carpenter, shoemaker, tailor, or other tradesman, are taxed to the cent. In some States this crying injustice is still perpetrated in defiance of the national Constitution, but fortunately California is not burdened with this relic of barbarism still existing in other commonwealths of the Union. The American people have shattered the fetters and chains forged by

priests and kings to keep mankind in bondage of mental and moral degradation, but alas! there still exists among certain sects in this country an evil and lurking spirit that would again gladly welcome a fatal union of Church and State. To carry on a peaceful, unending war against this evil spirit of sectarian fanaticism, until it is educated to obey the civil power, is the sacred duty of all true lovers of civil and religious liberty.—*Jewish Times*.

## Hear "The Church Union."

IN the August issue of the above paper we read the following: "The Russian Government seems to favor church union, and manifests the same in its own autocratic way. In that country it shall be the 'Greek' Church or nothing. No other is permitted to have a secure footing. Only the other day the Lutherans numbered many thousands (twenty, we are informed), who had long worshiped within the empire of the czar; and now they are prohibited. Their fate is, however, that of all the other evangelical people who are of a like citizenship, and who refuse to acknowledge the ecclesiastical headship of the reigning monarch.

"Whilst we do, of course, condemn this 'heroic' surgery, even in a cause the principle of which is sound—a surgery to which freemen would never submit—[Why not, if the principle be sound?] yet we have been sometimes tempted to wish that there were some authority the rational exercise of which would render impossible the further continuance of useless denominations of Christian believers, or the needless formation of new ones in the future! Meanwhile, in the absence of such a power, the appeal must be made to that piety in the churches which will not forever allow bigotry to get the better of sober thoughtfulness."

The above article, if submitted to the pope, would secure his eager approbation, and at the earliest hour possible he would be glad to favor the friends of "The Church Union" by using such "authority" as "would render impossible the further continuance" and "formation" of Protestant denominations. Then, friends, after having been forced to unite with the Roman Catholic Church, your yearning after "Church Union" would be satisfied, we presume, and perhaps you, in anticipation, date the millennium from that event. Or is it possible that we misunderstand? for another version of the above would be, that the only objection you have to the Russian tyrannical attempts at church union, "the principle of which is sound" (!?), is the accidental fact that it is the Russian Government in the enviable position of "power" and "authority," and not the supporters of "The Church Union," whoever they may be. Excuse us for misunderstanding; but you should speak plainer. Or do you find it advisable to wear the sheep's clothing? "Meanwhile," may God, in his infinite mercy, continue "the absence of such a power" from our beloved country, for its *presence* would mark his just wrath over our sins. Include this petition in your prayer, dear reader, the more so since such "piety in the churches" is already "bigotry," and not "sober thoughtfulness."—*A. M., in Lutheran Witness, Sept. 7.*

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word."

## Church and State.

THE New Mexico constitutional convention, now in session at Santa Fe, has been addressed in an open letter by Archbishop Salpointe, defining the Roman Catholic position on education, and appealing to the convention to shape the new constitution in accordance with it. If the request should be acceded to, the constitution of New Mexico would be radically different from that of any existing constitution in the United States, either State or territorial, says the *Denver News*. It would be a radical innovation upon the spirit of the national organic law, and upon the practice of the respective States. The archbishop wants an association of Church and State, by which the State shall provide for religious instructions in the public schools, to be supported from the school fund, supplemented by general taxation. He cites the Canadian and European plans to illustrate his meaning. The proposition is deadly to a principle that underlies this free government, and that is essential to its perpetuity. The alliance of Church and State it contemplates is unfavorable to civil liberty and to spiritual progress. Our present system has worked for more than a century with better results than any other known to history. Would it be wise to transform the government in a matter of vital importance by borrowing an educational system from Canada or from Europe? The Canadian method has pitted one province of the dominion against the rest in a war of treasonable bigotry and religious hate. What European country do we care to select as an example in this particular? Are not the superior advantages of the United States in giving humanity a chance conceded by the oppressed of every land? Does not the flow of immigration, aggregating more than seven millions, affirmatively answer the question? Why, then, seek a radical change in the government? Will anyone question that the archbishop asks for a fundamental change? There is no better authority on this point than Judge Cooley, who, in his "Constitution Limitations," enumerates among those things which are not lawful under any of the American institutions, "the compulsory support, by taxation or otherwise, of religious instruction. Not only is no one denomination to be favored at the expense of the rest, but all support of religious instruction must be entirely voluntary."

With such a revolution backward as Archbishop Salpointe would provide for in the constitution of New Mexico, the territory would not stand one-half the chance of getting into the Union that Utah would, with polygamy in its most rampart stage; and what is more, the admission of Utah with polygamy would not involve a tithe of the danger to the nation that would be inseparable from the archbishop's proposition, should it be adopted. This country has a moral force to overcome polygamy in a single commonwealth, but the sacrifice of the public-school system in only one State, by recognizing an alliance that has proved a blighting curse to the human race, would be an entering wedge that would stimulate a controversy of the most wretched kind that can afflict a people. The archbishop's idea is imported. It is not American, but is hostile to American liberty. In the several constitutions lately adopted by the northern Territories it is not heard of.

Concessions have been made touching the public schools for nearly fifty years, and even now there is an overwhelming spirit of fairness that is

willing and anxious to protect the rights of all. But the line has been drawn against the first step that points against their disintegration and destruction. Nine-tenths of the American people will sustain our system of popular education intact, and the proportion will never be diminished. Time, progress, and civilization are all with the majority in this case.

The contest that has been plainly outlined on the school question involves alienations and antagonisms among the people of a common country, who have hitherto lived happily together and enjoyed a degree of prosperity unequaled in the annals of time. Under our common schools peoples of many nations and various creeds have become Americans, brothers in patriotism, sincerely respecting each other's religious convictions, but free from the most pitiable sentiment that ever dishonored manhood,—religious bigotry and narrow intolerance. Moreover, under this system, all forms of religion have evinced a vitality that they possess nowhere else. But the mandate has gone forth that there must be strife. It is due to a force that in the interest of society has been repeatedly suppressed by leading nations, and that was once distinguished as a danger by the papal authority, a proposition that lasted for nearly forty years. The same force now controls the destinies of the church, and in undertaking to stem the tide of intellectual progress it has shattered Catholicism in Europe, aggravated the causes that turned Italy against the Vatican, and nearly finished the process of making France infidel. It now assumes to revolutionize this government by a union of Church and State for educational purposes, a step in the direction of ecclesiastical ascendancy.—*Hoof and Horn, the Stockman's Journal of Arizona.*

### The Sunday Question.

OPPOSITION to evil institutions because of their evil effects is, we think, a justifiable procedure; but opposition to one institution in the spirit of rivalry for the purpose of proselyting to another, is on a par with the act of one individual trying to gain by causing another individual to lose—attempting to climb up by pulling others down. But the phase of this subject which should stir to vigilance every truly American citizen is the movement back of, and principal to, this Sunday reconnaissance, the Sunday-law movement being but the thin end of the union-of-State-and-Church wedge that is thus insidiously trying to get vantage-ground in the nation; a wedge that if allowed to enter in the least will split wide open this Union and baptize our now glorious country in the blood of civil war once more, as surely as Americans love liberty as much as they love life!

The reason given by Dr. Crafts for closing theaters and saloons may be a good basis for ecclesiastical law governing the church membership, but, as a reason for State interference, it is naught. To enact and enforce laws that have as their only or their chief object, directly or indirectly, proselytism, is to unite the functions of Church and State, making the latter subservient to the former at that, which is contrary to the principles of this republic and the spirit of this nation. If attendance at theaters and saloons on Sunday are crimes as man against man, then abate them by law for that reason; if the theaters and saloons are simply successful rivals of the churches, that is the church's, and not the State's affair, and they should compete with these counter-attractions as best they can.

Rev. W. D. Gray, secretary of the Missouri Sabbath Union, an auxiliary of the American Sabbath Union, defines the object of this organization as follows:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement [to secure Sunday legislation] is an effort to change that feature of the fundamental law!"

Is this not striking at the vitals of the republic? Is there no impending danger to our country when within is a powerful national association with auxiliaries in nearly every State plotting and working, confessedly, to "change that feature of the fundamental law" which constitutes this a free country? Destroy the American principle of "governments derive their just powers from the consent of the governed," and the chief corner-stone of the republic is destroyed, and in its place substituted the chief corner-stone of monarchism, viz., "the divine right of kings;" and our hundred years' "experiment" will have proved a failure, to the great delectation of the monarchists who have been prophesying that result, and the hopes of liberty-loving people everywhere will be blasted.

Anarchism may threaten us, but compared with the insidious National Reform foe, anarchism is simply liWiputian. "No danger!" say many; but well do we remember the same-delusive assurance in 1860-61!

Let everyone who has at heart the perpetuity of the basic principles of our government, and the liberties they vouchsafe alike to all loyal citizens, beware of being entrapped by this "Sabbath union" scheme of the State-church party. Investigate thoroughly before signing any petition, however innocent it may appear at a first superficial view. Remember that "eternal vigilance is the price of liberty."—*Silver Gate, August 24.*

### Will They Compromise?

THE *California Prohibitionist* argues thus in favor of a Sunday law:—

"To Prohibitionists, especially, should it commend itself, inasmuch as it grants us one-seventh of what we are after, and puts in our hands the necessary legal appliances for enforcement. That this is a great gain over the unrestricted reign of the saloon, not only in its direct results, but also in its indirect influence, as an example of the benefits of prohibition, admits of no question. We do not contend that Sunday prohibition and Sunday rest is the end for which we should strive; but if we can secure it incidentally, we believe it will hasten the day of our final victory, and so prove a blessed factor in the advancement of sobriety and good government."

We do not see how Prohibitionists can take such ground as this. They very properly oppose high license on the ground that it is a compromise measure. Is not Sunday closing the same? There is scarcely an argument used against high license which cannot be urged with equal force against Sunday closing of saloons. When it has once been introduced, those liquor sellers who are able to remain in the business are all in favor of high license because it gives them a monopoly of the business, and already some saloon men have declared in favor of Sunday closing, for the reason that it gives them a day off each week without materially reducing their receipts. The most of those who want to drink on Sunday will procure their liquor on Saturday if they know that they cannot get it on Sunday, and we would not be surprised to see ere long many of the liquor men wheeling into line for a Sunday law. Indeed, this has already been foreshadowed by the sug-

gestion made in a Sunday-law convention in San Francisco, that the saloon keeper should "have a chance to rest on the Sabbath."

Certainly, why not? And we have seen it plainly stated by at least one Prohibitionist in a so-called Prohibition paper, that if the saloons would close on Sunday it would be about all that could be reasonably asked.

### A Peculiar Sabbath.

W. F. CRAFTS, field secretary of the American Sabbath Union, who is traveling about the country establishing auxiliary State unions, has again visited Omaha to see what progress the society he established here two months ago is making. At the only meeting held by that organization, Bishop Worthington was elected temporary chairman and T. H. Taylor secretary. Since then the society has slept the sleep of the just.

The national union has been in operation two years, and Mr. Crafts prides himself in having started auxiliary societies in nearly every State in the country. Some of the alleged evils he is fighting are the running of Sunday trains, and the issuing of wicked Sunday-morning papers.

Mr. Crafts endeavored to infuse a little life into the local organization at the Y. M. C. A. rooms at 3 P. M., and this evening he will deliver a lecture at the same place on the proper observance of the Christian Sabbath. No admission fee will be charged, but a collection will be taken up.—*Omaha Bee, Sept. 25, 1889.*

In discussing the Sunday-law question the *California Prohibitionist* says:—

"That the provisions of the proposed law may not oppress any who conscientiously and honestly observe another day of the week as a day of rest, all such are to be excepted from its application. Under these circumstances it would certainly seem as though the movement were worthy of the support and co-operation of all good citizens."

This is only to say that those who observe a day other than Sunday should join those who observe that day in forcing it upon those who have no religious regard for any day. But that would only be to violate the golden rule, for no man would wish to have another compel him to keep a day which he did not wish to observe and for which he had no feelings of reverence. The seventh-day observer who admits for a moment the propriety of a Sunday law with an exemption clause in his favor grants, though it may be unwittingly, the right of the State to legislate upon the subject, and in so admitting gives his case away, for it is as plain as the noonday sun that if the State has the right to coerce the unbeliever and compel him to keep Sunday, it has the same right to require the same thing of the Jew and the seventh-day Christian.

THERE is merit in the order of the Secretary of the Navy that hereafter when the flag of the nation is raised at morn and lowered at sunset in the nation, the representatives of the navy present shall face the colors and salute, and if bands are on the ships they shall greet the flag with the music of national airs. These ceremonials are disciplinary, will daily renew the sentiment of the flag, and impress more and more deeply respect for the symbol of our liberties. It must have, also, an impressive effect upon lookers-on. It is a simple and proper observance, and that the salutation to the flag should have so fallen into disuse as to necessitate this new order, proves the need for it.—*Sacramento Daily Record-Union.*

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## THE National Sunday Law

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# The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER 23, 1889.

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

THE *California Prohibitionist*, August 1, very wisely says:—

"If Cincinnati wants to settle the contest with the saloon in the easiest manner, let her close the saloons every day in the week as well as Sunday. There is no sense in allowing the traffic six days in which to get up muscle with which to fight the law on the seventh."

THE Omaha, Neb., *Bee*, of September 25, has this item:—

"Rev. Wilbur Crafts, of New York, the traveling secretary of the New York branch of the Y. M. C. A., is in the city, and it was announced that he would deliver lectures yesterday afternoon and evening on the subject of 'Sabbath Observance.' In both the afternoon and evening the attendance was so light that it was deemed best to postpone the lecture indefinitely, which was done."

REFERRING to the efforts of Italy to curb church interference in political matters, the *Catholic Review* says:—

"The new code consists of over four hundred articles, divided into three books, of which the only important ones are those which refer to the clergy and the church. These are intended to muzzle effectively the mouths of priests and bishops, and because of their sacerdotal powers deprive them of their rights as men and citizens. The code will do this very nicely, and the clergy will not even enjoy the melancholy French privilege of writing letters. This gives immense satisfaction to the devil and the sectarian press of America, who cannot see with what success this code will one day be turned against themselves."

This shows something of the feeling which exists in Italy; and it also shows that it has grown out of the principle of ecclesiastical interference in politics—the very evil which is being so assiduously cultivated by so-called Protestants at the present time in our own country.

REFERRING to the Sunday-law agitation, the *California Prohibitionist* says:—

"It must be borne in mind that this is not a religious movement in itself, or disposed to establish a union of Church and State. It simply recognizes a benign natural law that one rest day in seven is necessary to the highest welfare of body and mind, and seeks to bring the laws of the State into harmony with the natural law; not in order primarily that the cause of religion may be advanced, but that the citizen may be protected in his rights to a weekly cessation from his life of toil, and that the character and power of his citizenship may be improved and strengthened by a regular day for recreation and self-improvement. The idea is that the State shall simply command a day of cessation from all public works except those of mercy and necessity. The manner in which the day shall be spent aside from the matter of labor, is to be left entirely to the individual conscience."

If it be indeed true that this is not a religious movement, how comes it that the prime movers in it are religionists? When have ministers as a class ever originated any movement in the interests of either labor or health? Disguise the fact as they may, it is none the less true that with the prime movers for Sunday legislation the religious charter of the day is the mainspring of action. What they want is not a day for recreation

in the general acceptance of the word, but for religion; they think and say that when all the ordinary avenues of business and pleasure shall have been closed, the people will, to use their own words, "naturally gravitate toward the churches."

THE *Advance* of August 29 says:—

"It will doubtless be a surprise to most of our readers to learn what immense sums the Roman Catholics have been drawing from the national government for their Indian schools. The whole amount received by the Congregationalists for their schools among the Indians the past year was about \$23,000. But the following figures, taken from the *Dakota Catholic*, show how much the Roman Catholics have received since 1884: 1884, \$65,220; 1885, \$113,614; 1886, \$148,744; 1887, \$214,760; 1888, \$244,677; 1889, \$344,545; and this coming year they expect to draw \$431,930. What would be the effect should the government wholly withhold its appropriations from all mission schools? This need not imply any hindrance put in the way of religious schools and missions sustained by the churches, nor that the government would be under any sort of obligation to employ as agents and teachers of Indians men and women who have no religion, or none to speak of."

The suggestions so cautiously made by the *Advance*, that it would be better for the government to withhold all appropriations from mission schools, is a good one. The effect would be that the Indians would get much more and better religious instruction than they do now. The best thing the government could do for the Indians would be to teach them the arts of civilization, and allow those who have a real burden for their spiritual welfare to teach them Christianity.

A MAN named Conklin, whose arrest in Forsyth County, Ga., on a charge of Sabbath breaking, was noted recently in *Freethought*, has just been tried, found guilty, and fined \$25 and costs, which amount in all to \$46.80. Conklin's offense was cutting wood on Sunday to cook a meal of victuals with. It was shown at this trial that all the people of that section are accustomed to work up their wood as they use it, on Sunday or any other day, but Conklin is a Seventh-day Adventist. He observes Saturday religiously, and the neighbors thought that he was trying to displace the Sabbath of their forefathers, and therefore informed upon him and had him arrested. Conklin is described as a good and industrious citizen, who pays his honest debts and is respected by all as a man. It seems that works of necessity are allowable on Sunday in Georgia; that Conklin performed no other work than such as was admitted by all to be necessary, but the State's attorneys took a purely religious view of the matter, and prosecuted him, not so much for his offense against the State as for being a Seventh-day Adventist.—*Freethought*.

THE *Christian Statesman*, of September 12, refers with the highest approbation to the published report of the suppression of a base-ball game at Hamilton, Ohio, on Sunday, August 25. It says, "The good example should be widely published and everywhere imitated." We should like for some of the people who favor such actions as this to point out what there is about a base-ball game that is uncivil on Sunday any more than on any other day. No one pretends that the playing of a game of base-ball is uncivil in any sense. It cannot be shown that it is in any way uncivil on Sunday, and it is not because of any incivility in it that they propose to suppress it on Sunday. Nor is this all; the playing of

base-ball is not even irreligious. It is true that men who are not religious play base-ball. It is equally true that men who are religious, and strictly so, can play base-ball and still be religious. Then it is not because the playing of base-ball is either uncivil or irreligious that they propose to suppress it on Sunday; it is solely because Sunday is held by certain people to be a religious day, and that it is to be devoted to religious exercises; and as the playing of base-ball is not a religious exercise, therefore it is not consistent with the religious observance of a day. Consequently the only purpose of the enactment and enforcement of Sunday laws is to enforce the observance of it as a religious day. It is to compel people who are not religious to pay religious tribute to those who pretend to be religious. But if the government is to do this in one thing when it is demanded, why not in everything else as it may be demanded, and have a thorough-going union of Church and State at once. That will be the inevitable outcome of a national Sunday law.

THERE is a conflict of opinion in this country as to whether the Sunday sermon or the Sunday newspaper is the most conducive to the mental health of the public, and as to which in the end will illustrate the inexorable law of "the survival of the fittest." As to the survival features of the question, I think the sermon and the Sunday newspaper are here to stay, at least so long as in either case the thing is a paying speculation. The serious phase of the subject is that the preachers are attempting to suppress the Sunday paper on purely religious grounds, that is, that its publication is an enemy of the Christian Sabbath, because thousands find pleasure in reading the Sunday editions instead of going to church. The editors of the secular press think they have as much right to deliver their papers on Sunday as the preachers have to deliver their sermons. This is a matter of greater importance to all classes and all sects than it seems on its face, for the reason that if the ministers should succeed in suppressing Sunday newspapers, the suppression of other great public necessities would follow, as, for instance, the street-cars, cable lines, ferry-boats, etc.—*Jewish Times and Observer*.

LAST April the field secretary of the American Sabbath Union wrote to the *Chicago Advance* these words:—

"The only defensible and practicable Sabbath reform is that which uncompromisingly agitates for an impartial suppression of all Sunday work for gain, save works of real necessity and mercy."

Yet the American Sabbath Union is asking for a law which shall exempt, so far as ordinary work is concerned, those who observe a day other than Sunday. Is it not then, according to its field secretary, asking for a law which is both indefensible and impracticable?

## THE AMERICAN SENTINEL.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, OCTOBER 30, 1889.

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## The American Sentinel.

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

As appears from the program, which we publish elsewhere, for the meeting of the Evangelical Alliance to be held in Boston early in December, considerable time is to be given to the discussion of the question of Sunday legislation. All of Thursday is, it seems, to be devoted to this subject, and if we mistake not, something will be said on the same subject on Wednesday and Friday evenings. We shall watch the proceedings of the Alliance with interest.

THE Catholics of New Mexico are very indignant because the new State constitution provides that public schools be maintained on a non-sectarian basis. In other words, they have got the American-Sabbath-Union ideas of religious despotism, and accordingly want their Roman creed taught in the State schools to Protestants and unbelievers alike—they certainly don't mean by "sectarian" that Protestantism shall be taught. But why don't they wait until Blair's amendment to the U. S. Constitution carries. That will inaugurate the scheme on a legal basis, under which the children will be compelled to imbibe a corrupt State religion.—*Moral and Scientific Companion.*

THE *Christian Standard* (Cincinnati) criticises the so-called American Sabbath Union thus:—

"It is unfortunate that so respectable an association, organized for the very laudable aim of securing proper Sunday observance, should have adopted a name suggestive of something both theologically and historically obsolete. It will be impossible to establish proper Sunday observance in the name or interest of Sabbatarianism, and the Union starts out heavily handicapped by its very title. Outsiders will be opposed to any Sunday legislation which is suspected of being urged in the interest of religion; while thousands of sincere Christians know that calling Sunday 'the holy Sabbath' has no warrant whatever from Christ or his apostles.

"There is nothing in the letter or spirit of Christianity which makes any honorable labor or innocent recreation of any day a sin for a Christian, or improper for an outsider. But since custom and law have united to set apart the first day of the week as a day of rest from secular employments, and since a weekly rest of this sort is good for man and beast—especially for the poor—both Christians and philanthropists may and can, might and could, unite to secure legislation and organize a public sentiment which shall enforce such an observance of Sunday as will promote all good interests. It will never be

done, however, by a 'Sabbath' Union, or 'Sabbath' Association, or 'Sabbath' anything else. It is too suggestive of church interference with matters of State, and all sorts of suspicions will scent something."

It is somewhat significant that the *Standard* does not express the opinion that "Christians and philanthropists" should unite in a demand for Sunday laws. Nobody doubts that they "can, might, and could," but the question is, Is it right for them to do it? We think not.

### The American Sabbath Union and Human Rights.

IN Dr. Herrick Johnson's address before the American Sabbath Union, on the Sunday newspaper, as published in the March *Monthly Document* of that association, there are four propositions laid down concerning the Sunday newspaper, the last of which we shall give special notice. Quoting from an Illinois Supreme Court Report, he says:—

"Every individual has the right to the enjoyment of the Christian Sabbath without liability to annoyance from the ordinary secular pursuits of life, except so far as they may be dictated by necessity or charity."

This proposition is self-evident, and needs no discussion. No one would uphold it more strenuously than would the editors of the AMERICAN SENTINEL. But there are some questions that we would like to ask, to find out the idea of the Sunday-law advocates upon the subject of human rights. Suppose a man does not wish to exercise his right to rest on the first day of the week; what then? Must he be forced to exercise it? Will he be compelled to rest, whether he wishes to or not? If he is to be, then it is demonstrated that the law does not contemplate the protection of Sunday observance as a man's right, but the enforcement of it as a duty. Governments are organized for the protection of people's rights, not for the purpose of compelling them to exercise their rights, for it is considered self-evident, as a law of nature, that no man will need to be compelled to assert his own rights.

Another point that should not be passed lightly by is this: How extensive an idea of human right have these Sunday-law advocates? Do they mean to imply that every man has a right to the enjoyment of a Sabbath rest whenever he chooses to take it, and on whatever day he chooses to rest? or do they mean to limit that right to a certain day? Do they mean that every man has a right to be protected in the enjoyment of rest only on Sunday? This we should infer from the proposition, which plainly implies that a person has no right to the undisturbed enjoyment of rest on any other day. If they say that a man has a right to the undisturbed enjoyment of rest on the seventh day of the week, then they deprive themselves of all argument for a Sunday law; and if

they say that a man has not a right to rest upon Saturday, they thereby confess that their proposed law is a law against the rights of conscience; for it is well known that those people do conscientiously rest upon the seventh day. This is just what they mean.

That their movement for a National Sunday law is a movement to the effect that no one has any rights except those who keep Sunday, is evident from the following. It has been quoted many times before in the SENTINEL, and it doubtless will be quoted many times again, unless National Reform Sunday-law advocates specifically repudiate it. It is from Dr. Edwards' speech at the New York National Reform Convention. He says:—

"What are the rights of the atheist? I would tolerate him as I would a poor lunatic, for in my view he is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator."

And later he exclaims, "Tolerate atheism, sir? there is nothing out of hell that I would not tolerate as soon."

And what is Dr. Edwards' idea of an atheist? Following is his own statement, in the same lecture:—

"The atheist is a man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

"The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he manifests himself and his will in a revelation.

"The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ as sheer imagination, or—worse—sheer imposture.

"The seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

"These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. The first-named is the leader in the discontent and in the outcry,—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labors are almost wholly in his interest; its success would be almost wholly his triumph. The rest are adjuncts to him in this contest. They must be named from him; they must be treated as, for this question, one party."

That is, the man who differs with the majority as to the exact day to be observed, the man who conscientiously observes the seventh day, because the Bible says so, instead of the first, concerning which the Bible says nothing, is classed as an atheist; and it is plainly declared that an atheist is not to be tolerated, except as a lunatic would be tolerated. A lunatic is allowed to run at

large so long as he is quiet; but as soon as his mania takes an aggressive form, he is shut up. Dr. Edwards regards the keeping of the seventh day as evidence of an unsound mind. So long as the individual should say nothing about it, he might perhaps be considered a harmless lunatic; but whenever the observer of the seventh day should begin to promulgate his faith, and openly teach others that the seventh day is the Sabbath, and persuade them to accept it, he would be raving, and, therefore, would be shut up and treated as a conspirator.

In the *Christian Statesman* of July 7, 1887, it is positively denied that atheists, among whom it will be remembered Christians who keep the seventh day are classed, have "any reasonable claim to conscientious convictions and privileges at all." Thus it is plainly seen that the success of this National Sunday-law movement means the depriving of a large number of the citizens of the United States of the rights of conscience.

Let it be understood that whatever right any man has is bestowed upon him by God himself. Human rights are not bestowed by civil government. All that civil governments are instituted for is to protect men in the enjoyment of rights which God has given them. The Declaration of Independence, which has justly been called the charter of American liberties, declares that all men are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. This means that every individual is equal, with respect to the rights with which God has endowed him. Now, while we have heard National Reformers and the president of the American Sabbath Union rail against the Constitution, we have never yet heard an American, or any other person, for that matter, find fault with the Declaration of Independence. That document voiced a truth as sure as any statement of holy writ: God has given to every man the same right; if ninety-nine per cent. of the people in any country have a certain right, the other one per cent. have the same right. But the American Sabbath Union is organized for the express purpose of protecting one class in the enjoyment of certain rights, and the depriving of another class of the same rights. In other words, it is organized for the express purpose of overthrowing the work done by the founders of this government. It is distinctively un-American. Nothing is surer than that its work is the exact opposite of the work of the immortal framers of the Declaration of Independence; and therefore since their work was to secure to this land perfect liberty, its work has for its sole object the overthrow of American liberty. It seems as though this demonstration must be clear to every individual.

It will be said that those who are thus discriminated against and deprived of equal rights with others are only a few. Thus Dr. Edwards, in the same speech from which we have quoted, said:—

"The parties whose conscience we are thus charged with troubling, taken altogether, are but few in number. This determines nothing as to who is right, but the fact remains, and is worthy of note, that, taken altogether, they amount to but a small fraction of our citizenship. They are not even as many as those among us who do not speak the English language."

Mr. Crafts, in his speech before the Senate Committee, spoke of "the one or two small sects of Christians who worship on Saturday." And after speaking of the difficulties that arise in exempting them from the penalties of the Sunday

law, contemptuously dismisses them in the following words:—

"Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of the Sabbath by public business."

Many times have we heard Sunday-law lecturers pass the consideration of the fact that their law would cause seventh-day observers to suffer, with the statement that such people constitute only about seven-tenths of one per cent. of the population, and that therefore they were too insignificant to be noticed. Perhaps they may think so; but such expressions show that they do not understand what they are doing. It is not a question of whether a few people who observe Saturday will be injured or not, but whether the government can afford to adopt the principle that minorities have no rights. If that principle is adopted, it will not be limited in its application to observers of the seventh day. It may seem very fine for the majority on any question of opinion to decide that those who differ with them have no rights; but they should remember that majorities sometimes change. This question of Sunday law will determine whether a man's life or property is safe in this country. If the government lends itself to a scheme which will be unjust to a single individual, then nobody has any assurance that injustice will not be done him. If the rights of a few people may be trampled upon because they keep the seventh day, the rights of some other people may be trampled upon because they differ with the majority on some other question. If in this country the principle of trampling upon human rights is once adopted, nobody can tell where it will stop. We are not alarmists, but we have no hesitation in saying that if the government follows the course marked out for it by the American Sabbath Union, the scenes of the French Revolution will be re-enacted in this country. It cannot be otherwise. E. J. W.

### What Makes Infidels.

WE fully believe the statement of the apostle, that the "carnal [or natural] mind is enmity against God," but it is nevertheless true that very many who might otherwise be converted, are led to the utter rejection of the gospel by the crimes against justice which are perpetrated in the name of Christianity. Infidelity fattens upon just such injustice and devilish wickedness as that related as follows in *Fair Play*, Valley Falls, Kansas, of a case of persecution under the Georgia Sunday law:—

"The father is in the chain-gang. He had the audacity to insult Rev. Illiterate by digging a ditch to carry off the foul water from his cellar instead of attending church on Sunday. On Monday he was arrested on complaint of the offended Sunday monopolizer, tried before a superstition-saturated magistrate, and sentenced to a year's companionship with thieves and assassins. There is no mercy for him. He is poor and so can get no justice or favor. In vain his wife intercedes for him, in vain his children cling to papa's knees as he is driven away in disgrace. Christianity is the State religion."

"The poor mother must now toil alone to support her little ones. She can do no extra work, nor can she pay others to do it. The slime in the cellar breeds foul miasma. Sickness comes as the sequel of the violation of natural law. The little golden-haired Jessie is laid low with fever. There is no money to

get the doctor, and the distracted, overworked mother can do but little. The days drag on; the malaria-tainted blood courses in fluctuating currents through the burning body of the little sufferer; she cries piteously for 'papa,' 'papa,' and stretches her tiny hands pleadingly forth, but, woe the crimes of Christian men, he comes not, he hears not his darling's plaintive call. He sweats and groans under the lash of the heartless task-master beneath the August sun. He has wronged no man nor woman nor child, and yet his limbs wear the manacles of the felon-slave, and his baby daughter's lisping lips must close in death without the chism of the father's kiss; the once sparkling eyes must fade into oblivion unblessed by the sight of 'papa's' worshiped face.

"A fresh little grave on the hill-side, above which the crow caws ominously. A heart-broken mother who sits among her other and half-famished children in the cheerless home. An iron-weighted father who starts fitfully and murmurs brokenly in his convict's sleep upon the wet, cold ground.

"A sleek dragoon of the church who sits in his comfortable room and . . . rubs his hands in gleeful satisfaction as his imagination pictures John Clark chained in the convict camp, and he thinks how closely he and his parishioners are following in the footsteps of the 'chosen people.'

"Here in his Northern home Rev. M. A. Gault reads of this Southern murder for the church's sake, and grimly smiles as he confidentially whispers in the ear of Wilbur F. Crafts:—

"Just wait until we get the Blair bill through and many a profaner of the Sabbath on these prairies and in these valleys shall, as does John Clark, of Georgia, feel the chastening hand of the Lord's anointed. WE ARE THE LORD'S ANOINTED."

And who can wonder that infidels multiply, or blame men for being infidels, when such outrages are perpetrated in the name of Christianity?

### The Merits of the Edmunds Resolution.

LAST week we gave the history of the Edmunds Resolution to amend the Constitution of the United States in regard to religion in the public schools. We had not space then to discuss it, and propose to do that now, and for the convenience of the reader we print again the resolution:—

#### ARTICLE XVI.

"No State shall make any law respecting an establishment of religion or prohibiting the free exercise thereof; and no religious test shall ever be required as a qualification to any office or public trust under any State. No public property, and no public revenue of, nor any loan of credit by or under the authority of, the United States, or any State, Territory, district, or municipal corporation, shall be appropriated to, or made or used for the support of, any school, educational or other institution under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets of any religious or anti-religious sect, organization, or denomination shall be taught. And no such particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit; and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization, or denomination, or to promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution; and it shall not have the effect to impair rights of property already vested.

"SEC. 2.—Congress shall have power, by appropriate legislation, to provide for the prevention or punishment of violations of this article."

As we said of this resolution before, it is an excellent illustration of how not to say it. If it be intended to prohibit religious instruction in the public schools, it misses it. If it be intended to prohibit sectarian instruction in the public schools, it misses that. Because—

1. The second clause only prohibits the appropriation of public money for the support of schools which are under the control of any religious or

anti-religious sect, organization, or denomination. In other words, this clause prohibits the appropriation of any public money to parochial or denominational schools. But this would allow the teaching of religion in the public schools, and at the public expense. This is further proved by the last sentence of section 1, which distinctly allows the reading of the Bible in any school or institution, and the intention of those who ask that the Bible may be read in the schools is distinctly and solely for the purpose of having religion, that is, "broad, general religion," but not sectarian, taught in the schools.

Secondly, the third sentence proposes that no "particular creed or tenets shall be read or taught in any school or institution supported in whole or part by such revenue or loan of credit," that is, in any public school. Yet the section expressly grants the reading of the Bible in any school or institution. Now every sect or denomination that makes any pretension to Christianity gets its peculiar tenets from the Bible. Then, if a certain sect derives from the Bible its peculiar tenet, and the Bible is read in the public schools, assuredly that does grant the reading of that particular tenet, and the resolution distinctly allows what it pretends to prohibit.

For instance, there are two denominations in this country, which together would probably be called a sect. They are the Seventh-day Adventists and the Seventh-day Baptists. It is a distinct and peculiar tenet of these denominations that the seventh day is the Sabbath of the Lord. This tenet is derived from the plain reading of one of the most familiar portions of the Scriptures, the ten commandments, the fourth of which distinctly says, "The seventh day is the Sabbath of the Lord thy God." Now how is the Bible to be read in the schools without allowing that particular tenet to be read? Shall that particular tenet be skipped in the reading of the Bible? If not, to allow the reading of the Bible will assuredly allow the reading of that particular tenet, yet the reading of any particular tenet is forbidden by the article! The article therefore contradicts itself.

Again, the doctrine of predestination, of foreordination, is a peculiar tenet of the Calvinistic creeds. They derive this from the Bible, where it reads, with other texts, that God "hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good-pleasure of his will." And again, it speaks of Christ, who "verily was foreordained before the foundation of the world, but was manifest in these last times for you." These scriptures express the peculiar tenet of the Calvinistic creed. If the Bible be allowed to be read in the schools, that will surely allow the reading of that particular tenet, unless such portions shall be skipped to avoid reading the tenet. But to read all the Bible except these and undertake to skip them would only the more definitely direct the attention of the pupil to them, and he would read them anyhow.

Again, it is a peculiar tenet of Christianity as a whole that Jesus Christ is the Messiah, the Son of God, the Saviour of the world. How shall the Bible be read without reading that peculiar tenet, the reading of which does violence to the religious convictions of the Jew, who, with the unbeliever, is taxed equally with all others for the support of the schools, and who has equal rights

in all things, in school as well as out, with all others under the government. This supreme principle of Christianity is therefore a peculiar tenet, and to allow the reading of the Bible in the public schools, as this resolution expressly does, is to allow the reading of a peculiar tenet, which the resolution expressly prohibits.

Once more. It is a peculiar tenet of the Roman Catholic faith that the Virgin Mary is so intimately connected with the divine plan of salvation as to be so entirely a part of that plan as properly to be an object of adoration. Accordingly, to the Roman Catholic the Bible reads, in the third chapter of Genesis and fifteenth verse: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie wait for her heel." The reading of this passage would be declared by every Protestant in Christendom to be the reading of a particular tenet.

But it will be said at once, by every Protestant especially, that that is not the way the Bible reads. That that is the Catholic Bible, and that it is corrupt. Oh! ah! to be sure. There is more than one kind of a Bible, then! But the Edmunds Resolution does not make any such distinction as that. It simply says: "This article shall not be construed to prohibit the reading of the Bible in any school or institution." It does not say that this article shall not be construed to prohibit the reading of King James' Version of the Bible. It simply says the Bible, and that would leave the question as to what is the Bible, to be decided by the majority in a school district, a county, or a State. If the majority are Roman Catholics, then the article could not be construed to prohibit the reading of the Roman Catholic Bible in the public schools. But to allow the reading of the Roman Catholic Bible in the public schools would be to allow the reading of that particular tenet of the Roman Catholic faith which is forbidden by this same article.

If the Mormons were in the majority, as in Utah, then the Mormon Bible would be the one allowed, but the reading of the Mormon Bible would be almost wholly the reading of particular tenets. If the Protestants were in the majority, then King James' Version of the Bible would be the one to be read, which, as we have shown, would be but to allow the reading of the peculiar tenets of the Sabbatarians, the Presbyterians, and Christianity as a whole, which the article professes to intend to prohibit.

This list of particular tenets might be traced through all the creeds, but what we have here given is sufficient to illustrate the point that we make that the Edmunds Resolution is not only vague and uncertain, but that it is plainly self-contradictory.

It may be said that it would be the office of Congress, or of the Supreme Court of the United States, to decide what is meant in the article by the term, the Bible. Then that would be only to have Congress or the Supreme Court settle by law a religious question, and to fix a standard of religion for the nation which would be inevitably the establishment of a national religion. For "wherever there is a system of religious instruction endowed and patronized by law with a preference given to it by the State over all other systems, and a preference given to its teachers over the teachers of all other forms of belief," that is a religious establishment. And that is precisely and inevitably the result of the State's undertaking to define what the Bible is.

This, again, shows that the Edmunds Resolution, although not strictly self-contradictory in its letter, is so in its spirit, because it prohibits any State from making any law respecting an establishment of religion. And as our national Constitution already prohibits the same to the national Legislature, it is properly to be presumed that the spirit of this resolution is intended to be in harmony with the first amendment. But, as we have seen, although it forbids the State to do such a thing, it inevitably involves the nation in the doing of that very thing.

There is one more point in this: Whether it be left to majorities in the school districts, the counties, or the States, or whether it be decided by Congress or the Supreme Court, what Bible it shall be which may be used in the schools, another most important question is involved. Suppose it should be decided what the evident intention is in all this work, that King James' Version, or the Protestant Bible, is the one that is meant, and that that shall be used in the schools, then every teacher would be required to read the Protestant version of the Bible as the standard of religion and as the word of God. But no Catholic nor Jew, nor one who does not believe the Bible to be the foundation of true religion, could be a teacher in the public schools. All these would be disqualified, and that would be, to all intents and purposes, the establishment of a religious test as a qualification for the office of school-teacher. But that would not only be contradictory to the sixth article of the Constitution as it is, but it would again make this proposed article self-contradictory, because its second clause says that "no religious test shall ever be required as a qualification to any office or public trust under any State."

These are the merits of the Edmunds Resolution, proposing an amendment to the United States Constitution. Are the people ready for it? Next week we shall tell of some who favor it, and of some of the arguments used in favor of it.

A. T. J.

### How Is This?

ON Tuesday evening, October 1, the Prohibitionists of Nashville, Tenn., met in convention to nominate a city ticket, and adopted resolutions, a part of which are as follows:—

WHEREAS, We, Prohibitionists of the city of Nashville, in convention assembled, have unshaken confidence in the wisdom of that action by which a political party has been organized for the accomplishment of an object more important than any other offered to our consideration as a free people, to wit, the prohibition of the beverage liquor traffic by State and national law, as the manufacture and sale of intoxicating liquors are the constant and fruitful source of physical, intellectual, and moral unsoundness, producing degradation and crime, robbing women and children, and in ways manifold and extreme perverting the blessings of free institutions,

*Resolved*, That the prohibition of the liquor traffic should be the dominating and dividing political issue until such prohibition shall have become the recognized and settled policy of the government.

*Resolved*, That the policy of prohibition, because of the scope of its economic and social relations, and the largeness of its connection with civil liberty, should be embodied in the organic law of the States and the United States, as a safeguard of enlarged social life, which is the basis of all stable and prosperous government.

*Resolved*, That the American Sunday, in the interest of public order and morality, should be zealously guarded, and we hereby arraign and condemn the municipal authorities of the city of Nashville for the non-enforcement of law against Sunday tipping.

*Resolved*, That as Prohibitionists we heartily in-

dorse and support the recent protest of citizens of Nashville against Sunday tipping, and proffer cordial co-operation with them in their patriotic and lawful efforts to enforce the law against its violators, and in the enforcement of all other laws.

Our third-party friends who think that if we would demonstrate our temperance principles we should by all means support the Prohibition ticket, seek to allay our fears by saying that the Prohibition party has nothing to do with Sunday laws. We would like to have them explain this resolution, and tell us whether or not the Prohibitionists of Nashville are in harmony with the party at large.

We cannot understand how the mention of Sunday in the connection that it comes in these resolutions, has anything to do with temperance. The first resolution says that the sale of intoxicating liquors is the "source of physical, intellectual, and moral unsoundness;" that it produces degradation and crime; and therefore they believe in prohibiting it. Very good; but if they do actually believe in prohibiting it, why do they need to specify their protest against Sunday tipping, and their determination to enforce the prohibition of liquor on Sunday? If they are really Prohibitionists, as we have always understood the term, that would include the stopping of the sale of liquor on Sunday as well as on all other days. But if their movement involves something less than the complete suppression of the liquor traffic,—if, as their reference to Sunday implies, they will be at least in a measure content with the suppression of the sale of liquor on Sunday,—how can they harmonize that with the terrible arraignment of the liquor traffic in the first resolution? It seems to us that there is insincerity somewhere, or else a compounding of crime. Will some third-party friend inform us why it is necessary to specify Sunday tipping in resolutions declaiming against any sale whatever of liquor?

E. J. W.

### Gathering up the Tares.

THE great burden of National Reformers seems to be to rid the earth of everyone who will not accept their theory of government. A few weeks ago Dr. A. T. Wolff, who, according to the *Christian Statesman*, "is a thorough National Reform man," delivered a lecture on "People We Can Do Without." In his list, he mentioned "grumblers," "fault-finders," and "discontented people," and also those who have no "religion in politics." That is to say, that God's great wheat-field, the world, could very well do without the tares which the enemy has sown. We are glad to say that we heartily agree with Dr. Wolff on this point, although a dispute might arise as to who constitutes the tares, should we attempt to settle it.

Having agreed with the Doctor that tares are "a nuisance, and we could well do without them," we would now like to inquire what the National Reformers propose to do with them. Rev. E. B. Graham wants to send them to some wild, desolate land, and let them stay there till they die." And Dr. Edwards declares that "atheism and Christianity cannot dwell together on the same continent."

Under the National Reform system of government, all persons who are regarded by them as tares will have to do one of two things,—they will have to pretend to be good wheat or else they will have to allow themselves to be gathered up and transferred to some other continent, and if that continent should chance also to have a "Re-

form" government, there is no telling when or where they would stop.

This question of what shall be done with the "tares" is a very important one, so important that it is asked and answered by Christ himself. He says: "The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." Notwithstanding this plain command of Christ's, many of his professed servants have undertaken to gather up the tares and root them out, but the result has always been that they rooted out more wheat than they did tares. Millions of stalks of the choicest wheat were destroyed during the Dark Ages in the vain endeavor to pluck up the tares. "Let both grow together," says Christ, "until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Again Christ says, "The harvest is the end of the world; and the reapers are the angels." Whosoever, therefore, undertakes to root up the tares is undertaking a work which belongs only to the angels, and which not even they have a right to attempt until commanded by Christ at the end of the world.

A. DELOS WESTCOTT.

### Sunday-Law Church Going.

IN the Missouri Sunday-law Convention Dr. Hayes, of Kansas City, made a speech in which he said:—

"It is said, 'Is not this Sunday excursion of the country, this trip to the country, is not that rest?' Now I have seen some of these trips to the country; I used to take them occasionally. I have been around considerably to picnics. I have gone to a good many Congregational picnics. Absolutely, I never went anywhere from which I came home more tired than from a Sunday-school picnic. I took my brother from Allegheny into the Rocky Mountains one summer, and we worked so hard resting that we came home absolutely worn out—both of us were absolutely worn out. If you want to see the nervous effect of a Sunday excursion out of Kansas City into a suburban town, take passage on the return home train. The men had caroused all day, letting their wives carry the baby, and if you ever saw a fagged-out set of women you will see it then. The next day as compositors in the printing office, as apprentices in the workshops, and in their blacksmith shops, and carpenter shops—these men all day were not worth much more than half a hand's wages. That is the fact about it. Why?—Because that Sunday, instead of being a day of rest and invigoration, was a day of exhaustion, of nervous exhaustion, and they came back home fagged-out. You follow that same man's brother; probably he took a good nap Sabbath morning; got up at eight o'clock; had a good, comfortable breakfast with his children; along about nine o'clock the children went to Sabbath-school; and at ten o'clock he and his wife leisurely walked down to the church, took their seat in God's house quietly, and listened to the sermon, and by and by went home and took a good comfortable dinner. Then he took a good rest in the afternoon, went to the church at night, and Monday morning that man went to his shop and took hold of the plane and was ready for work."

This contrast is no doubt correct between the man who carouses and the man who goes to church. But admitting all this to be true, then what is the object of stopping the Sunday excursion trains and street-cars, except it be to have the people go to church instead of on excursions? But will they go to church when the cars are stopped? Will not those who are given to carousing carry it on in the city instead of going to church?

It is not at all true, however, that all of the

people who go to the park and on excursions on Sunday are given to carousing.

A further point in this is the arrogant assumption of the Sunday-law clerics of power to compel everybody to conform to their views on Sunday. Because some people choose to ill-use themselves upon opportunity, therefore all opportunity to use themselves either well or ill on that day, except that of going to church, must be taken away from everybody! "It is of the essence of power that it may be exercised unwisely or abused by those to whom it is intrusted." And because some choose to abuse their rights of recreation and enjoyment, this does not in any sense justify the effort of the Sunday-law advocates to take away from others, or even these, the right to rightly use these powers. When these Sunday-law men shall have succeeded in their effort to regulate the exercise of the powers of others, what assurance have we that they themselves will not abuse the power which they propose to exercise? There is no assurance whatever that they will not, but we have the assurance of all history that they will.

More than this, there is no remedy in law for such evils. All that law can possibly do in such cases is by the exercise of restraint to check the evil for a time, and that time is only until the restraint can be cast off, or the vigilance of those who enforce the law is slackened. Then not only does the evil go on, but it goes on with accelerated force, from the fact that the victims will reimburse themselves for the deprivations which they have been forced to bear. As the Hon. Mr. McDougal told the Sunday-law preachers at Columbus, Ohio, the remedy for all these things of which they complain, lies deeper than can be reached by law, and can be effected by nothing else than the strictly remedial power of the gospel of Jesus Christ. That renews the mind, purifies the heart, and reforms the life, by implanting the abiding principle of absolute right and the love of it. If these men would employ the power of the gospel of Christ in their work, instead of the power of the civil law, they would find the results much more rapid and effective.

A. T. J.

### Avoiding the Appearance of Church and State.

MRS. BATEHAM, the representative of the National Woman's Christian Union before the Senate Committee, in the hearing on the Sunday-Rest bill, said that it was the desire of that organization, that "promote" in the title of the bill should be changed to "protect." This was asked, she said, "so that it should have no appearance of what all Americans object to, any union of Church and State."

It seems to be the motto of every organization that is working for a Sunday law, to avoid all appearances of their real object. The National Reform Association, and all who affiliate with them, know that every true American is opposed to any union of Church and State, and if the real inwardness of their movement should come to the surface, their object would be defeated. So of course they must deny all charges of working to unite the Church with the State. They say, "We are opposed to any union of Church and State." How are they opposed?

In this way: They do not design that any one denomination shall make use of the civil power to further its own sectarian aims, or have them favored in any way by it; but they are in favor

of a union of the churches on what they claim to be the fundamental principles of religion, or Christianity, and in favor of a union of this union with the State. In other words, they are in favor of the union of *Churches* and the State.

In order to successfully disguise designs they claim that they only wish to enact a Sunday law on civil grounds, and that more as a sanitary regulation than for any other purpose. They very well know that if they should plead for it to be enforced as a religious institution, the whole scheme would be defeated, for the people are radically opposed to such legislation. But everyone who is working for the Sunday law from a civil standpoint, ought to know that the Sunday is an ecclesiastical institution, and that to enforce an ecclesiastical institution by civil power is a union of Church and State, whether it be done to "promote," or "protect," the observance of the day as a day of religious worship or not.

Every little while this National Reform wolf, clothed in sheep-skin, is disclosed to those who are watching the movement. In a paper before the Senate hearing entitled, "The Relation of Sunday Amusements to Sunday Work," Mr. Crafts said: "Casting out religion from the Sabbath they cast out rest." Now if they want Sunday enforced as a day of physical rest, and cannot get the rest without religion, and have to call on the civil power to enforce the rest, what else is it but the State enforcing religion by law? And what would you call that but a union of Church and State? E. HILLIARD.

Duluth, Minn.

### Sunday-Law Logic.

OF all that passes for logic the Sunday-law arguments excel in contradictory assertions; notice some of the inconsistencies:—

1. They claim, as stated above, that protection is their object, and yet offer a bill enforcing the day upon all, containing no provision for its real protection.

2. They explicitly claim that they are trying to secure merely a civil Sabbath, but their own bill squarely contradicts them by saying, "the religious observance of the day."

3. That bill is upheld on a health basis, but the "religious observance" clause proves them guilty of deception.

4. Then the bill is to close the saloons, but the same "religious" specification, together with the entire absence of any mention of liquors or saloons, condemns that claim; the bill pays no attention to liquor; its hold is upon every individual in the land; it is easier to close every saloon in America forever than to pass this religious bill, but they would rather have the bill and bid the liquor traffic Godspeed.

5. After disclaiming any intention of enforcing Sunday as a religious day, they appeal to the church to support the fourth commandment; here is another inconsistency—that commandment sanctifies the seventh day; everybody knows that Sunday is the first, and sanctified nowhere in the Bible.

6. They wish to put this government's laws on a Christian basis, when Christ commanded that civil and divine homage be paid to separate powers.—*Moral and Scientific Companion.*

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

### Evangelical Alliance.

THE following is the program of subjects for the national meeting of the Evangelical Alliance at Boston, December 4 to 6:—

Opening Address, Welcome Address, From Washington to Boston, Devotional Exercises, The Needs of the City, The Needs of the Rural Districts, The Mountain Whites of the South, General Discussion, Needs of the Times and the Alliance Methods, Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community, General Discussion, Christian Co-operation in Relation to Moral Legislation, (a) Its Enactment, (b) Its Enforcement, The Need of Permeating Our Developing Civilization with the Spirit of Christ, Christianity and the State, Our Debt and Duty to the Immigrant Population, French Canadians in the United States, Slavonic Populations in the United States, Arousing and Training the Activity of the Laity, Need of an Enthusiasm for Humanity on the Part of the Churches, Need of Personal Contact between Christians and Non-church-goers.

The invitation to attend is extended to all who are interested. Ministerial associations, colleges, and theological seminaries are especially invited to send representatives.

### Cardinal Gibbons Heard from Again.

IN their blind zeal for a Sunday law the American Sunday Union and Woman's Christian Temperance Union cannot see that they are just playing into the hands of Rome. What a glorious victory they thought they had when Cardinal Gibbons indorsed their Sunday-Rest bill, and yet it was just what Pope Leo XIII. exhorted all his subjects to do in his Encyclical published in 1885. We will quote:—

"All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church."

But says one, "What has this Sunday law to do with modeling legislation to the principles of the Catholic Church?" We answer, "Very much." Sunday as a day of rest is not based upon the law of God, and is purely a traditional observance, and an institution of the Roman Catholic Church. After having read a copy of Cardinal Gibbons' letter indorsing the Sunday-Rest bill, the writer wrote to the Cardinal in regard to his position on the Sunday institution and received the following reply:—

CARDINAL'S RESIDENCE,  
408 N. Charles St.,  
Baltimore, Md., Oct. 3, 1889.

DEAR MR. FRANKE: At the request of His Eminence the Cardinal, I write to assure you that you are correct in your assertion that Protestants in observing the Sunday are following, not the *Bible*, which they take as their only rule of action, but the *tradition* of the church. I defy them to point out to me the word *Sunday* in the *Bible*; if it is not to be found there, and it cannot be, then it is not the *Bible* which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They cannot prove their point from Scripture; therefore, if sincere, they must

acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves. Yours very sincerely,

M. A. REARDON.

The reader will notice here that Cardinal Gibbons, in indorsing the Sunday-Rest bill, virtually consented to force Protestants to weekly contradict themselves, and was perfectly consistent with Pope Leo's Encyclical.

How is this, Brother Crafts? do you believe what Cardinal Gibbons and the 7,200,000 Catholics have to say? If not, why not?

We would suggest that the American Sunday Union pin a copy of this letter to the one received by Mr. Crafts indorsing the Rest bill, and keep it for reference.

Mrs. Bateham, and National Reformers, please make a note of this. E. E. FRANKE.

### How Do the Methods Compare?

COMPLAINT has been made by friends of the Sunday-law petitions that those who circulated the petition against all Sunday laws, have obtained signatures by misrepresentations, or, in other words, have beguiled the unwary. That the individuals signed it is not denied, but it is claimed that they were unduly influenced; they were told that the petition was all right, or that it was what it was not, and so were induced to sign it.

That there have been such instances as this may be true, as claimed, but all who obtained even one signature on a false representation of the object of the petition, did so contrary to the instructions of those at the head of the work. But there is not one single individual who signed the petition against Sunday laws and legislation tending to union of Church and State, but what had the right and privilege of knowing just what the petition was, and what was its object, before he attached to it his name. He alone is responsible for signing the petition. We do not by this excuse wrong methods of obtaining signatures. Wrong is not right nor ever will be. God forbid that evil should be done that good may follow. But this is true, that even though it be admitted that wrong methods were used, the individual had the right and privilege of knowing what he was signing. The wording of the petition was in no way obscure or ambiguous.

But admitting that wrong methods were used in circulating the counter-petitions to Sunday laws, contrary to instructions, which is the worse method that or to write the names of men, women, and children, or their equivalent, and count them all as favoring the Sunday-rest-law petition, when many of them did not know that the petition was being circulated, or what it was, and others were opposed to it. In the anti-Sunday-law petition all whose names appear had both the right and privilege, at the worst, of knowing what they were giving their influence for; in the Sunday-law petitions they had the right but were not granted the privilege. A few church members voted for a whole church, oftentimes when members of the church were opposed to the Sunday law. Representative bodies as regards *denominational* work indorsed these petitions for thousands whom they did not represent on this question any more than on the tariff question. Ministers in these various denominations have openly opposed the Sunday-law petitions, and thousands of intelligent members have, knowing what they were doing, signed the opposing petition. Many times minorities indorsed the Sunday-law petition for majorities, the vote being put at some evening prayer-meeting when but few were present.

We might continue this much farther, but this is sufficient for a comparison of the two methods of obtaining petitions to the respective sides of Sunday legislation. Further investigation will show more favorably for the anti-Sunday-law petition. Which is the better way, to grant American citizens who have the right, the privilege of knowing to what they are giving their influence, or not even to permit the right or privilege of knowing? Which is the more American? Which is the more Christian? How do the methods compare?

After all, are not the friends of the Sunday law magnifying, before the public, very small matters, at the worst, in order to hide their own abnormal and unfair methods?—*Signs of the Times.*

### A Quaker View of National Reform.

As our readers are well aware, the Blair Sunday-Rest bill, and also the Blair resolution for the amendment to the Constitution, are dead; but the agitation which gave rise to them is not dead, hence the following article from the *Friends' Intelligencer and Journal* (Philadelphia) is not out of season, though written while these measures were still before Congress. We would commend the article especially to those who imagine that only infidels and liquor sellers oppose Sunday laws, and remind them that Friends are neither one nor the other, but very worthy Christian people. We print the article entire, as follows:—

"Eternal vigilance is the price of liberty." Realizing the full force of this statement, and feeling that there is great need for the guardians of that priceless boon to mankind, "liberty of conscience," to be on the alert, we desire in as few words as possible to call the attention of Friends to a threatened danger.

A bill to regulate the strict observance of the first day of the week as the Sabbath-day, has been introduced into the United States Senate, by Senator Blair, and an effort is also being made to make it compulsory to teach "the principles of the Christian religion" in the public schools. This is to be accomplished by an amendment to the Constitution of the United States, the object being to make our nation "a Christian nation" by a union of the Church and State.

A petition, signed by a million and a half of names, urging the passage of the bill, has also been presented, and we are informed that the friends of this legislation are exceedingly active in its behalf. It is warmly advocated by men and women of high position and great influence, who, undoubtedly, have the welfare of the human race at heart; but, as is so often the case, their zeal has outrun their judgment, and one might almost say, their Christianity; for where the spirit of intolerance is, there the Spirit of Christ cannot dwell, neither is it with those who arrogate to themselves infallibility.

There are several religious sects who honestly believe (and who would uphold their belief with their lives), that it is required of them to observe the seventh day as the Sabbath-day. Now, shall these Christians, professing the name of Christ, obey the mandates of self-righteous men who presume to say, "This day shalt thou keep"? or shall they obey the "voice" within their own souls?

The advocates of this bill say, "Obey this law

which we have made," and think by this means to build up a Christian nation.

Will any forced observance of moral law be accepted of God, or accounted unto the doer for righteousness? The temple was built of free-will offerings only. Can we raise up a nation of Christians by simply compelling an outward semblance of religion?

We might say, There is nothing to prevent anyone from keeping the seventh day if they want to do so, but we must remember that their pecuniary circumstances may not be such as to permit them to observe both days as days of rest.

Again, one might suppose that the clause, "to the disturbance of others," so limited the operation of the law as to render it less harmful; but when we remember the bitter persecution of Friends for acts in themselves quiet and peaceable, we cannot doubt that very many religious fanatics will be very easily disturbed by any observance of the day not strictly in accord with their views.

In regard to the other point, it would at first seem as though we could all unite on a willingness to have the *principles* of the Christian religion taught in the public schools. But who is to decide precisely what constitutes the essentials of the Christian religion or its principles?

The highest civil tribunal is the Supreme Court. Can that body decide the question so as to satisfy the Catholic and the Protestant, or even the various sects among the latter? An attempt to unite the Church and State has always proved disastrous. Turn back the pages of history and we shall find that the bloodiest wars that have stained our annals, were waged in support of religious belief. Recall what the early Friends suffered, comparatively a short time ago, in order to maintain "liberty of conscience."

The spirit of intolerance is only sleeping. Would we, as Friends, be satisfied to have any body of men decide what our children should be taught as "the Christian religion"? Many of the warmest advocates of these measures utter the most severe denunciations of all religions not in harmony with their own, showing a spirit that would crucify the Christ within their brother's soul, while professing to follow his voice speaking in their own. "Woe unto you, hypocrites!"

It was through the influence of a Friend that liberty of conscience was secured by the Constitution, and they have always stood foremost in the fight when it has been assailed, and we take this means of calling everyone to the duty of the hour, reminding one and all that "eternal vigilance is the price of liberty."

While using every effort to prevent the taking of this step in the wrong direction, we would not be understood as denouncing, personally, the author of the measure, or the signers of the petitions, or their motives; but even great and good men make very grave mistakes, and it is the duty of each one of us to guard with exceeding care this priceless gift of God unto the children of men, both from the attack of enemies and the harmful abuse of *overzealous* friends.

No one could be more desirous than we to see the day when Christ shall rule the world, but this proposed step is a retrograde movement, and when one of its supporters would say, "The government has the right to command the consciences of men," it is full time to call a halt.

This is the first step. The second will be to secure the erasure of the word *principles*; and the

next, the insertion of the name of that religion holding the balance of power.

Ah, Friends, it would be impossible to fully comprehend the danger until we are caught within its toils.

May our Father in Heaven guide and protect us.

### Look Not to Civil Laws.

THE "Sunday observance" movement inaugurated last Sunday evening in this city, bids fair to bring in contact the positive and negative opinions of a common people, and to bring upon true Christianity an influence more antagonistic and baneful than infidelity itself. It has been clearly demonstrated that no amount of law can compel a change of convictions firmly imbedded in the mind of the average American. If moral suasion and precept has no influence on his habits, which are not against the laws of the land, to use coercion would be fatal to any possibility of success, and engender the most radical views and influence in the opposite extreme. "Christians" will do well to remember that their fight in this matter is not conducted against ignorant and superstitious foreigners, but against an intelligent and comparatively well-educated people—a people capable of forming an opinion based upon sound sense and justice, and who will not permit dictation from an egotistical and warped minority.

The element conspicuous in this movement are favored by wealth, position, or business, and can go to the beach on week-days, or can afford to remain there during the entire season. They do not lose their position or the pay for a day while there, as do those who may go Sunday and against whom they declare war. A man's right, moral and physical, to go about on Sunday, cannot be successfully combated. Any religious movement to suppress an inherent right in the non-church-goer will not meet defeat, but will bring about legislation in retaliation detrimental to the church and its interests and from which it will never recover.

Custom has favored Sunday as a day for religious observance, but there is no biblical law for it, nor is there anything said relative to its observance, as many would have us suppose.

"Christians" declare that Sunday is a day of rest and quiet; yet they raise more bedlam by the clanging of their bells from five to eleven o'clock in the morning, and by their bass drum parades, than do all the people who visit the beaches and whom they have disturbed from their sleep on the only morning in the week in which they are able to rest, and virtually driven them from home to escape from their noise and confusion.

"Brethren," attend to your legitimate business; continue your work of Christianity as your Master began it, and when you begin to feel that you require aid from the civil authorities, know that your faith has weakened and that there is something radically defective in your own composition and with your personal religion.—*A. G. J., in Los Angeles Tribune, Sept. 5.*

CHRIST'S kingdom is not of this world. The church is not a Police Board, nor Caesar's lieutenant, but a saviour of lost sinners. Its simple, sole, glorious mission is to bring sinners to Jesus by preaching the gospel to them with the Holy Ghost sent down from Heaven.—*St. Louis Observer.*

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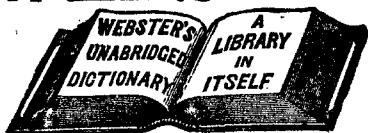


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# The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER 30, 1889.

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

SOMEONE has sent us a copy of *Hoof and Horn*, date of September 12, marked, "Please return." We will do so if the friend who sent it will drop us a card giving his address.

THE *Silver Gate*, an excellent little paper published in San Diego, this State, and from which we have several times quoted, is no more, having given place to a seven-column quarto, the *San Diego County Reporter*. The former publisher has taken in two partners, thus forming the firm of Davis, Vestal & Peebles, editors and proprietors of the new paper. They announce that all patrons of the *Silver Gate* (subscribers and advertisers) will be served with the *Reporter* in future.

We wish the new paper success, and hope that it will be as sound on the question of the proper relation of Church and State as was its predecessor.

POSSIBLY we are too sanguine, but a recent advertisement which appeared in an Eastern religious journal has suggested to us a new solution of the much-vexed Sunday-rest question. Those who are foremost in agitating for a national Sabbath law claim that what they want is a general Sunday rest. Now as the advertisement to which we refer says that "Sapolio used every week-day gives rest on Sunday," it might not be amiss for the American Sabbath Union, National Reform Association, *et al.*, to do a little missionary work with this wonderful cleansing compound. It could certainly do no harm to try it, and if the experiment should prove successful they would not be under the necessity of again troubling Congress about the matter.

In a recent communication to the *Christian Statesman* one of the National Reform secretaries says:—

"This country was settled by Christian men who believed in keeping the first day of the week as the Sabbath. It was by them incorporated in our civil institutions as a part of the common law of the land. Our Seventh-day brethren came here with this understanding. There was an unwritten agreement between them and this government when they came here that they would abstain from common labor on the first day of the week. It may be a cross for them, but they cannot charge us with oppressing their consciences. When they came they agreed to respect our consciences so far as to abstain from common labor on the Lord's day."

Then the Quakers and Baptists that were whipped and hanged in Massachusetts had no just cause of complaint. The Puritans came there and established their religion by law, and when the Quakers and Baptists came among them it was with the tacit understanding that they would obey the laws of the colony; when any violated the law, and thus the tacit agreement, they forfeited all their rights, and were properly punished. Do the National Reformers believe it? If not, why not? Such arguments would justify all the persecution which the world has ever seen. To see such things in a paper

calling itself *Christian* is enough to make one feel that the history of the Dark Ages has been written in vain.

REV. J. M. FOSTER, one of the district secretaries of the National Reform Association, has written a letter to the *Christian Nation* in which he attempts to justify the persecution of Seventh-day Baptists and Seventh-day Adventists under color of the Arkansas Sunday law some three years ago. He says: "The old man and his son of seventeen whose horse was sold for \$27, and the man whose young wife and child died while he was in prison, brought that evil on themselves by breaking the law." Certainly they did; and so did the Christians in the days of pagan and papal persecution bring all the trouble on themselves "by breaking the law." Is it any wonder that infidels abound when men professing to be ministers of Christ boldly defend such wicked cruelty in the name of religion? Secretary Foster and men of his ilk lack only the power to make them persecute as cruelly and as wickedly as did the Spanish Inquisitors.

SOME idea of the magnitude of the work done during the past few months in the interests of Sunday legislation may be gathered from the following item of news, which we take from the *Cynosure*:—

"Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, has traversed thirty-four States and Territories in his transcontinental tour, lecturing in the chief cities and organizing Sabbath Associations and Sunday Closing Leagues in States, counties, and cities. Three years ago but two States were organized, namely, Maryland and New Jersey. There were also city organizations in Philadelphia, New York and Chicago. When the American Sabbath Union began its work at the opening of this year, there had been added to the list of organized States, Illinois, Iowa, Dakota, and Kentucky. The American Sabbath Union's field secretary has since assisted in organizing Ohio, Virginia, Missouri, Minnesota, Colorado, Wyoming, Montana, Washington, California, New Mexico, and Kansas, besides two county and ten city associations. He has also arranged conventions for organization in Louisiana, Arkansas, Wisconsin, Utah, Oregon, and Arizona, besides several counties."

The advocates of Sunday laws are terribly in earnest, and those who suppose that they are only a lot of "cranks," with no hopes or prospects of success, certainly have given the matter very little attention. Bigots many of them may be, but they are neither fools nor sluggards, and they mean to succeed.

THE advocates of Sunday laws are not noted for consistency. Thus Doctor Herrick Johnson, of Chicago, argues as follows, that none should insist upon keeping the seventh day:—

"Now, let us look at the impracticability of the question raised here and see where this matter of conscience rests. It is now half-past ten in Chicago. It is half-past eleven here (Washington, D. C.). If one of the Seventh-day Baptists should start west from Chicago to go around the world, always keeping each successive seventh day, when he got back to Chicago he would be keeping Friday instead of Saturday as the Sabbath; and another Seventh-day Baptist who went the other way around the world would be keeping Sunday instead of Saturday for the Sabbath when he got back. That is what comes of making a fetish of the letter."

But how is it that this has no effect on Sunday? Mr. Johnson professes to believe that it is a sin to work on any part of Sunday, but how can that be if it is impossible to keep track of the day? Or does he wish to be understood as holding that, whereas Sunday can be identified the world over, the day immediately preceding it

cannot be? Such a cavil might to some minds have considerable weight, as against the obligation to keep any day, but to us it seems to be out of the question that any rigid Sunday-keeper can honestly use it.

A LETTER from a friend now in Rome informs us that he has visited all the principal churches on Sunday, and was surprised to find but a few women and the priests and attendants present. He says that when the pope ruled they were crowded. In this connection we take from a Roman paper the words of a priest, giving evidence that the Roman machine has but little honor in its home. Father Phelan, of the St. Louis *Watchman*, writing from Rome, says:—

"Three-fourths of the people of Rome do not go to church on Sunday. They are on a vacation. Under the popes they were not only obliged to go to church but had to go to holy communion once a year. . . . The old families are true to the core. The little shop-keepers talk of the 'good old days under the popes,' and wonder if they will ever return. Rome had 165,000 people under papal rule; now she has about 400,000. The majority of the present population is anti-papal."

It is not strange that Mr. Pecci is anxious to emigrate to some land where his corporation is doing business after the old style.—*Western American*.

A CORRESPONDENT asks us to give the numerical strength of the National Reform Association, the American Sabbath Union, and the Woman's Christian Temperance Union. This we cannot do with any great accuracy. The so-called Sabbath Union "was," in the words of Senator Blair, "officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assembly of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations, whose membership together is 5,977,693. The Woman's Christian Temperance Union numbered, a year ago, 185,521; but the number of National Reformers we cannot give; they are, however, included almost wholly in the American Sabbath Union. Of course it must be borne in mind that very many of the 5,977,693 persons belonging to the five denominations forming the American Sabbath Union, are under the age of twenty-one years.

Another fact to be remembered is that the members of the Woman's Christian Temperance Union are also very largely members of those five churches. Indeed, the real working strength of the three bodies, namely, the so-called Sabbath Union, the National Reform Association, and the Woman's Christian Temperance Union, is very much smaller than it appears to be; but the leaders are energetic, and are sparing neither time nor means to secure official recognition of Sunday by the general government.

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VOLUME 4.

OAKLAND, CALIFORNIA, NOVEMBER 6, 1889.

NUMBER 41.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

UNDER the heading of "The Puritan Sabbath" M. A. G. intimates that Sunday match-making is unlawful, and gives as a reason for the increase of divorces, "Perhaps too many of these contracts are made on the Sabbath." When therefore our National Reform friends have made this a "Christian" (?) nation, we may reasonably expect that Sunday match-making will become a criminal offense, punishable by fine and imprisonment.—*W., in Prohibition Journal.*

THE most important action taken at the convention of the Central Roman Catholic Society in Cleveland, was a decision to encourage the immigration of Catholic foreigners to the United States. It is proposed to pay especial attention to farmers, who will be sent to join the Catholic parishes in the West, or they will be banded together to form new parishes. The work of colonizing the United States for the purpose of the Roman Catholic Church, goes bravely on.—*America.*

THE *Christian Witness* remarks that—

"There is no peril to religious and political liberty in this country so great as that which popery, by the aid of Jesuits, if not averted, is sure to bring upon us. We may sneer at the possibility of such a result, but the history of the ages supports the supposition, and should arouse the Christian people of the nation to the approaching peril."

A living image to a bad thing is as bad as the thing itself. And when degenerate Protestantism advocates measures of the same nature as those upon which "popery" rose and made itself hideous for centuries, why is it not as great a "peril to religious and political liberty in this country" as popery itself? Peril is a principle, and not merely a name. Like causes, no matter how designated, produce like effects.

AN Eastern paper has the following:—

"A former railway commissioner of Iowa, Mr. L. S. Coffin, has put forth a plea in behalf of railroad employes which ought to secure attention. Mr. Coffin especially dwells upon the necessity of securing automatic brakes, and of reserving Sunday as a rest-day for employes."

"As to Sabbath rest, the demand for it among railway and other employes is increasing, so that it would seem impossible but that the railroad companies should yield to the feeling that the Sab-

bath was made for railway employes as well as for other men. We hope practical results will follow Mr. Coffin's praiseworthy efforts."

Certainly every man who wants to rest upon Sunday, or upon any other day, should have the privilege of doing so; and why do they not rest? If it was a matter of wages, or of the employment of an obnoxious man, or some other matter of that kind, the railway employes would find some means of bringing the companies to terms, but as it is we suppose the State will be asked to interfere and secure rest for those who want it—and for everybody else as well. Those who are willing to relinquish their Sunday wages can rest now if they really want to do so.

### The Real Object of the Edmunds Amendment.

JOSEPH COOK, of the Boston Monday lectureship, is the leading advocate of the Edmunds amendment to the United States Constitution. The topic of the Boston Monday lectures for 1889 is papal domination in American schools. This discussion is professedly in the interests of the public schools, but it is in fact only in the interests of Protestantism instead of Catholicism in the public schools. It is professedly against a union of Church and State, but it is in fact only against a union of Roman Catholicism and the State, while it just as certainly favors a union of Protestantism and the State. It is professedly in favor of American institutions, as against the domination of the Catholic Church; but it is in fact against American institutions and in favor of Protestant domination in civil affairs. This will more fully appear as we proceed. Of the amendment he says:—

"It covered almost precisely the ground now occupied by Senator Blair's proposed amendment, but as its language was perhaps somewhat more cautious, and as it came so near passing, I quote Senator Edmunds proposal as a summary of the highest educational demand of the hour."

He says it contains four great points:—

1. "It prohibits the establishment of a State church in any State of the Union." This is true, but, as we have shown, it leads inevitably to the establishment of a State religion by the nation.

2. "It forbids the sectarian use of public-school funds by any State or municipality." But it does not forbid a religious use of public funds by any State or municipality.

3. "It prevents the formation of sectarian public schools." But it does not prevent the formation of religious public schools.

4. "Nevertheless, it guards against the exclusion of the Bible from public schools, and so does not establish instruction on a purely secular basis."

But it does establish instruction upon a purely religious basis. And all this is the very thing that no government has a right to do. The

State that undertakes to teach religion in order to inculcate principles of good citizenship, will fail to secure either religion or good citizenship.

Of the prospects of the Edmunds resolution, he says:—

"If the Boston election of last December had occurred a few weeks before this vote in Congress, the necessary two-thirds, as I believe, would have been obtained, and the Edmunds amendment might now have been a part of the law of the land. We must launch this reform when the waves are running high. There are many sand-bars, but I believe that to-day in Congress there would be a chance for the passage of the Edmunds proposal. Senator Blair's bill covers substantially the same ground and a little more. I should not be sorry to see it passed, but I think it would be more difficult to pass it than it would have been to pass the Edmunds bill."

If this prospect is correctly outlined, and if it be so nearly a practical scheme, which, as a matter of fact, we believe it is, then it is high time that the people of this nation were awaking to the fact, and, as far as possible, making it an impracticable scheme. It is probable that the Blair Amendment would be more difficult to pass, because its true intent is more plainly revealed.

Mr. Cook indorses the Edmunds resolution because, he says, "It prevents a sectarian division of the school funds." But we should like to know why it would be any more unjust to divide the school funds amongst the sects than it would be to devote the whole of the school fund bodily to the benefit of those sects which, united, call themselves the majority, and proclaim themselves to be the "evangelicals," even though they include the Mormons in their evangelicalism. For this is just what Mr. Cook's scheme amounts to, and to us it would seem to be just as proper to divide the money amongst the different sects, as it would to devote the whole of it to one. Not that we believe for a moment that it should be so divided, nor that it should be so devoted, because the State must have nothing at all to do with the question of religion, whether in the schools or out of the schools, but if public money is to be used for teaching religion, then the only fair way to do is to divide the public money amongst the different denominations according to their respective populations. Mr. Cook calls attention to the dangers that already threaten the public-school system from political influence. He says:—

"Scores of teachers within recent years have been dropped from their position by political school boards because their opinions on temperance were a little too strong to suit the school committees. Not a few who have studied the worst cases of this kind have fallen into a sort of moral nausea over the management of schools in certain cities by corrupt committees, mere ward politicians, many of them monstrously vile men, patrons of the saloons, and of the gambling dens, and of the brothels. There are cities in this country where little local committees, not fit to manage the investment of ten dollars, have the choice of school-teachers and the power to dismiss teachers al-

most without reason, and who do all these things from purely political motives, and appoint their own relatives very often, practicing nepotism in its most glaring aspects. The political abuses of the common-school system are becoming a great public terror in mismanaged cities. What is the remedy for all these mischiefs?"

But how does he propose to remedy the mischiefs? Why, by simply adding a religious element to the already mischievous political strifes in connection with the public-school system. He exclaims:—

"So help me, Heaven, I see no way out of the alarming evils arising from the partisan management of common schools except by the success of the Edmunds amendment." (Applause.)

Does any sober-minded man really believe that the success of the Edmunds amendment, or any other, can stop these mischiefs? If that or the Blair amendment were adopted, then a strife upon the question of what Bible it is that shall be used, or what is sectarian instruction, and many other questions, would be added to the already deplorable political mischiefs, and the evils would be increased a thousand-fold. This result would follow just as certainly as day follows night.

This is further proved by Mr. Cook's own statement that "the chief power of the Roman Catholic Church to do mischief in this country is political." Then how can it be expected to weaken that power, or to lessen the mischief, by making religious questions the essential element in politics? It is surprising to think that any thinking man can think so. Then he exhorts thus:—

"Stand up, then, for Senator Edmunds' proposed constitutional amendment while yet you can pass it. Let us invoke the national power. Let us invoke it speedily, for if we do not carry an amendment like Senator Edmunds' within the next twenty years, it is possible we shall never be able to carry it. The hour is critical. Remember that this amendment was once within two votes of passing in the Senate. Mr. Blaine's proposed amendment upon the same topic had the overwhelming support of the House. And now Senator Blair is advocating substantially the same proposition. The Edmunds amendment is practicable; it is a vital public necessity; but it must be passed soon or never. Therefore let us make Senator Edmunds' program our own concerning the school question. Let us join ranks. Let Protestants stand up, and all stand up, and stand together."

Then in another place he says:—

"Professor Hodge went so far as to say that our conflict on the school question with the Romanist on the one side and the secularist on the other, is of more importance to this nation than the issues connected with slavery and intemperance."

These extracts show, as plainly as need be, that this proposition to amend the Constitution of the United States upon the subject of religion in the public schools, is nothing else than a scheme to establish by constitutional amendment Protestantism as the State religion. This was shown also in the arguments made last winter before the Senate Committee on Education and Labor, in behalf of the Blair amendment. Every argument there made was for Protestantism instead of Catholicism in the public schools.

If the American people want to be kept free from the despotism of a national religion, they need to be awake to the efforts that are being made to secure these amendments that have been offered and that are now advocated. Let the Constitution of the United States remain as it is upon the subject of religion. Keep religion out of the public schools; let the public schools be for the public. As surely as any such amend-

ment shall ever be adopted as has been proposed, so surely will there be the establishment of a national religion, and the establishment of a national religion is the establishment of a national despotism.

The quotations in this article are taken from Mr. Cook's lectures, as printed in *Our Day* for March, April, and May. A. T. J.

### Is the Constitution Infidel?

THE *Christian Statesman*, of August 29, says that the statement that the American government was established on the secular principle, is untrue. It says that to represent the National Reform movement as revolutionary is to forget, or intentionally ignore, the plainest facts of history. It says that the government is Christian, but overturns this in the same short article by saying: "We admit that infidelity stole a march on the American people in the framing of the Constitution of the United States, and we admit that, largely through the unsettling influences of that instrument, the relation of government to religion has become an open question, now in process of settlement, in this country. But the claim that the secular theory is the established American theory is false and unfair, and, like all unfair attempts in controversy, will yet bring confusion to those who make it."

To the covert threat in this last clause we have nothing to say. But we would like to ask the *Statesman* what it is that determines the character of the government, if it is not the Constitution. If, as it admits, the Constitution of the United States is a secular document, then the American theory of government must be the secular theory of government. And therefore the unfairness is wholly on its own part, in claiming that the American theory of government is to combine religion with the government, when, according to its own admission, such a claim is a false one. Whatever confusion results, must necessarily come to those who make such false claims.

But mark, that while we say the American theory of government is the secular theory, we do not at all admit the *Statesman's* charge that it is an infidel theory. Infidelity did not steal a march on the American people in the framing of the Constitution of the United States, and that document is not an infidel document, it does not teach infidelity. It has no tendency whatever towards infidelity. To show the falsity of the statement that infidelity stole a march on the American people in the framing of the Constitution of the United States, it is only necessary to say that there were religious men in the Constitutional Convention, and serious consideration was given to the matter of recognizing God and religion in the Constitution; and the omission of such recognition was the result of careful, deliberate, conscientious consideration. This is more clearly apparent from the fact that within two years after the Constitution was adopted, ten amendments were added, the first of which is the following: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." If the omission of the name of God, or the recognition of religion, was an oversight, the first amendment, instead of declaring against an establishment of religion, would have provided for it. Nay; the original Constitution itself declared that no religious test should ever be required as a qualification to any office or public trust under the United States.

But the fact that God's name is not mentioned does not make the Constitution an infidel Constitution, any more than the fact that a merchant's sign or his advertisement in the newspaper does not contain the name of God proves that he is an infidel. The Postmaster-General, John Wanamaker, is the pride of the National Reform party, although perhaps not a member of that organization. He is pointed to with pride as the Christian merchant. We have no disposition to question his Christianity; but we would simply call attention to the fact that in all his extensive advertisements the name of God does not occur once. Are we to judge from that that he is an infidel? His clerks transact his business and sell goods over the counter without making any mention of the name of God. Does that show that his business is an infidel business? Nobody thinks so. On the contrary, if he should flaunt the name of God in his advertisements, and if he should instruct his clerks to make some mention of Deity with every yard of cotton or silk that they tore off, the people would justly question the genuineness of his profession.

In his book, "Church and State in the United States," Dr. Schaff speaks as follows concerning the proposed amendment recognizing God in the Constitution:—

"Our chief objection to, such an amendment, besides its impracticability, is that it rests upon a false assumption, and casts an unjust reflection upon the original document, as if it were hostile to religion. But it is neither hostile nor friendly to any religion; it is simply silent on the subject, as lying beyond the jurisdiction of the general government. The absence of the names of God and Christ, in a purely political and legal document, no more proves denial or irreverence than the absence of those names in a mathematical treatise, or the statutes of a bank or railroad corporation. The title 'holiness' does not make the Pope of Rome any holier than he is, and it makes the contradiction only more glaring in such characters as Alexander VI. The book of Esther and the Song of Solomon are undoubtedly productions of devout worshippers of Jehovah; and yet the name of God does not occur once in them."

According to the National Reform view, the book of Esther and the Song of Solomon would be called infidel documents. But of all people who talk about infidelity, the National Reformers show the least knowledge of what infidelity is; and this for the reason that they have the least knowledge of what constitutes Christianity.

E. J. W.

### Where the Line Should Be Drawn.

THE *Examiner* (Baptist) says:—

"The constitutional convention of the Territory of Idaho has adopted a bill of rights containing a section providing that 'no person shall be denied any civil or political right or privilege on account of religious opinions.' But the provision was qualified by the further statement that 'the liberty of conscience hereby secured shall not be construed to justify polygamous practices, nor to permit any person, organization, or association to directly or indirectly aid or abet, counsel, or advise any person to commit the crime of bigamy or polygamy.' Under the territorial law hitherto prevailing, as interpreted by the highest court of the Territory, all Mormon residents of Idaho have been disfranchised, even monogamous Mormons not being permitted to vote.

"The disfranchisement of a Mormon, simply for being a Mormon, is an interference with the rights of conscience that are guaranteed to every citizen by the constitution of the United States, and if the law in question had been interpreted by the Supreme Court, it would no doubt have been pronounced unconstitutional. The Federal Constitution does not, however, prevent a State from abridging the religious liberty of its citizens, but public opinion is strongly adverse to such abridgment under any circumstances.

The proposed constitution of Idaho will, therefore, more nearly represent public opinion than the territorial law that has hitherto prevailed. The people of this country demand the suppression of polygamy, but against Mormonism as a religious system they are no more disposed to proceed than against Romanism, or Mohammedanism, or Judaism."

We have no fault to find with this sentiment. Polygamy ought to be prohibited, not because it is immoral, but because in its very nature it is uncivil; it cannot be practiced without encroaching upon the civil rights of others than the ones engaging in it; it bitterly wrongs innocent children and well-nigh helpless women; it concerns the relations of man to his fellows and is therefore a proper subject of civil law. But when the *Examiner* intimates, as it does in the paragraphs quoted, and as it has more recently said that,—

"The principle of religious liberty requires only one thing: That all religious beliefs should be placed on an equality before the law, so that no one should be either favored or punished because of his opinions, whether privately held or publicly expressed, so that in their public expression breaches of the peace are not provoked."

It simply draws the line in the wrong place. The principle of religious liberty requires that the civil law shall leave all perfectly free so far as their duties to God are concerned. The civil law may, according to the words of our Saviour in Matt. 22: 21, require all to render to Cæsar (civil government) the things which are Cæsar's, but it should also leave all free to render unto God the things that are God's.

#### Romanizing the Public Schools.

REV. J. R. KENDRICK, D. D., has a very strong article in the *Forum*, strenuously opposing any concession whatever toward dividing the public-school money and allowing Roman Catholics, or any other sects, any share to be used for sectarian purposes. He cites the case of Poughkeepsie, N. Y., where an arrangement was made, several years since, whereby, in certain school-houses, the Roman Catholics are allowed to give religious instruction out of regular school hours; and then follow these comments:—

There is one obvious test by which to try the Poughkeepsie plan. Is it suitable for general adoption? Is it a good working and workable theory for the country at large? Suppose the Jews, or the Methodists, or the Episcopalians of any community, were to erect and equip school buildings, and say to educational boards, "We offer you these on the simple condition that when you do not want them for your own special purposes we may use them as we please, reserving in particular the right in other than school hours to instruct all comers in our peculiar tenets," what would be the result? Clearly, sectarian schools supported by the State; or, if not exactly these, ecclesiastical establishments engaged in sectarian propagandism maintained from the public treasury. Suppose a society of Comtists should do the same thing, only stipulating for the privilege of making their edifice a temple for the religion of humanity, would not the State, in accepting the offer, contribute direct aid and comfort to this class of philosophers? The tendency of the Poughkeepsie policy, if not its sure effect, would be to gather children in schools according to denominational affinities, and thus virtually establish the sectarian lines of division, which it is important to efface.

On the whole, it seems to me that this innocent-looking Poughkeepsie plan is a veritable

Trojan horse. By its provisions, or almost necessary implications, Roman Catholics adroitly obtain what they clamor for—State support for sectarian education. This concession, however disguised and by whatever specious advantages recommended, would in the end prove fatal to our American public-school system.—*Congregationalist*.

#### An Un-American Movement.

THOSE well-meaning but narrow-minded people who are always troubling themselves by an undue interference with the business of their neighbors, are particularly active in the city at the present time. The point on which they are now expending their surplus energies is a Sunday law. It was very plainly demonstrated in 1882 that California does not want a Sunday law. The Democracy at that time swept the State on an anti-Sunday law platform, and rolled up a majority of tremendous proportions for General Stoneman.

In a series of resolutions passed last night, it is said that the lack of such a law is a shame to this State, and it is remarked that France is the only other State in the civilized world where no such law is in force. The position of California in this respect may be unique in this Federation of States; but if so then we are uniquely American. No principle is more broadly and solidly laid down by the founders of this government than the one which sought forever to decree an absolute divorce between Church and State. The principle carried out to its fairly logical results would forbid the passage of any law in regard to Sunday, beyond such provisions as will guarantee to all men the right to worship as they see fit; and that guarantee includes the right not to worship at all. This is the whole of the American principle in relation to religion. A dozen volumes of comment will add nothing to that simple statement, and no amount of argument will do away with one iota of the force of this germinal idea.

The work of Christianity by all the teachings of its founder, and by all the explications of its apostles, is a purely moral one. The church's work is upon the inside of a man, and must be done in his heart. The appeal to civil powers to aid in this has always proved to be the most fatal weakness of the churches. It is the appeal to the sword, which, Christ said, must prove fatal to him that makes it. It makes the kingdom to be of this world.

As to France, any American State may well be proud of being found in line with that progressive nation. France has always been the fecund mother of broad, of advanced, of humane principles. She is the only prominent State in Europe which has yet thrown off all sorts of Old World notions, of ties that fetter the human mind, heart, and conscience, and that, like our own great republic, proclaims the sovereignty of manhood as the sole basis of right to rule in human affairs. The divine rights of kings, the guarded privileges of birth, and other un-American ideas that are supreme in all European States, are dead and buried in France. Shall we go back to these? shall we undo the noble deeds of the fathers? shall we roll the centuries backward and align our laws with those of Russia and Austria because it is a shame to be in line with France? Well, hardly!

In the interest of religion, as the best thing for the churches, as the surest stay for the existence of the Christian Sunday, we say in all kindness

and sincerity to these well-meaning but erring enthusiasts, Mind your own business. Attend duly to your own religious duties. Enjoy in peace your Sunday rest and other privileges. Trust to the good example of your lives, to the logic of your cause, to the power of the omnipotent God, to draw erring men to your side. Avoid all semblance of coercion or worldly influence to do this work. Let the people you think to be wrong spend their Sundays as they think best, if you wish to be unmolested in your rights. It is too late in the day to carry out your plans, and America has not the soil where your ideas will germinate and grow. Be content to be secure in your own rights, and give others the same rights as you enjoy.—*Los Angeles Herald*.

#### The Christian Statesman in Favor of Church and State Union.

In the *Christian Statesman* of August 29 the AMERICAN SENTINEL is described as chronically unfair, in that it charges the National Reform Association with working for a union of Church and State. There are two noticeable things in connection with this controversy. The first is that the *Statesman* has never yet attempted to prove that it is not in favor of Church and State; it simply denies the charges. This would be all that is required, if our charges consisted simply of assertions; but when we cite facts, and make arguments, and draw conclusions, to show that it is in favor of Church and State union, they have never yet attempted to show the fallacy of one of the arguments, or to disprove one of the conclusions. And the other noticeable thing is that the *Statesman* scarcely ever makes a denial of its desire for Church and State union without in that same denial furnishing proof that it is desirous of such a union. In this very article it says:—

"We hold as strenuously as do our opponents to the absolute separation and independence of Church and State, but we also hold, with Professor Leiber, that the theory of American institutions requires the total separation of the State from the Church—not from religion."

As Dr. Edwards said in the New York convention, they believe in a union of religion and State, but not in Church and State. Now if that were true, it would seem to be proof that they do not believe in religion in the church; and surely that admission must be worse than the other; for a church without religion is a deplorable thing. We are, however, convinced that the National Reformers do not believe in religion in the church, from the very fact that they believe in religion and the State, that is, in making the State the Church; for when this is done there will be no religion in it—only an empty shell.

But on the first page of the same paper, the *Statesman* shows in an editorial that it is the champion of the union of Church and State. It notes the call for the annual congress of the American Secular Union for 1889, and publishes a statement of the object of that union, which object is to secure the total separation of Church and State. After quoting this declaration of principles, the *Statesman* says:—

"We cheerfully and zealously assist in giving publicity to this call. Nothing could give the American people a clearer view of the pending situation than these frank, logical, and comprehensive demands of the American Secular Union."

The *Statesman* recognizes itself as the direct antagonist of the object of the American Secular Union; we do not say the antagonist of the infi-

del views of its members, but the antagonist of the work of the association. Therefore, it declares itself to be the champion of a union of Church and State.

This is still further shown by the fact that the *Statesman* is one of the most virulent opposers of the petition which has been circulated asking Congress to pass no laws which would look toward a union of Church and State. It is no use for the *Statesman* to try to conceal its motives. It would be much more honorable for it to boldly avow its advocacy of Church and State union. As it says, nothing can be gained by persistent misrepresentation. It might as well declare the real object of the National Reform Association; for it cannot make a denial of that object without in that very denial revealing it. E. J. W.

### Americans Disqualified as Jurors.

JUDGE MCCONNELL has committed himself to the astounding doctrine that a member of the American League is disqualified from sitting as a juror in the Cronin murder case. This ruling was arrived at after the examination of William P. Turner, of Evanston, had reached the point where he said that he was a member of the Grand Army of the Republic and of the American League. Mr. Turner had been previously cross-examined by the counsel for the defense, who found no reason in his answers for a challenge for cause. He said that he had read the newspapers in regard to the Cronin murder, but had formed no opinion as to the guilt or innocence of the accused. He had formed no opinion as to whether or not Burke was a tenant of the Carlson cottage. So far as the record shows, Mr. Turner appeared to be the "ideal juror" whom the court and counsel professed a longing to secure to try this great case.

When asked as to the character of the society known as the American League, Mr. Turner replied that it was a quasi-political society; that further than that he had no very distinct ideas as to its objects, and that he did not think it was affected by religion, nationality, or anything of that kind. He did not know it as the Independent Order of Deputies. He swore that the provisions of the American League had reference to the prevention of members of the Catholic Church from controlling political offices; but he declared that he would give the testimony of a member of the Catholic Church the same credence as if the witness were not a member of that church. Finally he was asked: "If this society to which you belong has reference to the exclusion of Catholics from political offices, and from controlling political offices, would you not, if accepted as a juror in this case, be prejudiced against defendants if it should appear in testimony that they were members of the Catholic Church?" To this he replied: "No, sir; I think not. I don't think their guilt is affected by their religion." Upon this he was challenged for cause by the counsel for the defense "by reason of the views he entertained and the society to which he belongs." The challenge was objected to by the State, but was sustained by Judge McConnell.

To discuss this decision of Judge McConnell intelligently, it is necessary to understand exactly what the American League is, and what it proposes. Here is its object, taken from the preamble to its constitution:—

"Believing that there is an organized effort being made to eradicate from the minds of the people of

this American Union reverence and loyalty for the Constitution and flag of our nation; that the motives that animated the founders of this Republican government are rapidly being forgotten; that the principles they sought to make perpetual are in danger; that the ballot is defrauded of its potency; that our public-school system is subject to attack, and efforts being made to destroy its efficiency as an educator of American citizens, by perverting and falsifying history; that loyalty to flag and country is subject to snares and derisions; that taxes are unequal; that rights are infringed to grant privileges; that the United States and State Constitutions are violated, and that the civil and religious liberty we have inherited from our fathers is threatened; and believing that these dangers result from persistent and organized efforts being made to introduce principles that antagonize our American system, we form this order to warn our fellow-citizens, and to concert measures to strengthen and extend the civil and religious liberty established by our fathers, and to preserve this American Union."

It is evident from this declaration that the American League is nothing more or less than an organization for political purposes, and that its professed objects commend it to the good-will and support of all loyal American citizens. Except as the Roman Catholic Church, or any other church, party, or organization, impinges upon the institutions of American non-sectarian schools, free ballot, and religious liberty, they are in no sense antagonized by the American League. If any church or party inculcates a spirit hostile to free institutions, and teaches doctrines in regard to secular affairs at variance with the faithful allegiance of citizens, that church or party antagonizes the principles of the American League in so far, and not at all in matters relating purely to religious doctrines or things theological.

And yet, this being so, Judge McConnell sustained a challenge against Mr. Turner, and thereby stigmatized every man in the community holding similar views, as unfit to perform the duty of a citizen in a case between the State and five alleged murderers. It was not pretended before Judge McConnell that the American League was intrinsically antagonistic to the Clan-na-Gael, or that its members were prejudiced in any way to the Clan-na-Gael, or Camp No. 20 of the Clan-na-Gael, or any other conspiracy in the Clan-na-Gael, or against the individual prisoners, or, in fact, against any member, society, or church not at variance with the loyal, patriotic, and unmistakably legal duties of citizenship. Against murder, we take it, the members of the American League are prejudiced. So is every other American citizen. Against every conspiracy to murder, whether the plans are laid in the secret counsels of the Clan-na-Gael, at the hidden meetings of Anarchists, or by private parties of any faith—Catholic, Protestant, Jew, or Mormon—we suppose members of the American League are prejudiced by their allegiance as American citizens; and so, we take it, is every other loyal American citizen.

Upon what ground, then, did Judge McConnell base his dismissal of Mr. Turner?—Solely upon the assumption that because the American League objects to the Catholic Church controlling political offices, its members would have a prejudice against any person tried for murder, because that person happened to be a Roman Catholic. Either this, which is an assumption so illogical and startling as to be past belief, or at the outset of this trial Judge McConnell takes it for granted that not only Messrs. Burke, Coughlin, Beggs, O'Sullivan, and Kunze, the whole of Camp No. 20, and the Clan-na-Gael, are on trial for the murder of Dr. Cronin; but that looming up behind them, and spreading its portentous wings

over the whole desperate plot, hovers the great Church of Rome.

Carried to its legitimate conclusion, the decision of Judge McConnell precludes the possibility of the selection of any political jury. If Mr. Turner was rightly excused because of his antagonism to the Roman Church, it follows that the Catholic Church, in the mind of Judge McConnell, is in some way a party to the case, and, in consequence, is interested on behalf of the defense. If this judicial assumption be correct, it renders every Roman Catholic in the community subject to challenge because of prejudices, in favor of the defense, and if every Catholic is to be excluded from the jury because of his prejudices, the defendants have good ground for challenging every Protestant talisman.

It is needless to say that Judge McConnell's ruling, and every inference and consequence deducible therefrom, is an insult to the Roman Catholic Church, an unjust impeachment to American loyalty, and a most unfortunate and uncalled-for blow at trial by jury. It is scarcely possible that in the few moments after the challenge was made—when we are told that "Judge McConnell leaned his head on his hand for two minutes, thinking what he ought to do"—he fully appreciated the wide scope of his decision. If everybody who antagonizes or believes in opposing the control of political offices by the Catholic Church is to be precluded from serving as a juror in a case where a Roman Catholic is on trial for conspiracy to murder, the selection of a jury for the Cronin case is impossible. The late Judge McAllister, in all his efforts to secure a jury favorable to Alexander Sullivan, never ventured to render such a sweeping decision as this.—*America*.

### Sunday Temperance.

In the *Christian Statesman* of July 4, Secretary J. M. Foster, of the National Reform Association, reveals his temperance principles in the following language:—

"But why allow base-ball, the Sunday newspaper, and the Sunday train on Sabbath? These have no more right to do business involving common labor on Sabbath than the licensed saloon."

What kind of a man is he who will place base-ball, newspapers, and railroad trains on the same level with the licensed liquor saloon? Would you call him a temperance man? We never heard any man talk such stuff as that unless he was connected with the whisky business himself. As well might base-ball, newspapers, and trains be classed with murder, horse-thieving, or adultery.

The above is a fair sample of the moral perception of the men who are working to make this a "Christian government." This is the kind of Christian morality which they desire this nation to incorporate into its laws, as the will of the Almighty. And thousands of people in this country are doing all in their power to help them to succeed.

This statement by Secretary Foster shows, what has often been shown in the *SENTINEL*, namely, that Sunday laws are not passed in the interests of temperance. It shows that they wish to shut up the saloon on Sunday, not because it is bad in itself, but for the same reason that they wish to prohibit the playing of base-ball, the circulating of newspapers, and the running of trains, viz., because they involve "common labor."

The only thing that makes the saloon bad on Sunday is the fact that it involves "common labor." And, as common labor is all right on the other days of the week, it follows that the saloon must be all right too, according to their reasoning. If these people were statesmen, to say nothing of being temperance men, they would make crime to consist, not in the time, but in the character, of the act. As it is, they show that they know nothing either of Christianity or of statesmanship.

A. DELOS WESTCOTT.

### A National Sabbath Crusade.

REV. WILBUR F. CRAFTS has started out to reform the world in general and the United States in particular in the matter of Sabbath observance. The reverend gentleman insists that all Sunday traffic and Sunday mails should cease, and demonstrates, to his own satisfaction at least, that all Sunday mails and Sunday traffic are an unnecessary and uncalled-for infraction of the fourth commandment. The reverend gentleman would have Sabbath observance enforced by law; would make the courts a whip of scorpions to drive the erring sons of men in at the strait gate and into the narrow path which he believes has its terminal in the New Jerusalem. He appears to have forgotten, if he ever knew, that the object for which this government was established by our historic sires, and for the maintenance of which millions in taxes are annually paid, was and is not to coerce men into heaven, but to enable them to live on earth in the full enjoyment of civil and religious liberty.

Congress, to which the reverend gentleman fondly turns for his much-desired reform, has no right to stop a single wheel in the United States, nor has any State Legislature authority to prevent the running of as many Sunday trains as the various railway companies desire to send out. . . . The reverend gentleman says that Sunday trains are run for the express purpose of making money to fatten the bank account of millionaires. Doubtless they are not run simply to wear out the rolling stock. Trains are run on Sunday for the self-same reason that Rev. Mr. Crafts preaches on Sunday. There is a demand for Sunday trains and for Sunday preaching, and just so long as the demand exists, Sunday trains and Sunday sermons will be supplied, and in neither case will the earnings be refused.

Rev. Mr. Crafts makes the same mistake as the Sunday reformers who have preceded him. The question of Sabbath observance is something with which no government should meddle. In that great day when the sheep will be separated from the goats, he will not find a single government on trial. The American Congress nor the English Parliament will be called to account collectively, but every man will have to toe the mark and make his own plea to the throne of grace.

If it is wrong to travel or send letters on Sunday no man is compelled to do so because facilities are afforded any more than he need commit murder because it is possible for him to purchase a pistol or a dagger. The observance of the Sabbath as a day of rest is a beautiful custom, but its enforcement at the muzzle of a State or national law would be as obnoxious and uncalled for as the enforcement of church attendance or family prayers by the same means.

The argument that federal or State interference is necessary to protect the overworked railway and postal employes loses much of its force

in the face of the fact that the government pays postal clerks and mail carriers higher salaries than the same class of labor commands elsewhere, and that a very large proportion of train crews are paid by the trip, and can easily find Sunday substitutes if overworked, or if they have conscientious scruples against laboring on that day. The stoppage of Sunday mails would be an almost unbearable inconvenience; the stoppage of Sunday trains would practically paralyze many branches of industry.

The Rev. Mr. Crafts and his co-workers are not reformers. They are striving to roll back the greatest reform that ever swept across the face of the civilized world; trying to rob man of religious liberty, and make him again the irresponsible creature of an autocratic religious hierarchy. —*Dallas (Tex.) Daily News, May 22, 1889.*

### National Reformers Against the Declaration of Independence.

ONLY a few years since scarcely anyone in this country thought of calling in question those matchless utterances of the Declaration of Independence, namely, that "all men are created equal" and that governments derive "their just powers from the consent of the governed." But now the exigencies of National Reform, so-called, demand that these matchless political truths shall be challenged. Thus in the Missouri Sabbath Convention at Sedalia, Rev. W. D. Gray, the secretary of the permanent organization, said, referring to the American Sabbath Union:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is to change that feature of our fundamental law."

More recently Rev. Dr. Holland, of St. Louis, is reported to have used the following language in Cleveland, Ohio:—

"All men are not equal. We are not born equal, and we never can be equal, and the idea that God created men equal grew out of the superstition and the infidel ignorance of an age that has passed away. It is God's law that some men shall be greater than others, and all the anarchy and the communism and the atheism of the world cannot change it. Here in this country we are ruled by a government that upholds this doctrine of equality, and our politicians and rulers are afraid to speak the truth because the lower order of society has a vote. I pray to Heaven that the clergy may not also be ruled by this fear of votes."

This utterance has justly excited the indignation of those who are really attached to the principles of our government, but we have seen no protest from National Reformers. Commenting on Dr. Holland's words, the *San Francisco Examiner* says:—

"Thomas Jefferson had the good-fortune to die some time ago. Otherwise he would have had frequently to suffer the pain of seeing the Declaration of Independence demolished by people who had acquired enough political learning to spell it out. Perhaps if he were living he would say that he never committed the absurdity of maintaining that all men were equal in capacity, but that he confined himself to the more reasonable assumption that they were equal in their right to use what capacity they had to the best advantage."

"But when this government was established its founders had no suspicion that the country would ever be honored by the presence of Dr. Holland. If they had they would probably have embodied in the Constitution a provision for the exclusion of idiots. Even now, however, there is no law requiring Scotch gentlemen who are dissatisfied with the principles of our government to stay in America."

We are not so charitable as the *Examiner*, and cannot agree that the doctor did not know any

better. The error is evidently one not of the head but of the heart; Dr. Holland is without doubt one of that numerous class of so-called Christian ministers who love power more than they do their fellow-men, and who think that by making the State subservient to the church they can rule both. The doctor ought to stand high among National Reformers.

### Shall the Bible Be Read in the Public Schools?

We see by telegrams that Rev. Frank M. Ellis, formerly the Baptist minister in Denver, but now stationed at Baltimore, Md., is creating quite a sensation in advocating the "Bible in the public schools." In the course of his remarks he said: "I am also in favor of the Bible in the public schools because Rome is opposed to it. The recent Lenten lecture of Cardinal Gibbons publicly advised and urged upon his people to read the Bible. Now I do not say that Cardinal Gibbons was not honest in that advice, but if he did mean what he said he was not a good Catholic, and if he did not mean it he was not honest. The aim of Catholics is to make Romanists; our aim is to make character. Rome controls all her people, and therefore a Romanist cannot be a good citizen of this republic. If the pope had his way, our republic with its public schools and open Bible would soon go. Rome has already declared her intention of not only driving the Bible from the public schools, but of also dividing the public-school funds to her own advantage. Rome openly antagonizes one of the leading institutions of the country."—*Rocky Mountain Herald.*

While we are a zealous defender of the public-school system, we are not insisting on the reading of the Bible in the schools. We might assign many reasons for this. One is that as the public schools are supported by a public tax levied on all alike, it is hardly fair to insist on presenting to the children any system of religious instruction. The Jews object to the New Testament; the Catholics object to the Protestant Bible, and the Protestants object to the Catholic Bible, while the Buddhists, Mohammedans, the Theosophists, and many others, do not wish any sacred books teaching religion read to their children unless accompanied by such comments and explanations as they might deem appropriate. The "Bible in the Common Schools" is already causing considerable friction and dissatisfaction, and if insisted on will cause more trouble, and may even endanger the common-school system itself. We believe the wiser and better plan would be to keep the schools free from all religious and sectarian influences. Let theology be taught in the churches, the Sabbath-schools, and the family, and literature, mathematics, science, and secular studies only be presented to the children of the common schools. This is a free country, in which every person has a right to worship according to the dictates of his own conscience. The public schools are the bulwark of our free institutions. We have gotten along over a hundred years pretty well without any laws enforcing any particular religion on children or adults. It would seem that it would be better to let well enough alone, and not to get up a squabble over a theological bone that might ultimate in the total destruction of the grand common-school system of America.—*Denver Eye, July 12, 1889.*

## A Non-Religious Basis for Legislation.

WHEN we object to Sunday legislation on religious grounds, we are asked how the right of labor shall be maintained against overwork, and the greed of capital. It is clearly within the province of the commonwealth to enter upon general legislation relative to this question. Where religious regard for any day is lacking, compulsory idleness results in holidayism. This is a universal fact in history. It is evident that legislation, hitherto, has reached little practical good in solving the problem as between capital and labor. The different phases of that question, regardless of religious considerations, are becoming more and more important, as well as more intricate. This, and the conflict over the question of legislation from a religious standpoint, unite to compel careful attention to the subject. While it may not be demanded of us to furnish a better basis because we object to the religious basis, we yet suggest the following as helpful toward a solution of the problem:—

1. Let the commonwealth and the national government undertake a series of inquiries and observations which shall determine what is best for society, apart from religious considerations as to statute regulations relative to labor and time. Something has already been done in this direction. The investigations on this point which are of value are those reported in 1884 by Carrol D. Wright, with reference to Sunday labor in Massachusetts. This report shows that while there is a large percentage of such labor, it is mainly in connection with the service of one man for another; and that in such service there is neither loss of wages nor impairment of health through Sunday labor. It also reveals the fact that while some of those engaged preferred not to work every day in the week, it was not compulsory labor in general. It is clear that the commonwealth may not go beyond self-protection in any such legislation. Neither can it require men to do, from a religious standpoint, those things which religious obligations impose, however desirable, when such refusal does not interfere with civil government. We need investigations similar to those made by Mr. Wright, throughout the United States, and extending over a sufficient period of time to give a basis for scientific legislation touching these points. Such examination by State and national authority, working in concert, is the first essential step toward wise and efficient legislation on this question.

As helpful suggestions toward wise conclusions, we make the following:—

(1) Start with the principle that the province of the civil law is protective, in general, rather than compulsory. The largest liberty must be given to individual choice, in order to avoid governmental tyranny, the dwarfing of individual manhood, and the destruction of individual responsibility. The following suggestions are supported by the conclusion which the best thinkers have now reached. Let there be a "ten-hour law" fixing the limit for a day's work; all overwork on the part of adults must be left to the individual choice.

2. Guarantee to each man one full day's rest each week. This should be permissible, and protective legislation, and not compulsory. Guarantee this as a civil right, without reference to religious obligation. Let this guarantee include the right, on the part of each man, to choose the day on which he will rest. Require the choice to be mutual between employer and employee.

If men do not choose to rest on any day, the law cannot compel them thus to rest any more than it can compel men to eat and drink in accordance with the laws of health.

This simple arrangement would allow all who wish to observe any day for religious reasons, full liberty, and full protection in so doing. If necessary, let it be supplemented by such protective legislation with reference to religious assemblies as would insure the constitutional right guaranteed to every man, to worship according to the dictates of his own conscience. Resting from secular business on religious grounds is at once a sacrifice and an act of worship. It should therefore be protected, but may not be compelled.

The legislation here suggested would make little disturbance, if any, in the social and business status of things as they now exist. It would check the tendency so marked in certain quarters, to return to the pagan theory of compulsory religious legislation, and to the unavoidable union of Church and State, which must follow such legislation. It would protect labor against the greed of capital, and if, as advocates of stricter legislation insist—labor is now the main sufferer in the matter of time—it would compel capital to adjust itself to the rights of labor, along this protective line. The laborer would find full relief under such legislation, and crystallized labor in the form of capital would bear the burden, if there were any.—*The Outlook.*

## Reasons for Sunday Laws.

Mr. Q.—Do you favor religious legislation?

Mr. R.—I do not, except upon the subject of the Sabbath. I believe the State should make and enforce Sunday laws.

Mr. Q.—Will you be so kind as to tell us why you would single out this particular point of religion and make it a subject of State legislation?

Mr. R.—Although Sunday is a religious institution I do not regard a Sunday law as a law upon the subject of religion. The State only enforces it as a civil institution.

Mr. Q.—Will you please to tell us by what process of reasoning you can prove that labor on Sunday to be uncivil?

Mr. R.—Yes, sir. Common labor on Sunday disturbs the quiet of the day, and it is wrong.

Mr. Q.—Will you please to tell us whether Sunday is more quiet than other days in the week as far as nature itself is concerned?

Mr. R.—Of course it is not. But you know that Sunday is the day upon which people rest from their work and attend meeting.

Mr. Q.—But why do they choose this particular day for rest and worship?

Mr. R.—Because they believe the Scriptures require them to do so.

Mr. Q.—Do you think it is a religious duty that you owe to God to do this, or is it only a civil duty that you owe to the State?

Mr. R.—You have the advantage of me as you have given the subject more thought than I have. But if we had no Sunday law we could not hold religious service on Sunday at all.

Mr. Q.—Why could you not hold services even if some persons were at work?

Mr. R.—Because the noise that their labor would make would disturb us so we could not peaceably hold our meetings.

Mr. Q.—You say the noise would disturb your worship. I would ask you if the worshippers do not sing and the minister talk quite loud?

Would you have the State make a law to prohibit this noise?

Mr. R.—No, sir, that *kind* of noise does not disturb us. That is an essential part of the worship.

Mr. Q.—Do you have family worship each day? If so would you have the State make a law to have all business stop a certain hour each day so people could have a quiet hour for family worship?

Mr. R.—The other days in the week are secular and of course noise on those days does not disturb us in our devotion.

Mr. Q.—Does your church hold protracted meetings some times in which you hold religious services every day in the week?

Mr. R.—Yes, sir. What of it?

Mr. Q.—Do you have everybody in the community cease all business while your protracted meetings continue?

Mr. R.—You have the advantage of me.

Mr. Q.—Then you see that the noise of common toil is not uncivil on any day of the week except on the day you think should be religiously observed. As you see this then, you can see that your objection to common labor on Sunday arises wholly from your religious convictions, and that all Sunday laws are religious laws and relate wholly to an establishment of religion.

Mr. R.—I may have been wrong in presenting the subject from the standpoint that I have. I see that I have been favoring a Sunday law wholly from a religious consideration, and that I was doing this because of the idea that the day is a sacred day.

Mr. Q.—I have observed the seventh day of the week as the Sabbath of the Lord for more than twenty-one years. During all this time I have gone to the house of worship regularly on that day, and yet I have never asked my neighbors to refrain from labor on that day because I went to worship on that day.

Mr. Q.—But there were so few of you.

Mr. R.—Yes, sir. We are not many, and because we are few, there is all the more people at work making a noise while we are at worship. Yet we keep the day to the Lord, and our worship is not disturbed, for we realize that we are rendering unto God the things which belong to God, and if others do not choose to do so it is none of our business.

We have often been puzzled to understand how it is that the conscience of a person can be so badly disturbed because he may happen to see or hear someone working on Sunday, and yet that same person makes no scruple about disturbing his neighbor who keeps another day, although he professes to observe the golden rule and love his neighbor as himself.

Mr. R.—I had not thought of the matter from that standpoint. I will give this subject more careful thought.

WM. COVERT.

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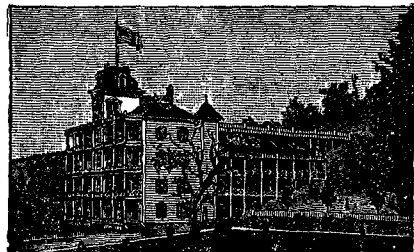
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If you are about to write for this paper with a lead-pencil, please don't. Use pen and ink and ruled paper; then avoid crowding. If you cannot act in harmony with these suggestions, do not be surprised if your matter is not printed. It may be, but the chances will be against it.

THE Prohibitionists are displeased at Senator Blair, because, notwithstanding all his aforetime protestations of temperance principles, he remained away from the State during the recent campaign in New Hampshire, and did nothing for the proposed amendment. It seems that the W. C. T. U. has power to manipulate the Senator only in the direction of Sunday laws and other religio-political measures.

A CONVENTION was held recently in San Francisco to see what could be done toward organizing a movement in the interests of Sunday observance. Dr. R. H. McDonald, of San Francisco, and C. C. Clay and William Cubery, of Oakland, were appointed a committee to endeavor to raise \$25,000 as a campaign fund. Just how the money is to be applied we have not seen stated. An effort is also being made to secure the services of W. F. Crafts to assist in the work in this State.

AYER'S NEWSPAPER ANNUAL for 1889 is the finest and most complete directory of the kind which we have ever seen, and we do not believe that its equal has ever before been published. No newspaper office and no advertiser should be without it. It is not only a complete directory of every periodical of every kind published in the United States and Canada, but it gives the circulation of each, and the population of the town or city in which published. It contains 1,126 pages and sells for \$5.00, carriage paid. For sale by the publishers, N. W. Ayer & Sons, Philadelphia, Pa.

A CORRESPONDENT of the New York *Observer*, writing of the late Paris Sunday-convention, says:—

"The subject was treated chiefly from an economic and sanitary point of view, though the moral and religious advantages of Sabbath-keeping were not lost sight of. . . . The main resolutions, which were adopted after full discussion, favored the observance of the Sabbath by all companies and manufacturing establishments, as well as by private individuals, and urged that in cases where the business required continuous labor, arrangements should be made to allow all employees entire rest for one-seventh portion of time."

Thus it seems that a rather more liberal spirit prevails in France in regard to Sunday than in our own country. Here the one great and all-absorbing object of Sunday-law advocates is to protect the day, while there it appears that a regular weekly rest is the great thing. Nevertheless, the day cannot be separated from the religious character which has been given to it, and legisla-

tion must touch it very lightly if it does not afford one class an opportunity to oppress another for failure to conform to their ideas of propriety upon that day.

THE *Christian at Work* (New York) says:—

"The rector of a church in this city announces that he has discontinued his usual Sunday evening services because of the invasion of the neighborhood by persons of vicious character, and he expects to be compelled to move the church away altogether. His respectable parishioners, he says, dare not bring their wives and daughters out after dark for fear of exposing them to contact with immoral women, if not to actual insult. He therefore gives up the struggle to maintain religious worship against this opposition, and will retire from the field as soon as he can find a more respectable location."

We have never heard of such a case in this State, yet we have no Sunday law, while New York has.

THE adjutant-general of Tennessee has issued an order forbidding competitive or exhibition drills on Sunday; commanding officers not to order out or to permit their commands to assemble for any duty or military maneuvering on Sunday, other than that permitted and required by the regulations while the forces are in camp under orders. The order is said to be issued by the direction of the governor.

The American Sabbath Union will doubtless point with great glee to this; but, unfortunately, it does not coincide with their declaration that the soldiers are demanding release from Sunday parades, for the soldiers are displeased with the order, Lieutenant Patterson saying that it is a severe blow to the military of Tennessee.

THE New York *Examiner* (Baptist) says: "The Catholics will not listen for a moment to the Protestant proposition to give general instruction in morality in the schools without reference to any particular religious sect. This they claim to be impossible." And again: "What the Romish Church wants is, in brief, her own way, and she will accept no compromise." Here is a plum for the National Reformers and the American Sabbath Union, both of whom are catering for the assistance of the Catholics in the special schemes of the respective associations. Rome will no doubt unite with them when her way is clear to control the objects sought. We are glad this leading Baptist organ sees the situation; but the question arises, Will it and its denomination have the sagacity to keep clear of the meshes into which the Reformers and Sabbath Unionists are endeavoring to lead the Protestants of the country? "A prudent man foreseeth the evil and hideth himself, but the simple pass on, and are punished."

THE following is the Sunday plank from the Prohibition platform of the Massachusetts Prohibition convention:—

"Resolved, That we hold the religious liberty of our people among its highest possessions, and that chief among the blessings to be secured are the rest and peace of the Sabbath."

We find it somewhat difficult to classify this utterance. It is certainly one of two things, either the result of a compromise, or it is an exceedingly awkward attempt to make it appear that religious liberty demands the passage and enforcement of Sunday laws! But such laws do, in the very nature of the case, of necessity infringe religious

liberty. Suppose that the Catholic Church say that it was an infringement of religious liberty? were to insist on the passage of a law forbidding labor on good Friday, would not every Protestant Certainly; but it would not be nearly so much so as is a Sunday law, for Good Friday occurs only once a year, while Sunday is a weekly festival, and it is just as much a religious institution as is Good Friday. They both belong to the church, and it is just as oppressive to enforce the observance of one as of the other.

THE Spokane Falls *Review* says:—

"Those well-meaning people who are going about the country circulating petitions to Congress not to pass the Blair Sunday bill are throwing away their time, and might as well tear up their documents and engage in other work. There is not the slightest probability of the passage of that bill, and nobody knows it better than Mr. Blair himself. He would not be Mr. Blair, however, unless he had a hobby. Congress tolerates his persistent efforts to legislate the people into heaven on the principle that it seems to please him and does not interfere with anybody else."

Does the *Review* understand fully the situation? Does it know that there was presented to the last Congress petitions purporting to represent over 14,000,000 people of the United States praying for a National Sunday law? In the fancied security in which hundreds of thousands rest lies the danger to liberty which the *Review* thinks is wholly imaginary. "Eternal vigilance is the price of liberty."

CERTAIN advocates of Sunday legislation are accustomed to "bear false witness," by asserting that Seventh-day Baptists and Seventh-day Adventists join with saloonists in opposing Sunday laws. Those who know the facts, know that they are uncompromising foes of the saloon, advocating its total destruction. We oppose Sunday legislation on religious grounds; we oppose the saloon on all days, and condemn the folly of legalizing its existence on six days of the week, and then attempting to close it on its most profitable day upon the false plea that that day is sacred. It is wicked to lie about small things even. Brethren, tell the truth about us for the sake of your own reputation, if for nothing else. —*The Outlook*.

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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THE harvest of grains and fruits is not more regular or abundant than the yield of human affections, sympathies, fellowships; but here also there are differences of seasons and of soils. We must improve our spiritual husbandry. We must enrich the ground from which good qualities spring. We must expose our inmost life to the quickening sun.—C. G. Ames.

"SENATOR DOLPH, of Oregon," says the *American Standard*, "has outlined the work of Congress this winter thus: Justice must be done the Chinese immigration laborers who hold return certificates. The interstate commerce and civil service laws will be amended; Blair's education bill will come up. The pension office will be investigated, and the tariff will be revised."

THE *Herald*, of Saint John's, Arizona, is another patriotic paper that isn't quite ready for national compulsory religion. We are in receipt of a copy quoting our editorial on the teachings of the American Sabbath Union secretary and his visit to Arizona in the interest of Church and State. Arizona's press has already more real Christian qualities than many self-styled religious sheets.—*Moral and Scientific Companion*.

### Two Servian Regulations.

A FEW weeks ago a Servian newspaper correspondent reported that the sale of the Bible had been prohibited in Belgrade, and it was expected the regulation would apply to all Servia. Since reading the report we have been watching to see what wicked thing this restless government would do next, as a country that prohibits the Bible in these days gives sad evidence of national degeneracy. Whether the law referred to in the following quotation has been passed since the above interdiction, does not appear, but it is in every way worthy to be immediately associated with it. The *London Graphic* says:—

"Rigid Sabbatarians ought to go to Servia. The metropolitan Michael has succeeded in getting a law passed by which every kind of business is strictly prohibited on Sundays and on all holy days of the orthodox church. Thus trade is stopped on 180 days in the year, and a tradesman recently caught infringing the law by selling a pennyworth of rice on a church holiday was fined £4."

This means 180 days of enforced idleness for men who have no religious regard for the festivals of the orthodox church, as, of course, if such a regard existed they would not need to be thus compelled to be religious. It is said that the devil always finds some work for idle hands to do, and under these circumstances it is not difficult to understand the state of intrigue and unrest which has brought Servia into such prominence of late. The law is at least consistent in placing all of the church festivals, Sunday included, on the same basis, where they properly belong.—*Present Truth, London, England*.

### The New Paganism.

IN his Boston Monday lectures last winter upon religion in the public schools, Joseph Cook discussed the question, "Shall the common schools teach common morals?" This is a singular question for a man who demands that a religiously-grounded morality shall be taught in the schools, and that the religion upon which it shall be grounded shall be Christianity. It is also a singular question to come from a man who pretends to know anything about the morality demanded by Christianity. Even though it should be conceded, which it is not, that the common schools should teach common morality, that would be as far removed from the teachings of morality which Christianity demands, as earth is from heaven. Common morality is nothing but immorality. Common morality is simply that sort of morality that is common, the sort of morality that is practiced by most of the people; and to teach that in the common schools would be only to teach the pupils to do those things which are practiced by most of the people. In other words, it would simply be teaching the pupils in the common schools to do as most of the people do. But pupils can learn to do that without any special instruction.

Again: Such teaching as that erects the common practice into a standard of morality which all must be taught and to which all must be made to conform. In other words, that which most of the people do it is *right* to do, and that is the correct standard of morality. This, in turn, involves the doctrine that what the majority does, or says shall be done, is the standard of right, and is to be conformed to as such. In a popular government the majority is the State. What the majority says is what the State says. Therefore, as, according to this theory, what the majority says is right, it follows that the majority being the State, what the State says is right. And this brings us at once face to face with the pagan Roman idea of ethics, that the idea of the State is the highest idea of right, and that the voice of the people is the voice of God. It is demonstrated, therefore,

that the ethics of the Boston Monday lecture-ship of 1889 are pagan.

But the idea of the State is not the highest idea of right. The voice of the people is not the voice of God, and most especially it is not upon the subject of religion or morals. What the State says or does may be right, but it is not right because the State says it, for it may be wrong. There is a higher idea of right than the idea of the State, or than any which the State can inculcate. That is the idea of right which God expresses and the standard which he has established, and is as much higher than the idea of the State as God's ideas are higher than those of the Boston Monday paganism, or as God is higher than the inventor of it. And, according to this idea of ethics of morality and right, the voice of *God only* is the voice of God. This voice of God, and this standard of right, is expressed in the Bible and is exemplified in the life of Jesus Christ. It is implanted in the human soul, and woven into the character of men, by the power of the Spirit of God in answer to a personal and abiding faith in Jesus Christ. But such a character as that is not common any more than Jesus Christ is common.

Further: Any such view of morals as this taught by the Boston Monday lecturer, reduces it wholly to the plane of the natural. Common morals is only natural morals, and natural morals is nothing but immorality. Jesus Christ gave a description of the moral condition of humanity in its natural state. In other words, it showed what is the nature of this common or natural morals. He said: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7: 21, 22. Then Paul described the same thing, only in other words, saying: "It is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3: 10-18.

That is natural morals. That is common morals, and such it will ever remain in spite of all the States on earth, until the heart is converted by the power of God, and the evil fountain purified from which the evil flows; and by no power which the State can ever exert, nor any instrumentality which it can ever use, can it be effected. It can be done alone by the power of God through

the agency of his Spirit; and this is not a common or natural process, but is wholly above the common, and is supernatural. Genuine morality, therefore, in this world, is only the fruit of the Spirit of God. Properly speaking, therefore, there is no such thing as common or natural morals, and to claim such a thing in the name of Christianity is to reduce Christianity and its Author to the plane of the natural, and to place it on a level with all the natural religions of the world, and thus reduces it to the level of paganism. But any theory which reduces Christianity to the level of paganism is a pagan theory. Therefore, it is again demonstrated that the ethics of the Boston Monday lectureship are pagan ethics only. This is not only the logic of the theory, it is the fact, for Mr. Cook says:—

"Merely natural morals, if taught thoroughly, must include the morals taught in the highest of all historical realities in morals, namely, the character of Christ as a man, and, therefore, the picture of the character of Christ as contained in the New Testament literature is not to be excluded from the public schools."

This puts the character of Christ as he lived in this world upon the plane of the "merely natural," and it makes the picture of the character of Christ, as contained in the New Testament literature, a merely natural thing, and the morality of Christ a merely natural morality. This distinctly places Jesus Christ, and his character, and the record of it, all upon the plane of the merely natural, than which nothing can be more false, nor more abhorrent to the character of Christ, or to the picture of that character as given in the New Testament.

Jesus Christ is not a natural product, and therefore the morals of Christ are not natural morals. The character of Christ, whether as pictured in the New Testament or the Old, is not a natural product. That picture is not a natural picture. It is all supernatural. Jesus Christ is the Lord from heaven. His coming into this world was wholly miraculous, and the miraculous is not the natural. The picture of that character as drawn in the Scriptures is a picture drawn by inspiration of God. The Spirit of Christ itself foretold his coming, the manner of his birth, and of his death. That same Spirit recorded the fact of his coming, of his birth, his manner of life, his death, his resurrection, and his ascension again to heaven. These Scriptures came not "by the will of man, but holy men of God spake as they were moved by the Holy Ghost." To make that character, or the record of it, a "merely natural" thing, as the Boston Monday lectureship distinctly does, robs Jesus Christ of his divinity, destroys the gospel of salvation, and turns the record of it into a myth. Placing all of this on the level of the merely natural, does distinctly place it on a level with all the natural religions that have ever been, and so makes it essentially pagan.

For the sake of the case, we present another extract in the same line as the above, more fully to show that such is intentionally the ethics of the Boston Monday lectureship, and that such is the deduction that was intentionally reached in the lecture under consideration. The lecture closed with these words:—

"In Christ, the highest ethical reality known to established and incontrovertible history, there is the highest self-revelation of God. That revelation, so far forth as Christ is man, is a part of natural morals. Any system of instruction which shuts its eyes to this fact, shuts its eyes to reality. A book on architecture that should not mention the Parthenon, or one on painting that should say nothing of the Sis-

tine Chapel, would be no more defective than is any book on purely natural morals without a definite account of the highest historical reality in morals—the character of Christ as a man and the ethics of the gospel. Natural morals, if taught thoroughly, teach, of course, the highest attained moral ideas. The character of Christ, as exhibiting the highest ideal of morals actually attained among men, is the supreme illustration, and contains the organizing principles of every scheme of natural morals that can be called thorough or scientific. No adequate picture of that character exists except in the New Testament. Natural morals, therefore, cannot be thoroughly taught when the Bible is excluded from the schools; and hence the State, in the exercise of its right of self-preservation, has authority to require that it shall not be so excluded. (Applause.)"

That is but to say that the highest ethical reality known to established and incontrovertible history is a purely natural one. It is to say that the character of Christ, as a man, and the ethics of the gospels, are as purely natural as was the Parthenon, or as are the paintings in the Sistine Chapel. It says that the highest attained moral ideas are but purely natural ones. Hence the State as the highest natural organization of men must adopt, inculcate, and enforce, a system of purely natural morals as the highest ideal, and this it must do wholly in the exercise of its right of self-preservation. And this is only another form of expressing the highest ideal of paganism—the idea that the State is the highest ideal of ethics. And such is the highest ideal of ethics attained in the Boston Monday lectureship. Therefore, the ethics of the Boston Monday lectureship is essentially pagan.

And that is the idea, and such the ideal, to which it is proposed to pledge the American system of government by constitutional amendment establishing religion in the public schools. Are the American people ready to declare their government pagan, as the Boston Monday lectureship has declared itself? Are the American people ready to indorse by their votes the Boston Monday paganism, as did that "immense audience" at Tremont Temple, February 11, 1889, by its repeated and "loud applause"?

A. T. J.

#### Baptists and Religious Liberty.

WE can but wish that the following words by Rev. J. Herndon Garnett, editor of the *Herald of Truth*, the leading Baptist paper of this coast, were true of all Baptists. In the *Herald* of October 9 Mr. Garnett says:—

"Americans are constantly tempted to forget their birthright, religious liberty. Upon one pretext or other, there are good people ever and anon arising who tell us of some legislation which should be effected to operate in favor of religion. This to them is ample cause for action. The Jesuitical policy, 'The end justifies the means,' is wonderfully human.

These misguided, but well-meaning people, appeal to Christian voters and patriots along the religious line, and think thereby to touch the most powerful sentiment, and arouse to action the conscience of Christendom. Just here eternal vigilance and wide-awake discrimination are all-important. The end here must never justify the means. There is to us no end possible to be reached by legislative enactment, which would be worth the surrender of this American, Christ-given principle of religious freedom. This is a boon which was bought with blood, on whose early cradle the ashes of our Christian ancestors fell, and whose birth-throes were the beginning of the freest and grandest government which the world has yet seen.

"Baptists, peculiarly, love to remember that the seed of this principle in the soil of the Old World and the New was watered with the blood, and suffered the cruel imprisonment, of some of their best and bravest sires. They cannot forget this. Neither can they

forget the eternal oath which they have taken that the liberty wherein they stand must to the end of time be guaranteed to every member of the human race, as far as in them lies, and so help them God.

"With this freedom come many perils, dangers which would be largely averted in a sterner governmental structure. All liberty has its dangers. The liberty to walk given to the child is the liability to fall. The danger to the captive set free is that he may fall into more galling chains. But because of the perils of freedom, we do not lose our love for liberty."

The writer might have added, "Nor is liberty the less necessary to development because of the perils which necessarily accompany it." The proper office of civil government is to protect the rights of all; to this end it forbids those acts which trench upon the rights of others, not because such acts are immoral, but because they are uncivil.

#### Their Object.

THE following paragraph is from a paper on "The American Sabbath," read at the Ocean Grove Convention, August 9, by Dr. Robert S. Doherty, formerly assistant editor of the *New York Christian Advocate*. He said:—

"The Sunday newspaper, as published in our chief cities, is a peculiarly American institution. It could not be supported by its foreign patronage, nor, for that matter, without Christian patronage. It is directly hostile to the Sabbath. Now the most serious aspect of this Sunday paper business is not so much the fact that a few journeymen printers are engaged after midnight on Saturday, or that the fast train carries the edition with great speed, and with more or less disturbance, out into the remote parts of the country. The chief mischief is done in the reading of the paper. For this there is no excuse. For the harm which comes from it, the reader is himself responsible."

In this short paragraph we have again revealed to us the real object of Sunday laws,—they are not so much for the purpose of prohibiting all labor on the first day of the week, as for the purpose of inducing men to go to church by cutting off all other means of spending the day. From this and similar utterances, we are warranted in the conclusion that if all the people would faithfully attend church every Sunday there would not be so much objection raised to the work which is done outside of church hours.

This is not an isolated utterance. Everyone who fights the Sunday newspaper makes the same statement. When told that more work is done on Sunday in preparing the Monday paper than in preparing the Sunday morning edition, they say that the Sunday work that is done by the newspaper employes is not the evil against which they strike; but that what they are concerned about is the fact that the newspapers keep people away from the church and destroy the effect of the sermon on those who do go. Thus they show that they are working not so much in the interest of Sunday rest as in the interest of the pulpit. We wish to emphasize this point until our readers see that this Sunday movement is nothing more nor less than an effort on the part of the churches to have the State legislate in their behalf.

But this is not all that is shown; the paragraph just quoted shows the seemingly utter inability of the advocates of Sunday laws to comprehend the fact that the State does not possess the same power that the Spirit of God does. They want the State to pass laws to suppress a thing the evil of which, they themselves confess, rests solely with the individual. It is not a public nuisance—not something which, like the sa-

lgon, tends only to destroy the well-being of society; for whatever mischief is done, the individual reader is himself alone responsible. Yet they expect that the State is going to remedy this evil; they expect that the State, by taking away the newspaper, will make the individual who now reads it spiritually-minded. They do not seem to understand that the lack of spirituality is what leads professed Christians to read these papers when they should be engaged in worship; and that if the newspapers were taken away, their carnal minds would find some other worldly means of gratification. If they would think of the matter seriously, they could but confess that the suppression of the Sunday newspaper would not in the slightest degree increase the spirituality of the people; and that admission would at the same time be a confession that they are more interested in having people possess a *form* of godliness than in laboring through the divinely-appointed agencies to really convert them; in other words, that they have lost sight of the gospel. And so it is no doubt true that while National Reformers have so much to say about atheism on the part of those who oppose Sunday laws, they themselves are most zealously working to undermine true Christianity.

E. J. W.

### Somewhat Mixed.

THE *Examiner* (Baptist) of October 3, has an article entitled, "License They Mean," from which I quote as follows:—

"Recently a party has been forming to resist the passage of a law by Congress prohibiting the running of interstate Sunday trains. This, too, is stigmatized as an unwarrantable interference with the rights of conscience—a first step toward union of Church and State, and the destruction of religious liberty. It cannot be unprofitable, therefore, to inquire what force there is in these representations. The principle of liberty and the idea of law must intersect each other somewhere; the practically important question is, Where should the line of intersection be, that justice may be secured for all?"

"The principle of religious liberty requires only one thing: That all religious beliefs should be placed on an equality before the law, so that no one should be either favored or punished because of his opinions, whether privately held or publicly expressed, so that in their public expression breaches of the peace are not provoked. The principle of religious liberty does not require that men shall not be held accountable for overt acts, not directly connected with the worship of God, or even for such acts if they tend to provoke a breach of the peace. The offering of human sacrifices, for example, or immoral orgies, could not be claimed as exempt from civil law on the plea that they were a part of religious worship. But, in a general way, it may be safely said that the State will not, and should not, interfere with any form of religious worship.

"But with respect to the daily-conduct of life, the case is otherwise.

"The civil law must, therefore, for the safety of society, prohibit all immoral acts, whether religious sanction be pleaded for them or not. It must punish crime, even if the criminal claim to be the high priest of some religion. It may make unlawful acts, deemed inconsistent with the general welfare—such as unnecessary Sunday labor—without infraction of religious liberty, or taking the first step towards a religious establishment. In short, it may preserve in practice a distinction often recognized in the abstract—the distinction between liberty and license. Liberty is freedom under just law, the freedom to do right; license is freedom without law, the freedom to do wrong. Every man has a right to liberty; no man can claim the right to license."

The proposed law referred to is not so innocent as the *Examiner* would have us suppose; the designed law would stop not only the running of interstate trains upon Sunday, but it would pro-

hibit all forms of labor and business upon that day, in all places subject to the exclusive jurisdiction of the United States. It is not, however, the law, but the principle of such legislation which I wish to discuss.

It is true, as the *Examiner* says, that "the principle of liberty and the idea of law must intersect each other somewhere," but it is also true that if the principle of liberty is to be preserved, the intersection must be at a point which will not infringe the natural rights of a single citizen. The question then naturally arises, Has the *Examiner* indicated that point?—It has not. Surely the editor of that paper could not have considered his words carefully, or he never would have said:—

"The principles of religious liberty require only one thing: That all religious beliefs should be placed on an equality before the law, so that no one should be either favored or punished because of his opinions, whether privately held or publicly expressed."

Would the *Examiner* agree that perfect religious freedom was enjoyed in a country which permitted the teaching of all the doctrines held by Baptists, but forbade the rite of baptism?—Certainly not. It would insist, and properly, too, as it does in Russia to-day, that the principles of religious freedom demand not only liberty to believe and teach, but *also liberty to practice*.

It is objected, however, that "there is not a vice or crime that has not been made a religious duty. The Thugs of India counted murder a holy act, most acceptable to their goddess Kali; the worshipers of Moloch thought it a virtue to cast their babes into the fire; the followers of Ashtoreth and Aphrodite performed a worthy act of worship in sacrificing their chastity." And the question is asked, Shall such things be permitted in the name of religion?—By no means. All of these things, and many others which might be enumerated, are not only immoral, but they are uncivil, that is, they cannot be practiced without infringing upon the rights of others, therefore it is not only the right, but it is the duty, of civil government to prohibit them; but this it does, not because they are immoral, but because they are in their very nature uncivil.

But the real animus of the *Examiner's* article is revealed in the words: "It [the civil law] may make unlawful acts deemed inconsistent with the general welfare—such as unnecessary Sunday labor—without infraction of religious liberty." This is virtually placing Sunday work on the same level with murder and prostitution; but does it belong in the same category?—Bigotry may say that it does, but common sense says that it does not; for the reason that work is right of itself, while murder and prostitution are always and everywhere wrong and uncivil. If they were right six days in each week, it would be hard to make it appear that they were wrong upon the remaining day; but they are never right; they are never civil.

If Sunday work is in any way evil, it is because of the religious character of the day upon which it is done, and not because there is anything wrong in the work itself. It is this fact which marks the wide difference between it and the offenses against nature with which some seek to class it.

It is very true, as the *Examiner* says, that "liberty is freedom under just law, the freedom to do right," but is a law that arbitrarily makes a crime on one day that which is laudable upon another, a just law? Justice answers, No; God alone has the right to command men under pen-

alty of sin, and he alone has a right to judge and punish men for violations of the divine law. Even if it could be shown that the law of God requires Sunday-keeping, it would not alter the case in the least; the observance or non-observance of a day, or any number of days, is not a proper subject of legislation. The keeping of a Sabbath is an act of worship; it belongs alone to God, and, according to the words of our Saviour, every man must be left free to render unto God the things that are God's. C. P. BOLLMAN.

### Religion and the State.

WE have several times referred to the famous case of the Cincinnati school board upon religious exercises in the public schools. We have printed a part of the speech of Hon. Stanley Mathews at the trial of the case. In the decision of the court, two of the judges, Hagans and Storer, decided in favor of religion in the schools. The third member of the court, Judge Taft, dissented. The case then went to the Supreme Court of the State, though the question involved in the appeal was not strictly whether religion should be taught in the schools or not, but whether the school board had the right to prohibit it if it chose. The Supreme Court reversed the decision of the Superior Court, deciding that the school board had such power under the constitution and laws of the State of Ohio. This of course was indirectly a decision that religious instruction, or the conducting of religious exercises, is not one of the functions of the State of Ohio. This question being involved, though indirectly, the Supreme Court took occasion to express its views upon the question. The decision was rendered by Chief Justice Welsh. That part of the decision in which the views of the court upon the question are given, we here present to the readers of the SENTINEL. The argument is unanswerable, and we commend it to the careful consideration of the American people: "BOARD OF EDUCATION, CINCINNATI, )

vs.

MINOR ET AL.

"We are told that the word 'religion' must mean 'Christian religion,' because Christianity is a part of the common law of this country, lying behind and above its constitutions. Those who make this assertion can hardly be serious, and intend the real import of their language. If Christianity is a *law* of the State, like every other law it must have a *sanction*. Adequate penalties must be provided to enforce obedience to all its requirements and precepts. No one seriously contends for any such doctrine in this country, or, I might almost say, in this age of the world. The only foundation—rather, the only excuse—for the proposition that Christianity is a part of the law of this country, is the fact that it is a Christian country, and that its constitutions and laws are made by a Christian people. And is it not the very fact that these laws do *not* attempt to enforce Christianity, or place it upon exceptional or vantage-ground, itself a strong evidence that they are the laws of a Christian people, and that their religion is the best and purest of religions? It is a strong evidence that their religion is indeed religion 'without partiality,' and, therefore, a religion 'without hypocrisy.'

"True Christianity asks no aid from the sword of civil authority. It began without the sword,

and wherever it has taken the sword it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these, and these alone, it is not afraid nor ashamed to be compared with other religions, and to withstand them single-handed. And the very reason why it is not afraid or ashamed is that it is not the 'power of men,' but 'the power of God,' on which it depends. True Christianity never shields itself behind majorities. Nero, and the other persecuting Roman emperors, were amply supported by majorities; and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it is only when it attempted itself to enforce religion by the arm of authority, that it began to wane. A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die. Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of the government beyond mere *impartial protection*, it denies itself. Its laws are divine, and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.

"Religion is not—much less is Christianity or any other particular system of religion—named in the preamble to the Constitution of the United States as one of the declared *objects* of government; nor is it mentioned in the clause in question, in our own constitution, as being essential to anything *beyond* mere human government. Religion is 'essential' to much more than human government. It is essential to man's spiritual interests, which rise infinitely above, and are to outlive, all human governments. It would have been easy to declare this great truth in the constitution, but its framers would have been quite out of their proper sphere in making the declaration. They contented themselves with declaring that religion is essential to good government, providing for the protection of all in its enjoyment, each in his own way, and providing means for the diffusion of general knowledge among the people. The declaration is, not that government is essential to good religion, but that religion is essential to good government. Both propositions are true, but they are true in quite different senses. Good government is essential to religion for the purpose declared elsewhere in the same section of the constitution, namely, for the purpose of mere *protection*. But religion, morality, and knowledge are essential to government, in the sense that they have the instrumentalities for producing and perfecting a good form of government. On the other hand, no government is at all adapted for producing, perfecting, or propagating a good religion. Religion, in the widest and best sense, has most, if not all, the instrumentalities for producing best forms of government. Religion is the parent, and not the offspring, of good government. Its kingdom is *first* to be sought, and added thereto. True religion is the sun which gives to good government all its true lights, while the latter merely acts upon religion by reflection.

"Properly speaking, there is no such thing

as 'religion' of the State. What we mean by that phrase is, the religion of some individual, or set of individuals, taught and enforced by the State. The State can have no religious opinions; and if it undertakes to enforce the teaching of such opinions, they must be the opinions of some natural person or class of persons. If it embarks in this business, whose opinions shall it adopt? If it adopts the opinions of one man, or one class of men, to what extent may it group together the opinions of all? And where this conflict exists, how thorough will the teaching be? Will it be exhaustive and exact, as it is in the elementary literature and in the sciences usually taught to children? And if not, which of the doctrines or truths claimed by each will be blurred over, and which taught in preference to those in conflict? These are difficulties which we do not have to encounter when teaching the ordinary branches of learning. It is only when we come to teach what lies 'beyond the scope of sense or reason'—what from its very nature can only be the object of *faith*—that we encounter these difficulties. Especially is this so when our pupils are children to whom we are compelled to assume a dogmatical method and manner, and whose faith at last is more a faith in us than anything else. Suppose the State should undertake to teach Christianity in the broad sense in which counsel apply the term, or the 'religion of the Bible,' so as also to include the Jewish faith, where would it begin? how far would it go? and what points of disagreement would be omitted?

"If it be true that our law enjoins the teaching of the Christian religion in the schools, surely, then, all its teachers should be Christians. Were I such a teacher, while I should instruct the pupils that the Christian religion was true, and all other religions false, I should tell them that the law itself was an *unchristian* law. One of my first lessons to the pupils would show it to be unchristian. That lesson would be: 'Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.' I could not look the veriest infidel or heathen in the face and say that such a law was just, or that it was a fair specimen of Christian republicanism. I should have to tell him that it was an outgrowth of false Christianity, and not one of the 'lights' which Christians are commanded to shed upon an unbelieving world. I should feel bound to acknowledge to him, moreover, that it violates the spirit of our constitutional guaranties, and is a State religion in embryo; that if we have no right to tax him to support 'worship,' we have no right to tax him to support religious instructions; that to tax a man to put down his own religion is of the very essence of tyranny; that however small the tax, it is the first step in the direction of an 'establishment of religion;' and I should add that the first step in the direction involves the fatal step, because it logically involves the last step.

"But it will be asked, How can religion, in this general sense, be essential to good government? Is atheism, is the religion of Buddha, of Zoroaster, of Lao-tse, conducive to good government? Does not the best government require the best religion?—Certainly the best government requires the best religion. It is the child of true religion, or of truth on the subject of religion, as well as on all other subjects. But the real question here is not, What is the best religion? but, How shall this best religion be secured? I answer, It can best be secured by adopting the doctrine of this seventh sec-

tion in our own bill of rights, and which I summarize in two words, by calling it the doctrine of 'hands off.' Let the State not only keep its own hands off, but let it also see to it that religious sects keep their hands off each other. Let religious doctrines have a fair field, and a free, intellectual, moral, and spiritual conflict. The weakest—that is, the intellectually, morally, and spiritually weakest—will go to the wall, and the best will triumph in the end. This is the golden truth which it has taken the world eighteen centuries to learn, and which has at last solved the terrible enigma of Church and State.

"Among the many forms of stating this truth, as a principle of government, to my mind it is nowhere more fairly and beautifully set forth than in our own constitution. Were it in my power, I would not alter a syllable of the form in which it is there put down. It is the true republican doctrine. It is simple and easily understood. It means free conflict of opinions as to things divine. It means masterly inactivity on the part of the State, except for the purpose of keeping the conflict free, and preventing the violation of private rights or of the public peace. Meantime, the State will impartially aid all parties in their struggles after religious truth, by providing means for the increase of general knowledge, which is the handmaid of good government, as well as of true morality. It means that a man's rights to his own religious convictions, and to impart them to his own children, in harmless acts of worship towards the Almighty, are as sacred in the eye of the law as are the rights of person or property, and that, although in the minority, he shall be protected in the full, unrestricted enjoyment thereof. The 'protection' guaranteed by the section in question means protection to the minority. The majority can protect itself. Constitutions are enacted for the purpose of protecting the weak against the strong, the few against the many.

"As with individuals so with governments, the most valuable truths are discovered late in life, and, when discovered, their simplicity and beauty make us wonder that we had not known them before. Such is the character and history of the truth here spoken of. At first sight it seems to lie deep; but, on close examination, we find it to be only a new phase or application of a doctrine with which true religion everywhere abounds. It is the simple doctrine of conquering an enemy by kindness. Let religious sects adopt it toward each other. If you desire people to fall in love with your religion, make it lovely. If you wish to put down a false religion, put it down by kindness, thus heaping coals of fire on its head. You cannot put it down by force; that has been tried. To make the attempt is to put down your own religion, or to abandon it. Moral and spiritual conflicts cannot be profitably waged with carnal weapons. When so carried on, the enemy of truth and right is too apt to triumph. Even heathen writers have learned and taught this golden truth. Buddha says: 'Let a man overcome anger by love, evil by good, the greedy by liberality, and the slanderer by a true and upright life.' Christianity is full of this truth, and, as a moral code, might be said to rest upon it. It is *in hoc signo*, by the use of such weapons, that Christianity must rule, if it rules at all.

"We are all subject to prejudices deeper, more fixed, on the subject of religion than on any other. Each is, of course, unwary of his own prejudices.

A change of circumstances often opens our eyes. No Protestant in Spain, and no Catholic in this country, will be found insisting that the government of his residence shall support and teach its own religion to the exclusion of all others, and tax all alike for its support. If it is right for one government to do so, then it is right for all. Were Christians in the minority here, I apprehend no such policy would be thought of by them. This is the existing policy of most nations in the world. Christian countries, however, are fast departing from it. Witness Italy, Prussia, Spain, and England. The true doctrine on the subject is the doctrine of peaceful disagreement, of charitable forbearance; and a perfect impartiality.

"Three men—say a Christian, an infidel, and a Jew—ought to be able to carry on a government for their common benefit, and yet leave the religious doctrines and worship of each unaffected thereby, otherwise than by fairly and impartially protecting each, and aiding each in his searches after truth. If they are sensible and fair men they will so carry on their government, and carry it on successfully and for the benefit of all. If they are not sensible and fair men, they will be apt to quarrel about religion, and, in the end, have a bad government and bad religion, if they do not destroy both. Surely they could well and safely carry on any other business, as that of banking, without involving their religious opinions, or any acts of religious worship. Government is an organization for a particular purpose. It is not almighty, and we are not to look to it for everything. The great bulk of human affairs and human interests is left by any free government to individual enterprise and individual action. Religion is eminently one of these interests, lying outside the true and legitimate province of government.

"Counsel say that to withdraw all religious instruction from the schools would be to put them under the control of 'infidel sects.' This is by no means so. To teach the doctrines of infidelity, and thereby teach that Christianity is false, is one thing, and to give no instruction on the subject is quite another thing. The only fair and impartial method, where serious objection is made, is to let each sect give its own instructions elsewhere than in the State schools, where, of necessity, among other subjects of instruction, there are many others which can more conveniently, satisfactorily, and safely be taught elsewhere. Our charitable punitive, or disciplinary, instructions stand on an entirely different footing. There the State takes the place of the parent; to him will act the part of a parent or guardian in directing what religious instruction shall be given.

"The principles here expressed are not new. They are the same, so far as applicable, enunciated by this court in *Bloom vs. Richards*, 2 Ohio Street 387, and in *McGatrick vs. Wason*, 4 Ib. 566. They are as old as Madison, and were his favorite opinions. Madison, who had more to do with framing the Constitution of the United States than any other man, and whose purity of life and orthodoxy of religious belief no one questions, himself says:—

"Religion is not in the purview of human government." And again he says: 'Religion is essentially distinct from human government and exempt from its cognizance. A connection between them is injurious to both. There are

causes in the human breast which insure the perpetuity of religion without the aid of law.'

"In his letter to Governor Livingstone, July 10, 1822, he says: 'I observe with particular pleasure the view you have taken of the immunity of religion from civil government; in every case where it does not trespass on private rights or the public peace. This has always been a favorite doctrine with me.'

"I have made this opinion exceptionally and laboriously long. I have done so in the hope that I might thereby aid in bringing about a harmony of views, and the fraternity of feeling between different classes of society, who have a common interest in the great public institution of the State, which, if managed as sensible men ought to manage it, I have no doubt will be a principal instrumentality in working out for us what all desire,—the best form of government and the purest system of religion."

Decision rendered December, 1872.

### They Subvert the Gospel.

THE *Christian Statesman* of August 22 contains an extract from one Dr. Bellville on "The Change of the Sabbath," which shows again how completely the imbibing of National Reform ideas tends to wipe out what knowledge of the true gospel of Christ one may already have. The writer says:—

"Expositors are of the opinion that the 118th psalm is a direct prediction that the day of Christ's resurrection was to be the day on which the Sabbath should be kept under the gospel dispensation; and if it does, the first day is established beyond a doubt. The fourteenth verse of this psalm reads: 'The Lord is my strength and song, and is become my salvation.' Now, this fact was accomplished when Christ arose from the dead; for Christ never became the salvation of the world until the resurrection."

This will be news to thousands of Bible students. If Christ was not the salvation of the world until the resurrection, then one of two things must be true,—either there was no salvation for anybody until after the resurrection, or else there was another Saviour besides Christ. That the first of these is not true may be proved by any child that has read the Old Testament; for, aside from the many passages which show the writers to have a full knowledge of saving grace, we have the recorded fact that Elijah and Enoch were taken bodily to heaven. These two instances prove that there was salvation for mankind before the resurrection. And that the second position is not true is proved by the words of Peter, who said that besides the name of Jesus there is no other name under heaven given among men whereby we must be saved. Yet in order to have a show of authority for Sunday observance, and thereby to have a still further show of authority for Sunday legislation, Sunday advocates boldly deny the fundamental principles of the gospel.

The more one studies this so-called National Reform movement, the more he will be convinced that it is the most subtle scheme for the undermining of Christianity that Satan ever invented. While National Reform Sunday-law advocates are making wholesale charges of atheism against those who differ with them, we should like to see them show some indication of a knowledge on their part of what Christianity is. All the avowed infidels that the world has known, from Celsus to Ingersoll, have not done so much against the Christian religion as the National Reformers are doing.

E. J. W.

### Sunday-Law Petitions.

It may be surprising to those unacquainted with the proceedings of the National Reform party, to witness the rapidity with which numbers can be added to the list of petitioners for the passage of a Sunday-Rest law, under the supervision of W. F. Crafts, field secretary of the American Sabbath Union.

At the close of an address delivered by him in the lecture-room of the First Baptist Church of St. Paul, Minn., September 29, he called for all who desired to express themselves in favor of the passage of a Sunday-Rest law, to make it manifest by rising. No sooner had part of the audience risen than the pastor, without taking the trouble to count, declared the number standing to be two hundred.

Mr. Crafts allowed this to pass without entering a word of protest, and it therefore evidently met his approval.

The pastor said he had counted the chairs in the morning. Knowing the number of chairs, he considered himself prepared to decide at a glance, with sufficient accuracy, as to the number to be added to the list of petitioners of those favoring the passage of a Sunday-Rest bill. Such guess-work would not be allowable in ordinary business petitions, but this movement seems to be a very prolific movement in easy and quick methods in the petition work.

R. C. PORTER.

Box 1058, Minneapolis, Minn.

### Professor Wilder's Lectures.

PROFESSOR H. A. WILDER, of Spokane Falls, lectured on Monday and Tuesday evenings in this city to fair audiences, his subject being "Civil Government and Religion." The fact of his lectures being given in the church led us to believe that he was an advocate of the Blair Sunday bill and favored the move on foot looking to the union of Church and State. We were agreeably surprised to find that his ideas are exactly the reverse of this. While a Christian, he opposes any union of Church and State, or the passage of stringent Sunday laws, maintaining that no authority for such can be found in the Bible or the experience of successful civil governments. He thinks that no man can be made religious by force, and holds that it is the idea of Protestantism to persuade and appeal to the moral nature of men, consequently it can have no affiliation with Catholicism, which would set ecclesiastical authority above the civil, and bring force to bear where persuasion fails.

The Professor is a fluent and pleasant speaker, and we regret that our limited time and space forbid a more extended notice of his lectures. We trust he will favor us again in the future.—*Oregon Scout*, September 19, 1889.

### The International Sunday Congress.

It is known that there exists an international federation for Sunday-keeping, having its headquarters at Geneva. This society sums up as follows its object, which "has been and will remain the same:" "To remind everyone of this declaration of the Holy Scriptures, 'Remember the Sabbath-day to keep it holy.'"

With the object of giving its work a new impetus, the federation organized in Paris, under the patronage of the French Government, an international congress for the weekly rest from the hygienic and social standpoint. This congress

was convened within the precincts of the exhibition from September 24 to 28.

Some may perhaps think it strange that the congress should have been organized with the sole object of showing the hygienic and social benefits of an eminently religious institution. It will, perhaps, be asked whether the observance of the fourth commandment will have made great progress when the world shall have been convinced that the weekly rest-day has very material hygienic and social advantages. To this it is answered that we must make a distinction between the physical and religious rest; and, although the religious observance is much to be preferred, the physical rest itself is an unmixed blessing.

The objector may ask whether, if this distinction be correct, the weekly rest, separated from its religious, which is its main, character, may still prove a beneficent institution; if it is not probable, rather, that this regular day of leisure, devoid of its religious associations, will become an occasion of dissipation and demoralization; if this is not indeed a fact of which every week gives us renewed demonstration.

It must be confessed that these objections have much weight, and that, far from answering them, the congress has, on the contrary, confirmed them. I have before me the eleven resolutions voted by the congress on this twofold question, "The weekly rest from a social and hygienic standpoint." In these eleven propositions, the argument drawn from the *moral nature* of man, from his *morality*, from his *moral progress*, occurs no less than seven times. Now what is this moral argument if it is not a religious argument? What is moral progress without religion, unless the members of the congress be advocates of a system of morals independent of religion, which we will not suppose? This sevenfold reiteration of the moral argument is an admission of the essentially religious character of the institution. On this point an American delegate strikingly said in the congress: "The declaration that the civil institution of a rest-day is distinct from the religious institution, for myself as well as for others, is not true."

The ecclesiastical aims of those who agitate this question manifested itself in several ways at the congress. The most striking instance, perhaps, was in the seven resolutions voted on the "weekly rest-day and the railroads." These resolutions urge the suppression of labor on the railroads—the time being seven times specified—on *Sundays and holy days*. Thus it is seen that the ultimate object is to secure the State enforcement not only of Sunday-keeping, but of church holy days as well. This brings us far from the weekly rest on the hygienic basis.

The question of Sunday laws was dealt with largely in the congress. As has been seen, the weekly rest is essentially a religious institution, and its hygienic and social benefits are inseparable from its religious character. Thus we would have civil laws enforcing religious observances, which would constitute an infringement of the sacred rights of conscience in a matter between each individual and his Creator. This objection was recognized by advocates of Sunday laws, and attempt was made to meet it by very feeble and illogical arguments.

We were glad, however, to see in the congress a calm but firm protest against State intervention in the Sunday question. This intervention some said would constitute an immense injury. They did not want, even in order to secure what they

considered a great blessing, to surrender their Christian liberty into the hands of the State. Once started on this course, where would the State bring us? and how could it be stopped if it went too far? Much better, they said, to do the work ourselves, than to accept a disastrous intervention.—*J. Vuilleumier, in Present Truth, London, England.*

### "Rome and the Republic."

HON. WILLIAM J. ARMSTRONG, of Washington, D. C., who last winter had the honor to be invited by all the leading members of Congress to deliver one of his lectures before that body, lectured recently in the First Methodist Episcopal Church of this city, on "Rome and the Republic." Mr. Armstrong prefaced his remarks by saying that it was not his purpose to assail the followers of the Roman Catholic faith. That would be shamefully un-American, and altogether too much like a revival of the middle ages. What he objected to, and would make the essence of his theme, was the attempt of the head of the Roman Catholic Church to inculcate the infallibility of the pope, and that all the temporal affairs of man must subserve his religious belief. When the Catholic Church suffers its followers to worship without restraint according to their own convictions, let there be no interference. But when the church attempts to teach that the pope is mightier than God, and would have this doctrine made the prevailing element of all civil law, then it is time for a liberty-loving people to object.

The Roman Church, said the speaker, has demanded for a thousand years, and does to-day, the subordination of citizenship to its temporal power. That church has always maintained that whatever is for man's best welfare should rule; religion is of greatest importance to him, therefore religion should rule. In short, the church first, the citizen afterward. This has been the argument that has filled an ignorant, groping world with so much human suffering.

After considering the papal theory and its consequences, Mr. Armstrong contrasted it with the American doctrine of total separation of Church and State. "Washington," remarked the speaker, "said the State should not legislate on matters concerning the conscience of man. Pope Leo XIII. says we should make all civil laws conformable to the church, and to regulate religious thought. Here we have the authority of Washington and the pope on a very important question. It is needless to ask which Americans will accept. Against the interference of the church in all civil affairs, the State, clothed in the white garment of religious freedom, has set its face forever and forever."

He argued that the government has no business to interfere with religion. It is only one step between a religious government and the religious Inquisition.

Mr. Armstrong then quoted the *Catholic Review*, and Cardinal Manning, to show that Rome is the sworn enemy of republican institutions. "But," he added, "the pope of Rome and the Catholic Church are not the only dangerous enemies of our government."

"There sits in the Senate of this nation an old, straight-laced, narrow-minded, bigoted, theocratic Puritan who represents one of the New England States, but in spirit represents the mediæval ages. He has no vices, but he is one of that kind who would burn a soul to save it. At a late session

of Congress he introduced an amendment to the Federal Constitution to establish a system of free schools in which should be taught the common branches and the 'principles of the Christian religion.' The amendment also provided that Congress should have power to enforce that amendment by appropriate legislation."

The speaker said that right in the wake of this remarkable amendment that was proposed there was formed what is known as the National Reform Association, advocating the establishment of a common and uniform religion, to be woven into, and become, in fact, the substantial part of, the organic law. This was to be brought about by a convention of all the creeds in the nation, which the speaker characterized as a motley, loveable gathering of harmony let loose.

"This, my countrymen," thundered Mr. Armstrong, "is Protestant Romanism, and, if anything, it is more infamous than Catholic Romanism. This is the same way that religious persecution was planted in the fourth century, and saddled on Europe for more than a thousand years. Right here to-day, under the shadow of the American flag, there is an attempt to establish a Protestant Rome. Think of it!"

"And there are thousands of misguided cranks outside the National Reform Association who are supporting the movement."

Here the speaker referred particularly to the Woman's Christian Temperance Union. He told of their late National Convention, how they got into a passion for passing resolutions, and among other absurd things passed a set of resolutions approving of the sentiments and course of the National Reform Association, and also a resolution that the religion of Christ should be the fundamental element of our civil law.

"Poor, misguided creatures," said he, "they are victims of misplaced zeal. With their resolutions they are worse than the curse they pretend to wage war against. Just one taste of a silly resolution, like the red flame in the cup, gives them a burning desire for more, and they seldom stop short of a regular debauch, that, if it don't destroy the soul, at least destroys common sense. They are a body who doubtless mean well, but are, like all other cranks, stirred and impelled by conviction instead of intelligence. My advice to them is to stop imbibing resolutions and go home. Let the affairs of State alone, at least, and, if they must do something, let them continue their warfare against King Alcohol."

Jonathan Edwards he characterized as a religious fanatic. Edwards said, and adhered to it, "We want a State religion and we are going to have it."

All these circumstances, the speaker thought, were like the realities stepping out of one of the mediæval pictures, life size, into the present time. He thought, however, it would be some time yet before the changes threatened would come to pass.

Altogether the lecture was a masterly arraignment of both Roman Romanism and Protestant Romanism, and of all who are aiding and abetting the schemes of the National Reform Association.

NOTHING is so galling to a people not broken in from the birth, as a paternal, or, in other words, a meddling government, a government which tells them what to read, and say, and eat, and drink, and wear. Our fathers could not bear it two hundred years ago; and we are not more patient than they.—*Macaulay.*

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This pamphlet contains the arguments in behalf of the rights of American citizens, and in opposition to the Blair Sunday-rest bill, which Mr. Jones presented before the Senate Committee on Education and Labor, Dec. 13, 1888.

Dr. Wilbur F. Crafts has pronounced the report as published

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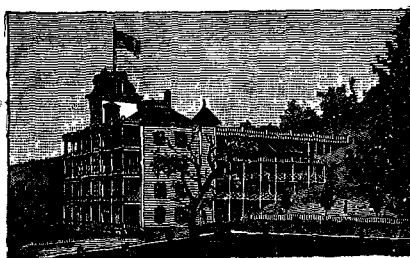
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# The American Sentinel.

OAKLAND, CALIFORNIA, NOVEMBER 13, 1889.

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

The *Rural Californian*, "a journal for the suburban and country homes," published by Heintz & Lipe, Los Angeles, Cal., is a worthy magazine of more than usual value. No one who contemplates settling in Southern California can do better than to subscribe for and read this journal. It will acquaint you with the State in advance of your coming. It can be had six months for seventy-five cents; single number, fifteen cents.

PROFESSOR BLACKIE, the eminent Scotch scientist, visited Oakland a short time ago, and since his return to his native land has published, in the *Free Church of Scotland Monthly*, his impressions of California, and more particularly of Oakland and San Francisco. Referring to the fact of this State living without a Sunday law, the Professor says:—

"Unfortunately, unlike the other States, California has no Sabbath law. Nor will it be easy to secure such a law. In Oakland, which is to San Francisco what Birkenhead is to Liverpool, a meeting was lately held on the subject of a Sabbath law. When the meeting divided, one hundred and five were against any such thing, and only ninety-six in favor."

Thus the fame of "Mr. Crafts' Surprise Party," as one of our local papers called it, has spread abroad even to Scotland, making known the fact that California had the independence to vote their convictions even in the face of one of the apostles of National Reform, so called. We say one of the apostles of National Reform, because, in effect, the American Sabbath Union, which, on the occasion referred to, was represented by Mr. Crafts, is in effect auxiliary to, and a branch of, the National Reform Association.

THE New York *Tribune* says, and says truly:

"It is a singular fact that California has no Sunday law. There was such a law, but it was repealed in 1883; yet it cannot be said that there is any less observance of Sunday since the repeal of the law. On the contrary, an investigation shows that Sunday is observed more as a sacred day the present year than it was the year the law was repealed."

THE field secretary of the American Sabbath Union insists that that for which the organization is working is "a civil Sabbath," that is, Sunday rest enforced by law, not for religious reasons, but for the physical well-being of the masses. How does that correspond with the telegram received by the president of the constitutional convention at Bismarck, Dakota, from the president of the American Sabbath Union in New York City, urging the adoption of a provision "protecting and encouraging Sabbath observance" by forbidding "work or trades" on the first day of the week, and requiring the Legislature to "pass laws regulating and encouraging the observance of the holy Sabbath by all the people." This was urged upon the convention that the constitution of the new State might be laid "upon the sure foundation of the divine word."

The secretary's denial that what they demand is really religious legislation, will, we imagine, go for very little in the face of such an avowal from

his superior officer. We fear that, while the secretary evidently has much of the wisdom of the serpent, he lacks the harmlessness of the dove. The president seems to be sadly deficient in both.

THE *Bible Echo*, Melbourne, Australia, of October 1, has the following:—

"A large and influential meeting of the citizens of Melbourne was convened at the Federal Coffee Palace to protest against the action of the government in so summarily refusing to sanction the publication of a Sunday paper. The meeting was addressed by Mr. W. H. L. Bailey, the prime mover in the enterprise, who stated that the government had granted him a copyright and received his money for the same. At the conclusion of the meeting, resolutions were adopted protesting against the action of the Lord's Day Observance Society in representing that they expressed the voice of the people, and viewing with alarm the encroachment of the government upon the rights and privileges of private citizenship.

"It certainly does not commend the inherent strength or stability of a religious institution that it must be sustained by such strict legal enforcements against the evident wishes of the community at large, nor will such an institution thus upheld ever exert a salutary influence over the morals of those who are so restrained."

THERE lives in our city of Oakland a National Reformer of the most ultra type. He wants a man-made theocratic government in the United States, and his principal reason seems to be in order that the people who work on Sunday may be summarily dealt with. Because under a real theocracy it was lawful to put men to death for Sabbath breaking, he can't see why it would not be right under a counterfeit theocracy to put men to death for refusing to religiously observe Sunday. He wanted to advocate this theory through the medium of the SENTINEL. And now he feels that he has been unfairly treated because we do not give him the use of our columns *ad libitum*, in which to further his wicked scheme. In the *Christian Statesman* of the 24th ult., referring to the SENTINEL, he uses this language:—

"It is not only a fiery foe to Sabbath legislation, but it is so far from being a free journal it is cowardly. Occasionally it has permitted me to be heard in its columns; but time after time, for years, it has refused articles and communications in reply to their false positions and unfair charges against Reformers. Its editors are afraid to give a hearing to the truth."

"Cowardly," forsooth! "Afraid to give a hearing to the truth!" Any journal which declines to open its columns to the advocacy of a governmental policy which, if fully carried out, would put to death its editors and publishers, must be *cowardly* indeed! This is simply another specimen of characteristic National Reform logic. How many of that kind of "communications in reply to their false positions and unfair charges" would either of the National Reform organs publish to accommodate their opponents? Echo answers, How many?

ONE of our last-page notes was utterly spoiled last week by the transposition of a line in making the final correction on the page proof. We therefore reproduce the note printed correctly, as follows:—

The following is the Sunday plank from the Prohibition platform of the Massachusetts Prohibition convention:—

"Resolved, That we hold the religious liberty of our people among its highest possessions, and that chief among the blessings to be secured are the rest and peace of the Sabbath."

We find it somewhat difficult to classify this utterance. It is certainly one of two things, either the result of a compromise, or it is an exceedingly awkward attempt to make it appear that religious liberty demands the passage and enforcement of Sunday laws! But, in the very nature of the case, such laws do, of necessity, infringe religious liberty. Suppose that the Catholic Church were to insist on the passage of a law forbidding labor on good Friday, would not every Protestant say that it was an infringement of religious liberty?—Certainly; but it would not be nearly so much so as is a Sunday law, for Good Friday occurs only once a year, while Sunday is a weekly festival, and it is just as much a religious institution as is Good Friday. They both belong to the church, and it is just as oppressive to enforce the observance of one as of the other.

A CORRESPONDENT of the London *Daily Telegraph*, in his report of the proceedings of the recent Paris Sunday Congress, says:—

"It will, undoubtedly, be a difficult task for any congress to bring about the general cessation of Sunday labor on the continent. Of late years, however, it must be confessed that Paris has been showing a good example to the provinces in this matter, but it is to be regretted that Sunday observance in the capital has not increased the attendances in the churches, but has rather been productive of more fun and frivolity."

Commenting upon this, another English paper (a religious journal, by the way) says:—

"It is in this, as in all matters of religious practice, the person who can be led by the moral argument does not need a law to compel him to follow out his convictions; and he who is not influenced by moral arguments is only cursed by coercion of conscience. A Christian cause never seeks to gain its end by such means."

This is sound and wholesome doctrine, and it would be well for our zealous Sunday-law friends to make a note of the facts so candidly recognized by our English cousins.

ROMISH priests and editors are busy trying to make it appear that this is a Christian nation; also the Protestants, who are clamoring for Congress to enact a Sunday-observance law. Will someone tell us how a State, a corporation without a soul, can be Christian? We can readily understand how the people of a nation can call themselves Christian, but suppose all the people of the United States were believers in Christ, would that make the State, which has neither entity, soul, or conscience, Christian? The State is the community formed for the protection of its citizens in their civil rights, to prevent crime, and afford all equal rights.—*Western American*.

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# THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, NOVEMBER 20, 1889.

NUMBER 43.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
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EDITORS,  
E. J. WAGGONER, ALONZO T. JONES.

THE *American Citizen* says that "people should remember that it was the official organ of the Roman Catholic Church, called *The Rambler*, which said:—

"Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit."

People should also remember that this is substantially what the National Reformers say. The only real difference between many so-called Protestants and the papists is in the kind of religion to be adopted or fostered by the State. About the only question between them is, Shall it be your religion or my religion?

MR. GLADSTONE wrote a letter to the late so-called Sabbath Congress in Paris advocating Sunday observance and laws for its enforcement, but he evidently wants such statutes not for himself but for the common herd. This is shown by the fact that on the Sunday preceding the congress Mr. Gladstone, who was in Paris, after attending church in the morning, drove with a party of friends in the Bois-de-Boulogne, and in the evening visited the great exposition. Referring to this fact, the Paris correspondent of the *New York Observer* says:—

"From a Frenchman's standpoint, this would not be thought out of the way, but his English and American admirers would hardly think it in keeping with his letter read before the congress."

In the *Journal* of August 10, M. A. G., under the heading, "Morals in Politics," says: "In our government Cæsar represents the people, and among the things we are to render unto Cæsar is one day's rest in seven."

Matt. 22:20, 21: "And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." Here Christ forever separates Church and State. Look at the Sabbath: "Whose is this image and superscription?" Does the commandment read, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the American people. . . . For in six days the American people made heaven and earth, the sea

and all that in them is, and rested the seventh day. Wherefore the American people blessed the Sabbath-day and hallowed it"? No. God and not the people made the Sabbath and it bears the image and superscription of God and not of the American people. In the language of Christ then we say, Render the Sabbath to God and not to Cæsar. When Cæsar demands that the Sabbath be rendered to him, he is out of place. All human laws enforcing by civil penalties Sabbath observance are thus proved to be antichristian. —W., in *Prohibition Journal*.

### The Principles of Constitutional Recognition of God.

In the *Christian Statesman* of September 5, R. C. Wylie gives quite a lengthy report of the discussion of the proposal to acknowledge God in the constitution of the new State of Washington, which is quite interesting. There were some things said which show that some of the members had the right idea as to the relation of Church and State. When the convention went into committee of the whole to consider the preamble and bill of rights, the following preamble was read:—

"We, the people of the State of Washington, to preserve our rights, do ordain this constitution."

Immediately one of the members moved to substitute the following:—

"We, the people of the State of Washington, grateful to almighty God for our freedom, to secure and transmit the same unimpaired to succeeding generations, do ordain this constitution."

The mover of this substitute afterward withdrew it in favor of the following, after it had been read:—

"We, the people of Washington, in order to form more independent and perfect government, . . . profoundly grateful to almighty God for this inestimable right, and invoking his favor and guidance, do ordain and establish the following constitution and form of government for the State of Washington."

The discussion was on the adoption of this, instead of the simple preamble first read. Mr. Comegys, of Whitman, made a strong speech upon this, the force of which Mr. Wylie attempts to break down by a slur upon the personal appearance of the speaker, who said:—

"I am opposed to the substitute. The gentleman is in favor of it, because he thinks we ought to be grateful to almighty God. I would like to ask him if he thinks this provision would add anything to our gratitude by being in that preamble. He admitted the necessity for brevity, and has made it as brief, he says, as he could and include that point. Now, as I understand it, Mr. President, this has nothing to do with gratitude, or reverence, or irreverence. A man may be very reverent or very grateful, without lifting up his voice on the street corners, or he may lift up his voice and claim to be very grateful and yet not be grateful. The question is, Shall we advertise it in this way? Has it anything to do here? The fram-

ers of the Constitution of the United States had this matter under advisement, and after mature deliberation (and many framers of the Constitution were devout Christians), they deemed it not wise to have any reference to the Deity, because they had agreed that Church and State and matters of religion should forever be separate from civil government. Now, what object is to be attained? Will we be more grateful by reason of putting it there? or will we be less ungrateful, notwithstanding we put it there?"

We say that this is sound. Gratitude is shown rather by acts than by words. The people of Washington might all of them be profoundly grateful to God, and yet make no statement of it in their Constitution; and on the other hand, they might make a profession of gratitude in their Constitution, and have none in their hearts. Now, which would be the better condition?—Manifestly, to be grateful, and not to advertise it in the Constitution; that would be far better than to proclaim it from the capitol, and not possess it.

But there is another point to consider. If that were stated in the Constitution, would it tell the truth? Are the people of Washington grateful to God for the blessings which they enjoy?—No doubt some of them are; but the most zealous National Reformer will not claim that all of them are. Are even a majority of the people of Washington grateful to God for the blessings which they enjoy? The people of Washington are doubtless as good as the people of any other section of the United States; but it cannot be denied that only a small minority of people in the United States, or in any individual State, have any real gratitude to God. It is not going beyond bounds to say that the majority of the people scarcely ever think of him. The entire church membership of the United States is less than one-fourth the population, that is, less than one-fourth of the people of the United States make any profession of, or belief in, a gratitude to God; and the declarations of leading ministers and religious journals are to the effect that the churches themselves are lamentably deficient in godliness; that thousands of church members are in no respect different from the professed ungodly. This being the admitted fact, it is manifest that for the people of any State, or of the United States, to put in their Constitution a statement that they were grateful to God would be to make their Constitution state a falsehood. If that preamble were adopted which says, "We, the people of Washington, grateful to almighty God," etc., the constitution would be a lie upon its very face. Certainly no good can be accomplished by falsehood. Truth cannot come from evil. Placing the acknowledgment of God in the constitution would not make a single individual more grateful to God than he now is. Therefore, for people to adopt a constitution with such a statement would be a positive wrong. People who know nothing about God would im-

agine themselves to be grateful to him, simply because they had subscribed to a constitution which said that they were grateful. So the constitution, instead of making people better, would have a tendency to confirm them in their ungodliness.

One of the speakers in favor of the substitution was a Mr. Cosgrove. He started out by saying that the effort to have such a preamble was not an attempt to connect the Church and the State. He said: "It does not in any way associate the Church and State because of this recognition of God. It is not necessarily recognizing the Church in any sense." And then he went on to disprove this statement, by saying: "We expect to get a large amount of immigration into this country before many years, and I do not care what the committee intended by leaving it out of this preamble, the masses of the United States will take it as an indirect attack upon the church, and as an indirect pandering to infidelity by leaving out this word." This statement of his shows conclusively that the substitution would in a way connect Church and State, although it is not true that the omitting of the substitution would be an attack upon the church. Anyone can see that to adopt a constitution which says nothing about the Deity or the church, could not be considered an attack upon the church any more than a bank corporation could be said to be making an attack upon the church if it adopted articles of corporation without making any reference to the Deity.

Mr. Cosgrove said further: "Let me say, gentlemen, that this territory would have been built up long ago had it not been that the people of the East believed that Washington Territory was a heathen land, peopled with heathens, without government." That statement shows the hollowness of the whole thing; the recognition of God in the constitution was designed simply as an advertising scheme, to induce immigration. But what nonsense to suppose that people would settle in the Territory any quicker because its constitution contained the name of God. Did the speaker suppose that the people of the East are so ignorant that they could be duped into supposing that the insertion of the name of God in the constitution would make the people any better? Would they imagine that the inhabitants of the State were all pious, simply because of a few words in the constitution? The idea is absurd.

Mr. Warner, chairman of the Preamble Committee, said that he would yield to no one in reverence for God, but likened the placing of his name in the constitution to the action of the Pharisee in the Scriptures. He did not believe it was needed any more than the Lord's prayer. This is true, as we have already shown. The adoption of such a preamble would simply be a piece of Phariseism, and that in reality is all that was expected. Mr. Cosgrove's argument showed that it was designed simply to advertise to the people of the world that the people of Washington were religious, although the statement would not represent the truth. Mr. Sullivan, of Tacoma, showed the sophistry of Mr. Cosgrove's statement, that to leave out the recognition of God would check immigration. He pointed to the Constitution of the United States, which contains no recognition of God, and said that there was no trouble about immigration to this country.

One speaker said: "If I remember right, the Bible says 'there is a time and place for everything.' It also says, 'Thou shalt not take the name of the

Lord thy God in vain.' The convention therefore should not place the name anywhere, simply to tickle the ear of any individual or set of individuals." This, again, touches the very heart of the matter. We have already shown that such a recognition as is proposed would be falsehood upon its face; and because of this, it would be a taking of the name of the Deity in vain. God's name is taken in vain every time it is spoken lightly, every time it is mentioned in any way by those who have not at heart real reverence for God.

Mr. Warner stated that he was a member of a church which had the most reverent devotion to God; but he did not believe it necessary to advertise that fact in their business transactions.

Mr. Sturdevant showed the folly of the proposed recognition, by saying:—

"As well acknowledge the existence of the Supreme Being and an overruling Providence in the making of a promissory note, as in this constitution; yet who would not say it was ridiculous if you saw a promissory note something like this: 'For value received, I promise to pay to John Doe, or order, \$100.00, recognizing the overruling providence of the Supreme Court, and the credit business and the great privileges which have been conferred upon me by the Supreme Being by reason of this promissory note.' Then again: What would be said in court of the lawyer commencing his complaint in this way: 'John Doe vs. Richard Roe; the plaintiff in the above entitled action, recognizing the overruling power and constant care of the Supreme Being, complains of Richard Roe, and alleges,' etc. Now that is just as sensible, in my opinion, as placing it in the preamble of the constitution. Let us ask God to guide us and teach us common sense in the business which we are trying to transact in this convention."

We have devoted this much space to the consideration of the discussion in the Washington convention, because the principles involved are the same as those involved in the attempt to recognize God in the national Constitution. We are anxious in this whole National Reform business to get the people to see that opposition to it does not imply irreverence or infidelity on the part of the opposers, but that the one who has the most intelligent reverence for God, and love for truth and pure Christianity, is the one who will be most zealously opposed to the schemes of the National Reformers.

E. J. W.

### Only Enforcing the Law.

THE *Catholic Review* publishes a sad story of how Roman Catholics are whipped and maltreated in Russia to compel them to apply for membership in the "Orthodox" or established church of the empire. This the *Review* calls "persecution." But how is it persecution? We are told that the Church of Rome never persecuted, that she only adjudged certain persons to be "heretics," and then simply allowed the law to take its course. Those who were tortured and put to death brought all their troubles upon themselves by refusing to obey the law. Then how comes it that the same thing is persecution in Russia? Is that which was only enforcing the law in Spain persecution in Russia simply because in the latter country Romanists are the sufferers, while in the former only Protestants felt the rack and the stake?

But we do not justify such enforcement of the law, nor even such laws themselves. And we need not go to Russia, nor yet to Spain, for examples to show the wickedness of laws which make persecution for conscience' sake possible. In more than one State in our own country, honest, God-fearing men have been, and are still

liable to be, cast into foul prisons, reduced to poverty by fines and costs, dragged from the bedside of dying wives and children, for no other offense than that of daring to keep as the Sabbath a day other than the one observed by their neighbors, and then exercising their God-given privilege to work for the support of their families on the other six days of the week. The spirit of persecution is latent in many countries, but it is not dead, and it needs only the touch of religious legislation to revive it in all its old-time fury and devilishness. Bigots are as ready to "enforce the law" as they ever were, and climate makes no difference in human disposition in this respect. Sectarian malice and hate are as bitter in our own sunny South as in the frozen regions ruled over by the czar of all the Russias. Would that Rome might learn from the persecution of her own people in Russia, a lesson of tolerance for others, and that degenerate Protestants might read aright the history of what their forefathers have suffered in the past. But it is too much to hope.

### What Is the Matter with the Church?

In answer to the fact that the teaching of religion belongs only to the church and the family, Joseph Cook, in his 204th Boston Monday lecture, says: "The church and the family are efficient but not sufficient to meet the moral wants of the educational system;" because "one-quarter or one-third of the children of the republic of school age never see the inside of a church, and must be taught a religiously grounded morality in the public schools or nowhere."

Then he says: "How is the church to be expected to reach all the children of school age? Has it the financial strength to do so, even if it could be brought to take the time?"

These statements open up an interesting subject on several points. First: "Has the church the financial strength to reach all the children of school age?"—She has. It has been published quite broadly, and apparently upon good authority, that Dr. John Hall alone preaches to 200,000,000 dollars every Sunday.

This is doubtless the wealthiest congregation to which any man preaches in the United States, but it is an exception only in the amount. All the leading ministers of every city in the Union preach every Sunday to men who own vast amounts of money. Take the churches of all denominations in this country, and it is safe to say that in them is comprised the greater part of the wealth of the country, and it is certain that the church has the financial strength to reach every child of school age in the United States. The difficulty is not that the church has not financial strength in that direction. The difficulty with the church members that own the money is not that they have not the money, but instead of using it for that purpose they use it only to make more money. There is entirely too much truth in the statement, as published, that Dr. John Hall preaches to 200,000,000 dollars.

The latter clause in Mr. Cook's question is worthy of consideration. He inquires, Has the church the strength to do so, "even if she could be brought to take the time"? Well, is it so that the church has got into that place where she cannot be brought to engage in the work of teaching religion to the youth of the country? What is she doing? Why cannot she be brought to take the time to engage in the work for which she is set in the world, and to which she herself pro-

fesses to be devoted? What excuse is there for the church's being in such a condition that it is necessary that she should be brought to take the time? What is she in the world for, but voluntarily and spontaneously to seek for the time, and take the time, and fill the time, to the fullest extent. The church has nothing else to do in this world but to fill up all the time there is, in this very work. But instead of this, by this statement from one who is certainly a responsible authority on the question, we are compelled to contemplate the fact that the church is in such a condition that she cannot even be brought to take the time to do that work for which she is set in the world, and now she wishes to saddle off upon the State the work which is hers to do. But, as we have before inquired in these columns, when the church shall have put upon the State to do all the work which she alone is set to do, what then does she propose to do? When she has secured the power of the State to carry on and support the work which properly belongs to the church, then the next step will be to have the State support the church, and that in idleness.

This claim that the State shall instruct the children is based upon Mr. Cook saying that one-quarter or one-third of the children of the republic of school age never see the inside of a church, and, therefore, the State must turn its school-houses into churches and enter upon the inculcation of religious doctrines. Such a statement is a confession that although the church is the conservator of religion in the world, and is held by herself so to be, yet nobody can be benefited by that religion unless they go inside of the church. And by this there is a condition of affairs revealed, which is the direct reverse of that which Christ established, and which the true church will ever occupy; that is, instead of the church's seeking those who are lost, the lost are compelled to seek the church. Instead of the saved seeking the lost, that they too may be saved, the lost are expected to seek the saved. Instead of the church going out into the highways and hedges, and into the streets and lanes of the city, and bidding all, with the earnest tones of the Saviour, to "come unto the marriage," she sets up an establishment, and those that are in the highways and hedges and streets and lanes of the city are expected to come and ask to be invited. No, no! Such is not the church of Jesus Christ. Such a system neither represents nor embodies the religion of Jesus Christ. And such a system of religion, even though it were taught in the public schools, would be ten thousand times worse for the schools than the system which now is, even though it were as bad as these opponents pronounce it to be.

Another excuse he offers for the church's failure to reach the entire population is, that she has "but the seventh part of time in which to do it." Indeed! why is it she has not only all the time there is, but all the days and nights of the week, and all the year, and all the time there is, or is to be. Is it true that the church works so hard on this one-seventh part of the time that she is obliged to rest all the balance of the time? or is it because she has grown so lazy that the little exertion which she puts forth in this one-seventh of the time justifies her in loafing all the rest of the time? It is not difficult at all for the observing person to decide which of these inquiries touches the fact of the case. And, therefore, it is a proper inquiry, and we think a profitable one, too, to the thinking person. Would it be best that such a religion as that should be taught

in the public schools? We repeat, The teaching of such religion in the public school would make it worse than even now its opponents declare it to be. An industrious worldling is better than a lazy Christian. And public schools, therefore, would be vastly better off without the teaching of such religion than with it, because it would only be teaching the children to indulge idleness instead of practicing industry, and to add hypocrisy to irreligion. Such a system, however, is entirely consistent with the other branch of this religious legislation scheme; that is, the demand for a national Sunday law to compel everybody to be idle on Sunday. The two movements, this one to establish the inculcation of the practice of laziness on six days of the week, and the other to establish compulsory idleness on the remaining day of the week—these are entirely worthy of one another; but they are alike totally unworthy of American principles or of the American people, or of the religion of Jesus Christ.

Let the church members put their money and their energies into the work of teaching religion, after the pattern of the Saviour, and then whether the youth ever see the inside of a church or not, they can learn of the religion of Christ. Then, too, the church will be conscious of a power which now she has not, the lack of which civil power never can supply. The Saviour and his apostles found more than one-seventh of the time to devote to the work of religious instruction. We do not read of any time when any effort had to be put forth to induce them to take all the time there was, day and night, continuously. And those who have the religion that they had will never need to "be brought to take time."

A. T. J.

#### National Reform Idea of the Proper Relation of Church and State Exemplified.

REV. J. M. FOSTER, well known to the readers of the AMERICAN SENTINEL as one of the district secretaries of the National Reform Association, has an article in the *Christian Cynosure* of October 17 in which he says:—

"According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the church." "The true State will have a wise reference to the church's interests in all its legislative, executive, and judicial proceedings. . . . The expenses of the church, in carrying on her public aggressive work, it meets in whole, or in part, out of the public treasury. Thus the church is protected and exalted by the State."

There is one country in the world to-day, and only one, in which Mr. Foster's idea of government is fully carried out, and that is the republic of Ecuador. In that country "*the State and its sphere exist for the sake of, and to serve the interests of, the church.*" The result of the practical workings of that theory of Church and State is told as follows, in the "*Capitals of South America*":—

"Bolivar freed Ecuador from the Spanish yoke, as he did Colombia, Venezuela, Bolivia, and Peru; and it was one of the five States which formed the United States of Colombia under his presidency; but the priests had such a hold upon the people that liberty could not live in an atmosphere they polluted, and the country lapsed into a state of anarchy, which has continued ever since. The struggle has been between the progressive element and the priests, and the latter have usually triumphed. It is the only country in America in which the Romish Church survives as the Spanish left it. In other

countries popish influence has been destroyed, and the rule which prevails everywhere—that the less the people are under the control of that church the greater their prosperity, enlightenment, and progress—is illustrated in Ecuador with striking force.

"One-fourth of all the property in Ecuador belongs to the bishop. There is a Catholic Church for every 150 inhabitants; of the population of the country *ten per cent. are priests, monks, or nuns*, and 272 of the 365 days in the year are fast-days or fast-days.

"The priests control the government in all its branches, dictate its laws, and govern their enforcement, and rule the country as absolutely as if the pope were its king. As a result *seventy-five per cent. of the children born are illegitimate*. There is not a penitentiary, house of correction, reformatory, or benevolent institution outside of Quito and Guayaquil; there is not a railroad or stage-coach in the entire country, and until recently there was not a telegraph wire. Laborers get from \$2.00 to \$10 a month, and men are paid \$2.25 for carrying 100 pounds of merchandise on their backs 285 miles. There is not a wagon in the republic outside of Guayaquil, and not a road over which a wagon could pass. The people know nothing but what the priests tell them. They have no amusements but cock-fights and bull-fights; no literature, no mail routes, except from Guayaquil to the capital (Quito), and nothing is common among the masses that was not in use by them two hundred years ago. If one-tenth of the money that has been expended in building monasteries had been devoted to the construction of cart-roads, Ecuador, which is naturally rich, would be one of the most wealthy nations, in proportion to its area, on the globe.

"There was once a steam railroad in Ecuador. During the time when Henry Meiggs was making such an excitement by the improvements he was making in the transportation facilities of Peru, the contagion spread to Ecuador, and some ambitious English capitalists attempted to lay a road from Guayaquil to the interior. A track seventeen miles long was built, which represents the railway system of Ecuador in all the geographies, gazetteers, and books of statistics; but no wheels passed over this track, and the tropical vegetation has grown so luxuriantly about the place where it lies that it would now be difficult to find it.

"In 1885 a telegraph line was built connecting Guayaquil with Quito, the highest city in the world; but there is only one wire, and that is practically useless, as not more than seven days out of a month can a message be sent over it. The people chop down the poles for fire-wood and cut out pieces of the wire to repair broken harness whenever they feel so disposed. Then it often takes a week for the lineman to find the break, and another week to repair it.

"In the government telegraph office I saw an operator with a ball and chain attached to his leg—a convict who had been sent back to his post because *no one else could be found to work the instrument*. A young lady took the message and the money. There is a cable belonging to a New York company connecting Guayaquil with the outside world; but the rates are extremely high, the tariff to the United States being \$3.00 a word, and to other places in proportion.

"Ecuador, with about 1,000,000 inhabitants, has only 47 post-offices. There is not a newspaper printed outside of the city of Guayaquil, and the only information the people have of what is going

on in the world is gained from strangers who now and then visit the country, and from a class of peddlers who make periodical trips. The streets of Quito are used as water-closets, in daylight as well as in dark, and are never cleaned from one year's end to another. Although Ecuador is set down in the geographies as a republic, it is simply a popish colony, and the power of the Vatican is nowhere felt so completely as here. Not long ago a law was in force prohibiting the importation of any books, periodicals, or newspapers, *without the sanction of the Jesuits*. All the schools are controlled by the church, and the children know more about the lives of the saints than about the geography of their own country. There is not even a good map of Ecuador."

### A Good Templar, on Sunday Closing of Saloons.

THE following letter speaks for itself. The writer is not, however, indebted to us, but to some friend, for the copies of the AMERICAN SENTINEL for which he thanks us.

OTTUMWA, Iowa, October 22, 1889.

EDITORS AMERICAN SENTINEL: Please accept my thanks for copies of your paper. I have carefully read them, and am pleased to know that such an able advocate of "equal and exact justice to all men, of whatever state or persuasion, religious or political," is published in my favorite State, now the home of my people. I hope ere long the AMERICAN SENTINEL will be a welcome weekly visitor in the majority of the homes of sensible, liberty-loving people throughout the United States.

At the present time many such fearless advocates of equal rights are needed. A certain class whose motto is "Rule or Ruin" is slowly but surely gaining ground. The laboring masses must conform to their ideas of right, or they will put on the thumb-screws.

I do not believe in Sunday closing of saloons. I am a Good Templar, and wish that all such places could be closed forever. But Sunday closing does not better the condition of the drinking man's family.

As a general thing, the working-men receive their wages for the week on Saturday evening. In times past they would buy the household necessities, take a drink or two, reserve a small sum for Sunday drinks, and go home. Where the Sunday-closing law is strictly enforced, the greater portion, and sometimes all, of the hard earnings of those who drink goes to purchase enough whisky to get beastly drunk, and to purchase enough to carry home to last over Sunday. The consequence of this is that there is regular Saturday-night rackets in such homes, and the frightened wives and children creep into their miserable beds to think of the dinnerless morrow. Can they think of church?—Ah no!

Now let us view the other side of the matter. Suppose the husband and father is sober and industrious (and there are thousands of such) but has a large family to support and house rent to pay. Can he clothe his family in the garb that is suitable to enter the grand churches? He is at perfect liberty to join any church he chooses and give all he can to help keep it up. But let his wife enter the portals of the magnificent church with an unfashionable bonnet on her head or a last year's cloak on her back, the grand dames (who, by the way, have the most to say about Sun-

day religion) will draw their silks and satins more closely around them for fear of contact, and shake their plumed heads in grave disapproval. The poor woman notices all this and prefers staying at home, while the husband makes up his mind to seek for recreation for himself and family the next Sabbath where they will not be made fun of. And who can blame him?

I used to know many families in San Francisco that went almost regularly on the Sunday to Woodward's Gardens. Their excuse was, they could hear good music by going there, and it was their only opportunity for doing so, as they were laboring men and could not dress fine enough to go to church. Let such places be closed on Sunday, also the beautiful parks, and where in the name of common humanity are such people going to catch a glimpse of the beauties of this life?—Nowhere. They must slave all the week and spend their Sundays shut up in a crowded tenement home.

There is much I would like to say regarding the Sunday question, but I have already taken too much space. EMIL L. BICKLEY.

### "Salt-Christians."

UNDER the above caption, Mr. Geo. R. Scott, in the New York *Weekly Witness* of October 9, 1889, comments somewhat on the corruptions of the Democratic and Republican parties, after which he proceeds to eulogize the Prohibition party, and says: "The Prohibition party has a claim on salt-Christians that they cannot ignore. It proposed to make this country better religiously as well as politically."

Such a panegyric falls as an iceberg upon every man who prizes the precious boon of liberty. It stands as one more witness to the SENTINEL's repeated statements, that the Prohibition party has a religious phase, and explains why the SENTINEL opposes one feature of the work of this party. It is not because it dissents from the good principles of prohibition, but because it is opposed to incorporating it with the unholy principles of religious legislation. If this is the avowed work of the Prohibition party, as it unquestionably is, every "salt-Christian" is in duty bound to oppose its work thus far. It is just and equitable that the Prohibition party improve the moral status of politics if they can. This is within their sphere of action, as it pertains to this world. But religion is not of this world. Jesus Christ is its divine originator, and no other power is at liberty to dictate a form of worship. Jesus said, "My kingdom is not of this world," and it does not enter into the province of any earthly power to sit as the arbiter of Christian ethics, invade the synagogues of the land, and dictate to the worshiper a code of tenets for them to follow. To do so is to blasphemously assume the prerogative of God. Yet this is what is proposed by the Prohibition party, the American Sabbath Union, National Reform Association, and the Woman's Christian Temperance Union. They propose by the power of civil laws to enforce, regardless of anybody's conscience, certain religious observances. This will multiply hypocrites, but not Christians.

Religiously, every man should be left free to act for himself, be he Christian, Jew, Mohammedan, or infidel. His conscience and liberties are sacred, and it is contrary to every Christian principle to lay any restriction in these matters upon

him. Any and all attempts to do so are subversive to Christianity, and but tend to a union of Church and State, and leave behind them a dark trail of persecution, as did Rome during the Dark Ages. GEORGE B. THOMPSON.

### The Sunday Paper in Melbourne.

THE tottering institution of Sunday observance, like every other man-made idea, must look for human support when the light of truth begins to penetrate the hollow recesses of its false foundations. Lately, someone proposed to meet a growing demand for a Sunday newspaper in Melbourne. A cry of dismay went up from the guardians of the Sunday observance, and there was a hurrying to and fro. There is no doubt the innovation would have received a warm reception from both friend and foe. It would have been interesting to the on-looker who believes in religion and order, but does not include Sunday sacredness in his moral code. But a period was put to the proceeding by the government warning the audacious innovator that he would be prosecuted if he proceeded.

But the circumstance caused an investigation of the legal defenses of Sunday-keeping, when it was discovered that the prosecution of such an enterprise would be attended with some perplexities, and some chance of escape to one who sought to earn his living by publishing a newspaper on a day which God never blessed; so there is to be a strengthening of the law and a shorter cut to condign punishment for such an offender. The attorney-general has drawn up a brief act in two clauses and submitted it to Parliament, which distinctly prohibits the publication and sale of newspapers on Sunday, with penalties from £100 for the first offense up to fine and forfeiture of plant for the third.

The demand for a respectable Sunday paper is undoubtedly an increasing one. When we consider other means of amusement and entertainment which are allowed, it does not appear an unreasonable one. The only logical objection there can be to its introduction consists in the two facts of their being sold and read. But will Sunday zealots claim that they have a right to legislate as to what a man shall read on Sunday? If so, they would better legislate the trashy novel out of their church members' hands. To sell a newspaper is certainly no greater offense to God or man than to sell a cigar or a pipeful of tobacco, and yet these may be freely purchased in Melbourne on Sunday. The labor of producing the paper comes almost entirely upon the preceding day. It is a well-known fact that the papers which are read with such a clear conscience on Monday morning by minister and people, are the products of Sunday labor.

The whole animus of the matter lies in a determination to uphold an institution which lacks scriptural support. It would be just as reasonable to enforce upon an unwilling people the practice of infant sprinkling as the observance of Sunday, both of which had the same origin.

Religious dogmas present a pitiable spectacle when they must be propped up to an upright position by civil laws and penalties. An appeal to the Bible at once reveals the serene form of God's ancient Sabbath, but the sight of this cannot be endured by Sunday advocates. With the utmost contempt they cover it with their reproach and cry, "Great is Diana."—*Bible Echo, Melbourne, Australia.*

### Secularism Defined by Rome.

THAT which is denominated "secularism" is not infidelity, as many who are not well informed imagine, nor is it akin to infidelity; it is simply the American doctrine of the total separation of Church and State, of civil and ecclesiastical governments. Nor is it simply a correct political doctrine; it is the very essence of true Protestantism and sound Christianity. There is, and can be, no middle ground; either the State has *all* to do with religion or it has *nothing* to do with it; either the majority have the right to dictate to the minority in matters of religious faith and practice or they have not. If they have the right they alone are the proper judges as to how far they shall exercise that right; but if they have not that right any interference whatever is usurpation and tyranny. The following article, from the *Catholic Review* of October 20, may perhaps help some to see just what secularism is, and also to see that by opposing it as infidelity they are simply giving aid and comfort to the Papacy, advocating a union of Church and State, and jeopardizing the liberties of themselves and their children. The *Review* says:—

"Every day the character of the struggle with secularism is becoming more bitter and better understood. It is a fearful struggle. In France it is acutest, and secularism has just achieved in the elections half a victory. In Italy secularism is triumphant, since its enemies are effectively muzzled. The era of persecution has set in in both these countries, but it has not yet come to blood. In Austria and Germany Christians still control the situation; in England secularism is steadily pushing its way to the front under the guidance of men like John Morley.

"On the American continent it is magnificently entrenched. Mexico and many of the South American republics are its victims, and the United States is its stronghold. Its conscious and unconscious adherents in the United States must number forty millions. Its chief support is the Protestant sects, with all their machinery and wealth. They are yielding to it from without and are undermined by it from within. They are, in fact, the most active propagandist of secularism outside European Freemasonry that exists in the world. The professed secularists have no press, no pulpit, no machine in this country. They have but to write an essay after the fashion of Edwin D. Mead, its latest apostle, and immediately the entire American press and Protestant pulpit is at its command.

"Outside of the Episcopalian and Lutheran denominations every pulpit is its rostrum. Outside of the papers published by these denominations every journal in the country professes its belief in secularism. Among the daily journals the *Sun* and the *Journal of Commerce* stand alone against it. Among the sectarian journals, the *Independent*, the *Christian Advocate*, *Zion's Herald*, the *Christian Union*, the *Congregationalist*, the *Intelligencer*, all leading papers and all models which their minor brethren follow, are promoters of secularism. Blinder than bats, they give all their time to proving that the patriotic duty of the hour is to establish secularism on a sure basis, to make it the government religion, force it into State schools, colleges, academies, libraries, hospitals, asylums, prisons, army and navy, wherever it can be pushed; to support it richly, endow it, bribe it, coddle it, and foster it, reduce to powder all opposition to it; and all the time they continue to cry out that Christ is God, and that all men must be saved through him; that this is a Christian country and shall never be anything else, and that popery must be crushed, while atheism will die of itself.

"Their leading doctrines are: Church property must be taxed like any other property; State money must never go to any charity or institution of learning which is under total or partial control of any Christian denomination; into State institutions no religious rites or instructions must be allowed to take place; Catholic soldiers and sailors and orphans and aged and wounded and helpless, must never hear mass or receive the sacraments if it can be avoided; the children of the nation must be educated without

any religion except secularism, and if they are educated in a Christian manner the expenses must be borne by themselves. In other words, the entire force of the government, its institutions and schools and charities, its offices and employments, its moneys and influences, are all to be thrown into the rut of secularism, and all to be used in favor of that one damnable error, which, more than any other, is working to-day for the ruin of Christianity.

"This program of secularism is the very program which the atheists and Freemasons of Europe have adopted. They are in line with American Protestantism, which, alone in the world, joins hands with atheism for the destruction of itself and its hated enemy, Romanism. These sects are content to die by their own hand if in the ruin they can involve Catholicity. Shame on them who profess to believe in Christ and so dishonor him. Shame, too, on the few Catholics who with the same blindness uphold these misguided people.

"The time is coming rapidly when the struggle in America will reach a critical point, when once for all men must take sides against the error. The Catholics are preparing. Their program is made out, and they will carry it out to the letter. They will insist on every privilege and right being granted to them which is theirs, in spite of secularism and its main support, and they will get them. What are the Protestants doing on their side?—Nothing. When the decisive moment comes most of them will be completely secularized; the others will be Catholics."

The *Catholic Review* is correct in one thing, namely, the time is coming when "all men must take sides," all must decide between "secularism" and the Papacy. True, it may not be in name the Papacy of Rome, but it will be the same in principle, the very image of that anti-Christian and iniquitous system. Yes, all "must take sides," but not as the *Review* says, against "the error of secularism;" there is a better choice, and those who love liberty and hate oppression will "take sides" against the monstrous error that civil governments have of right anything whatever to do with the teaching or enforcing of any religion, either Christian or anti-Christian.

### Why They Are Anxious.

THE *Pearl of Days*, which, as is well known, is the organ of the American Sabbath Union, and is devoted exclusively to the work of securing the enactment and enforcement of Sunday laws by the State and the national government, presents the following, which was said by an eminent Sunday advocate:—

"A gentleman living in the country, whose supply of water for household purposes was scant, had a cistern dug near his house for collecting the rain which fell on the roofs of the buildings. For a time the expedient answered perfectly; the supply of water was abundant. Suddenly, however, the pump failed to give forth the contents of the reservoir. The rain would fall copiously, and for a time a few pailfuls would be drawn, but very soon the supply ceased. The pump was carefully examined and found to be in perfect working order, and no flaw could anywhere be discovered. At length it occurred to the perplexed householder to examine the cistern itself; then the mystery was solved. It was found that in one corner the cement had cracked, and there was a gaping leak which allowed the water to escape into a distant pit. It was now plain that however freely the rain might fall the cistern would soon be empty again, as there was this ever-widening leak through which the water disappeared. Such a leak in our church life is the Sabbath profaned or neglected. The rains from above may fall abundantly, the church's machinery may be diligently plied, but the law of the Sabbath largely forgotten will prove a leak serious enough to undo and render nugatory the happy influences both of the showers of Heaven and the labors of man. It has been well said: 'The streams of religion run deep or shallow according as the banks of the Sabbath are kept up or neglected.'"

"This," says the *Pearl of Days*, "forcibly illustrates the cause of the loss of church life." This may all be true, but to our mind it furnishes no argument for the enactment of a Sunday law. It is strange that people cannot see that the anxiety for Sunday laws is purely from a church standpoint. These people want Sunday laws, for what reason?—Because the church will be the gainer thereby, and because they expect that people will go to church more. Not only do they expect that people who now care nothing for the church will go to church when other places of amusement are shut up, but they expect that people who are already church members, but who neglect their duties, will take hold of church work, if they are spurred up to it by the State. In other words, they want the State to legislate in behalf of the church, and to enforce church discipline.

It may seem to some that the expression just used concerning places of amusement is very irreverent. We do not mean to cast any reflection on the churches, but the point is this: It cannot be denied that the great desire for Sunday laws is that people who now find amusement on Sunday, may be constrained to go to church; and those who are working for such laws confess that picnics, theaters, concerts, Sunday newspapers, etc., are greater attractions than the church; but they expect by prohibiting these attractions to induce the people to come to church. That is, people want to pass the time in some way, and if they cannot do it with their favorite amusement they will then take the next thing that presents itself, and will go to church. In other words, they will go to church for a pastime the same as they now attend concerts, etc. They will simply substitute a form of amusement which is allowed in place of one which they would prefer, but which is prohibited. The movement may result in filling the churches, but it will not result in the spiritual and moral advancement of the people.

E. J. W.

### "A Jolly Election of a Clergyman."

THE following from the London *Telegraph* shows something of what we may expect in this country when National Reformers shall have been successful in foisting upon a free people a corrupt church establishment, or, as they put it, a "union of religion and the State":—

"The election of a clergyman for the Church of St. John, Deritend, Birmingham, by the householders of the hamlets of Deritend and Bordesley, took place on Saturday. The Church of St. John is now of the value of £450 per annum, and in a few years the income will be enormously increased, owing to the falling in of leases. Since the fourteenth century the chaplains, as they are termed, of St. John have always been elected by the householders, the deed prescribing that each person having a hearth should be entitled to vote; so that the franchise is similar to that of a municipal election, including women voters. The last election took place in 1870, and the present vacancy was created by the retirement of the then successful candidate.

"The election, being by open voting, took place amid unusual excitement, and as the Corrupt Practices Act does not apply, it is said that a large amount of treating took place. Mr. West, being a total abstainer, received the support of the temperance party, while Mr. Sneath, having declared that he saw no harm in a man having a glass of beer, was actively supported by the publicans and brewers. Betting took place on an extensive scale.

"The public-houses, especially in Deritend, were crowded throughout the day. It is said that the drinking and rowdiness were nothing to what were to be seen at the election of nineteen years ago. But the scenes in Deritend were shocking, even apart

from the fact that the occasion was one associated with religion.

"One of the features of the election was the wearing of party colors, Mr. West's friends sporting yellow ribbons and rosettes, and Mr. Sneath's bright red. There was a profuse display, too, of election literature. The placards on Mr. Sneath's vehicles were for the most part exhortations to the electors not to be deluded by any 'state of the poll' that might be issued during the day—a warning that was unnecessary, seeing that both candidates adhered to the agreement not to increase the excitement by any such means. Underneath was this:—

"Poll early, men, for Sneath the bold,  
For he'll be neither bought nor sold."

"Mr. Sneath was also freely billed as 'the friend of the poor,' and spoken of in various couplets of indifferent rhyme and meter, as 'good old Charlie.' Mr. West's friends delighted in describing him as the 'choice of the congregation,' while, as a set-off to Mr. Sneath's claim to be the 'friend of the poor,' they issued a bill stating that 'Mr. West will not purchase votes, nor bribe, nor give beer, nor promise rewards; but if elected, he will do his duty to both rich and poor.' Another effort of theirs resulted in the following appeal: 'Question—Will free Britons give their money to force a tyrant king on an unwilling people? Will the electors of Deritend and Bordesley give their votes to force a rejected minister on an unwilling people? Ten thousand voices answer, 'No! no! no!' Vote for West, the congregation's choice.'" —*London Telegraph.*

### "A Great Reformation."

DR. BOTHWELL, of the Chase-Street Congregational Church, West Oakland, delivered a lecture, October 27, on Pope Gregory VII., or, "Rome's Most Successful Attempt at Universal Dominion." In the report in the *Morning Times* occurs the following extract:—

"Gregory effected a great reformation during his reign, effecting the celibacy of the clergy, and taking away the benefice of the kings by elevating the spiritual above the temporal power, compelling the greatest emperor of his time, Henry IV., to humble before him. He accomplished this because he excelled other men in brain power, in knowledge, in zeal and singleness of purpose, and in his grasp of the mighty basic principles of the Redeemer's kingdom. Christian people should, therefore, be content with no ordinary attainments, and with the full inspiration from God they should be able to accomplish much; and to enjoy the vastness of his kingdom all should make the fullest preparation."

Mr. Bothwell is an ardent Sunday-law advocate. This is the apology for this notice of the utterance above quoted. The fact is pertinent in connection with such a sentiment, as showing the general tendency of that class of religionists to sympathize with the Catholic ideas of the church's relation to the State. There is no doubt of the facts asserted in regard to Gregory's aggressiveness, and also of his success in securing the domination of the church over the State. It may be fairly admitted that Gregory was actuated by a zeal for the reformation of the church, of which it certainly stood in much need in his day, and that his motive was not altogether a power-seeking one. There is no doubt that this was his idea of reformation.

But to characterize the things here specified by the lecturer as "a great Reformation," looks like an almost desperate attempt on the part of a Protestant minister to apologize for the domineering policy of the Papacy as regards its attitude toward the secular power. It would seem that Protestant aspirants for ecclesiastical domination in secular affairs, seeing their cause is so palpably papal in its nature, feel constrained to indorse almost anything coming from Rome in order to make a show of consistency.

When a married Protestant minister will hold

up before his congregation, and before the public, the idea that "effecting the celibacy of the clergy" was "a great reformation," it certainly appears as though there was some pressing necessity for presenting papal dogmas in a favorable light. And is not the same conclusion doubly assured when the same estimate is placed upon the act of "taking away the benefice of the kings by elevating the spiritual above the temporal power?" And what shall we say when in the same strain he parades these extreme assumptions of the Papacy as "the mighty basic principles of the Redeemer's kingdom"?

Yet this man, only a few weeks ago, when advocating a Sunday law, utterly disclaimed being in favor of a union of Church and State. Can anyone read the extract from his lecture here quoted without the conviction that the Doctor has certainly changed his mind? Well, if he does not favor the union of Church and State, it is because he believes in "elevating the spiritual above the temporal power" so high that the latter will have nothing to say whatever, and the church will have "universal dominion."

A CORRESPONDENT of the *Jewish Voice*, St. Louis, Mo., writes as follows to that paper:—

"Not long ago your correspondent saw in one of the daily newspapers an account of the arrest of several Jews for not keeping their stores closed on Sunday. These same men had rested the day preceding. What shall we say to this? There is no one more devoted to his country, no one who has less prejudice and more regard for the opinions of his fellow-men, than the writer. Yet this deed approaches his sense of the unjust, and arouses as much of a feeling of resentment as dare be found in the heart of a Jew, and he still be called a Jew in the sight of God. Is there any nation which has representatives in the United States who are more peaceable than the Jews? Is there any nation that causes less annoyance to the government?—None! If you ask why, we answer, Because the turbulent spirit has been conquered by years of cruel persecution. They love the Constitution of the United States. Why?—Because it is founded on the one which their great Lawgiver framed for them. Still, in this very country, that has the statue of liberty at the entrance of the harbor of its most densely populated city, freedom of thought, of action, is forbidden; aye, more than that, *punished* by law; it is true, not by the rack or the stocks, but by a *refined* mode suitable to the age."

THE President's Thanksgiving proclamation is peculiar in that it says "that the people of our country, ceasing from the cares and labor of their working-days, shall assemble in their respective places of worship and give thanks to God, who has prospered us on our way," etc. This reminds us of the idea which has been expressed—we cannot now recall the words—that that which is at first given only as advice comes in time to have the force of positive command. Of course it was not the purpose of the President to command anybody to observe Thanksgiving, but the language which he has used is suggestive of the tendency toward official supervision of religious matters. We know of no greater farce, however, than our American Thanksgiving, and they who suppose that God is honored by a day set apart to gormandizing have a very low conception of Deity.

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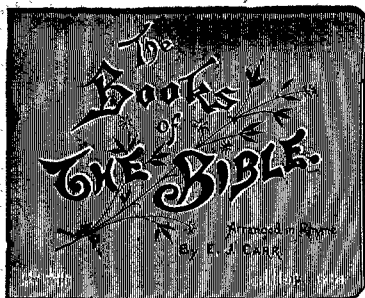


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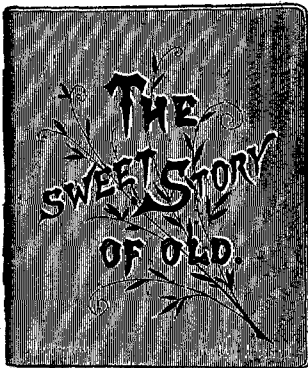


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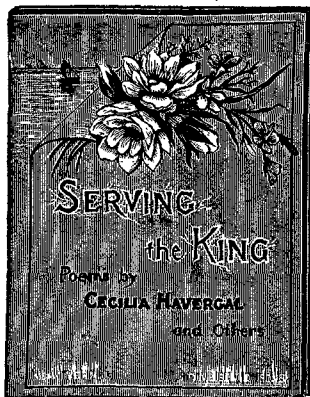
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# The American Sentinel.

OAKLAND, CALIFORNIA, NOVEMBER 20, 1889.

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THE *Pacific Coast Eight-Hour Herald*, Vol. 1, No. 1, is upon our table. It is the organ of the Pacific Coast Eight-hour League. It is a bright paper, ably edited, and will, no doubt, exert a powerful influence in favor of shorter hours of labor. The *Herald* is a four-page monthly, published at 834 Howard Street, San Francisco. Subscription price, 50 cents per year.

CONSPICUOUS among the many excellent educational institutions of the Pacific Coast, is the San Francisco Business College. The president, Niel S. Phelps, is one of the finest educators in the State, and indeed the names of the Faculty are a sufficient guarantee of the excellence of the instruction given. The college paper, *San Francisco Business College Journal*, is one of the brightest and best we have ever seen, and any of our readers contemplating a business course should send for a specimen copy, and thus learn more about the college which it represents.

IN Peru the only church recognized by the government is the "Holy Catholic Church." There is a Protestant church at Lima and another at Callao; but no building for Protestant worship is allowed to be in sight from the street; it must be within such walls as will give no public indication of a place of worship. This is the same sort of toleration which the American Sabbath Union proposes to grant to those who do not agree with them as to the obligation to keep Sunday religiously; they will kindly permit them to do private work on Sunday in out-of-the-way places, behind walls and shutters.

REV. N. R. JOHNSTON, a correspondent of the *Christian Statesman*, thinks "a Christian people [should] scatter away all iniquity by constitutional or statute law." Iniquity is sin; therefore he must think that sin can be scattered away by civil law! We would like to know of a single instance where it has been done. The Scriptures teach that only the power of God can take away sin, that only the grace of God can forgive sin, and that only the Spirit of God can so renew the human mind that it will not love sin. Had Mr. Johnston only lived before Christ, possibly the Son of God need not have died, and sin might have been abolished by civil law!

THE National Reformers do not want a union of Church and State. Oh, no, they are bitterly opposed to anything of that sort! What they do want may be inferred, however, from the following from an article by Rev. J. M. Foster, one of the district secretaries, in the *Christian Cynosure* of October 17. Mr. Foster says:—

"According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the church. The true State will have a wise reference to the church's interests in all its legislative, executive, and judicial proceedings. . . . The expenses of the church, in carrying on her public aggressive work, it (the State) meets in whole, or in

part, out of the public treasury. Thus the church is protected and exalted by the State."

This makes it clear that it is not union but vassalage which National Reformers want; the State to be the vassal. No wonder they wish to change that feature of our fundamental law which accords with the idea that governments derive their just powers from the consent of the governed. They know that the "governed" in this country will never willingly submit to their wicked schemes.

THE *Statesman* (Chicago), more bold than its fellows, in an editorial in its September number says:—

"The open sale of liquors on Sunday is doubtless a serious evil, as is its sale on all days; but the question at issue is not the sale of an injurious article, nor the presence in the market of a pernicious traffic. The question which has been before the Chicago public for some years is the Sunday slavery, resulting to many thousands of her citizens through an utter disregard of all Sunday laws by some of her citizens. The fight is not specifically against the saloon, but against unlawful Sunday toil and traffic of every sort."

Thus it appears, as we have often said, that the real object of Sunday closing is the exaltation of Sunday rather than the promotion of temperance and the restriction of the liquor traffic. Now let us hear no more of this hypocritical cant about Sunday prohibition of rum-selling when the saloons are allowed free course on the other six days and till midnight on Saturday.

THE Presbyterian Synod of Minnesota, at its recent meeting in Minneapolis, adopted the following report of the committee on better Sabbath observance:—

"1. That the synod of Minnesota gives the American Sabbath Union, national, State, district, and local, most hearty indorsement and support.

"2. That our pastors, stated supplies, and elders representing vacant churches, be requested to urge the immediate organization of local unions in their respective communities, and that they hold themselves in readiness to superintend the local interests of Sabbath reform, including the formation of a citizens' committee on Sabbath closing, and the circulating of petitions requesting the enactment and enforcement of Sunday-Rest laws.

"3. That the members of our churches be urged to co-operate in all proper measures for the furtherance of the cause of Sabbath observance, and that they be particularly urged to give official indorsement to petitions presented by pastors, stated supplies, or elders."

This shows the drift of sentiment among the majority of popular religionists; it is not toward more consistent living on their own part, but toward laws compelling those who are out of the church to observe church institutions.

THE *Christian Cynosure* says:—

"However Protestants may voice their fears of Jesuit aggression and intrigue, they are unlikely to use too vigorous language when the leading Romanist papers, like the *Catholic Review*, can speak of the patrons of the American public school and of the school fund in such terms as these: 'Catholics will not make war on the public school, because they believe in admitting the State to a limited share in educating the children; because they know that half the millions of America are pagans who desire a pagan training for their children; and because they are certain that the public schools, in their present state, are suitable for these people. Believing that the State should take an interest in education, but knowing that the State school, admirably suited for pagans, is not the school for Catholic or Protestant children, they are bound to build up a Catholic branch of the public-school system, where children will be educated as Catholics at the expense of the State.'"

And, pray, why not, we would like to ask, if it is the province of the State to teach religion at

all? So far as the matter of teaching religion in the schools is concerned, Catholics and Protestants of the *Cynosure* type are at one: they both want religion taught in the public schools and at public expense, the only difference being that each party demands that their religion shall be that which shall be taught.

THE American Sabbath Union is an extensive religious combination to effect a political object, and is, therefore, according to the words of Hon. Richard M. Johnson, dangerous. In 1828-29, Congress was asked to suspend the carrying of the mails upon Sunday. The matter was referred to the committee on post-offices and post-roads, of which Mr. Johnson was chairman, who reported adversely. One of their reasons was as follows:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizen. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotisms commence by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

These words were true sixty years ago, and they are just as true to-day. Therefore, let all who love liberty beware of the American Sabbath Union and its work.

THE following is from Dr. Barrows' thanksgiving service in the October number of the *Treasury*. It does not well accord with some of the ideas advanced by that school of religionists who think that our nation's Constitution is infidel because it is secular. Dr. Barrows says:—

"The eloquent voice of the Honorable William C. P. Breckinridge, of Kentucky, has shown us that liberty is the child of that interpretation of the Bible which became general with the Protestant Reformation. We may say with truth that 'free America was born of the Bible.' From the Bible came the simpler forms of self-government, in town and church, that have gone with our civilization in its westward march. . . . Hence came also the separation of Church and State, and the soul liberty which Roger Williams learned from Him who said, 'My kingdom is not of this world.' From the Bible came, as Edward Everett declared, 'the better elements of our national institutions.' It was an echo from the Scriptures which Jefferson sounded in the great Declaration. From the Bible came the moral forces that carried through our first Revolution, and which have withstood the wastings of corruption in succeeding years. From the same source have sprung the moral reformations that have preserved our nationality and our freedom. 'The American republic is of heavenly birth.'"

## THE AMERICAN SENTINEL.

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VOLUME 4.

OAKLAND, CALIFORNIA, NOVEMBER 27, 1889.

NUMBER 44.

## The American Sentinel.

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

After January 1, 1890, this paper will be published at 43 Bond Street, New York City. Our exchanges, advertisers, and correspondents will please make a note of this fact, and send all papers and direct all correspondence, to reach us after December 15, to our new address.

THE *Times* of this city is in favor of teaching the principles of our Constitution and the Declaration of Independence in our common schools. It would certainly be a step in the right direction, but would no doubt be bitterly opposed by those who denounce our Constitution as atheistic, and who contend that governments do not "derive their just powers from the consent of the governed." But the fight against the principles of the Declaration of Independence and the Constitution as it is, is on, and we may as well meet the issue squarely; and we know of no better way of doing this than by teaching the rising generation to love our free institutions.

THE following item from the New York *Christian Advocate* contains a thought worthy of note:—

"Twelve hundred St. Petersburg merchants have declared themselves willing to close their places of business on Sunday, with a view of keeping the day as it is understood in the United States and Great Britain. The movement cannot succeed. The Greek Church compels cessation of work in whole or in part on more than seventy man-made holidays. Until this is reformed the people will have to work on Sunday."

It should be remembered that those Sunday-law advocates who demand that all shall rest on Sunday, insist that such a law does not interfere with religious liberty, from the fact that it does not forbid the keeping of any other day. But it will readily be seen in the light of this item from the *Advocate* that it does practically forbid that very thing, from the fact that few can afford to be idle two days in each week. And a law requiring all to keep Sunday is in effect a law that they shall not observe another day.

But even granting that all could afford it, who has the right, in equity, to impose a burden of this kind upon even a few for conscience' sake? There can be but one answer, namely, that nobody has any such right. The trouble is that the observance or the non-observance of a Sabbath is a matter which lies wholly between each individual and his God, and no man nor set of men has any right to interfere in it.

## National Reform Success Means Religious Persecution.

THIS is most strenuously denied by all National Reformers, just as we should naturally expect; because if they should claim, or even admit, that the success of their movement would involve persecution, they could not proceed a step farther. As a matter of course, we expect that they will deny that persecution will follow the success of their movement. Doubtless a great majority of them are sincere in this denial, because they have never taken the trouble to look to the end of their work; and of all people in the world National Reformers seem to be most oblivious to the teachings of history; but their denials amount to nothing in the face of the declarations that they have made from the beginning, and are still making. We will quote a few statements.

Before the first annual meeting of the association an address to the public in behalf of the cause was prepared by the Rev. T. P. Stevenson, W. W. Spear, D.D., and Wm. Getty, Esq., in which the following statement was made:—

"It must be deplored that in a Constitution so universally and so justly admired and loved and studied by the American people, there is nothing to turn the mind of the nation to God, to inculcate reverence for the authority of his Son, or respect for his word."

This shows plainly that the design of the National Reformers is to so modify the Constitution that the government will act as a teacher of religion. In the address of Dr. Johnathan Edwards, at the New York convention, in 1873, it was said of the Constitution:—

"We want to put the people into it; the people in full, with their deep and noble reverence for God, the greatest and best, and for his word as the underlying and paramount law."

Again: In the Cincinnati convention, in 1872, Rev. A. D. Mayo, D.D., in an address on religion in public schools, said that "the State should teach the existence, sovereignty, and providence of God, and the duty of all men and nations to obey his laws; the spiritual nature, moral obligation, natural rights, and immortal life of man; the binding obligation of the morality of Jesus Christ as the only universal moral law; the acceptance of the New Testament morality as the moral constitution of every civilized State." He further said that the State is bound to see that the religious morality essential to good citizenship is taught.

At a convention held in Monmouth, Ill., September 29, 1884, Rev. M. A. Gault said:—

"This movement includes the triumph of every moral reform. Every true reform is simply an effort to get back to some one of the ten commandments. If that law was recognized as the standard of legislation, and if public sentiment was educated up to that standard, it would do away with lying, stealing,

intemperance, profanity, Sabbath desecration, licentiousness, murder, and every evil that now vexes society."

These statements show that the proposed reform contemplates simply the adoption of the Bible as the law of the land. This was plainly declared by Dr. Edwards in the New York convention. He said:—

"If there be anything in the law of Moses which the coming of Christ and the subsequent overthrow of Judaism did not abrogate, let them be pointed out (and there cannot be many of them), and we are prepared to accept them, and have them re-enacted."

We say that with such a Constitution as this, persecution would be inevitable; but as facts are better than arguments, we will give an instance illustrative of the working of such a Constitution in the past.

The New York *Observer* of March 22, 1888, contained the fifth of a series of articles on John Calvin, written by the Rev. James M. Ludlow, D.D. The articles were, as a matter of course, eulogistic of Calvin. The article in the issue referred to was upon the trial of Servetus, and the last days of Calvin. Having mentioned the visit of Servetus to Geneva, and his arrest and trial, the Doctor says:—

"The specific charge against Servetus was that of teaching contrary to the Bible doctrines; but this was only a specification under the more general charge of attempting to destroy the peace, and, indeed, the existence, of the Genevan State. The Genevans had adopted the Bible as a part of their constitution, and every citizen had sworn to defend it; Servetus was thus the foe to the civil order. It was in no sense an ecclesiastical trial, but one which belonged to the civil court, by which it was conducted. Calvin was an expert witness on the points raised, not a judge. That the animus was not that of religious rancor is evident from the fact that Calvin himself was at the same time in fraternal correspondence with acknowledged heretics, like Socinus. But when the heresy was made a lever for the overthrow of the republic, it became a different matter, and the Genevans would have been unworthy of their political existence if they had not been willing to defend it."

The Genevans had a model National Reform government; and the burning of Servetus was a natural result, just as Dr. Ludlow says. And the fact that a man can be found who will apologize for the burning of Servetus, and who will say that it was not an ecclesiastical trial, still at the same time admitting that it was the result of the Bible being adopted as a part of the constitution, is sufficient evidence that if the National Reformers should succeed in having the Bible adopted as part of the Constitution, doctors of divinity and influential teachers would not be lacking who would defend persecution under it.

But note that it is denied that the burning of Servetus was persecution, or that his trial was an ecclesiastical trial. It is stated that his heresy was made a lever for the overthrow of the government. But how could a heresy affect the gov-

ernment?—Simply because the Bible had been adopted as a part of the constitution—not necessarily the Bible as it reads, but the Bible as interpreted by those in authority; and, therefore, whoever differed in opinion from the established belief concerning the Bible, was talking treason and violating the civil law. If it be denied that the execution of the law in such cases is persecution, then there never was persecution; for when the early martyrs were put to death it was only because they were violating the laws of Rome. James and Paul were beheaded simply because their conscientious convictions in regard to the Bible compelled them to violate the civil law of Rome. And so with what we have been accustomed to call the Roman Catholic persecution in the Dark Ages. If the trial of Servetus was not an ecclesiastical trial, and his execution was not religious persecution, simply because in differing with Calvin concerning the Scriptures he was going contrary to the law of the State, then the Catholics never persecuted anybody; for Cranmer, and Ridley, and Huss, and Jerome of Prague, and thousands of others who were burned at the stake, were tried and put to death for disobeying civil laws. The laws of the church were the laws of the State. The one who defends the burning of Servetus must likewise defend the massacre of St. Bartholomew's day, and the destruction of the Huguenots and Albigenses. All these people were put to death simply because the Bible, as interpreted by the priests, was a part of the civil law of those countries. The Catholic Church says that all these persons were punished by the State as law breakers. This is in one sense true; but they neglect to state that the church apprehended them, and priests tried them. The Inquisition found them guilty of violating the ecclesiastical-civil law, and they handed them over to the State for punishment, recommending them always to mercy, but expressly stipulating that they should be burned at the stake; and the civil power, as the servant of the church, was bound to obey.

Let the State become the servant of the church again, according to National Reform ideas, and let anybody's interpretation of the Bible, we care not whose, become a part of the civil law, and the same thing will take place again. It cannot be otherwise, for the State is bound to enforce whatever laws it enacts. If it enacts laws concerning matters of faith and doctrine, then it is bound to punish the man who differs from the established faith. But such punishment is simply religious persecution.

The cool way in which Dr. Ludlow disposes of Servetus, finds a parallel in the way that men defend the enforcement of Sunday laws at the present time. Says he:—

"If there was one place in the world the fugitive should have avoided, it was Geneva. The laws of that place he knew were very strict. Calvin had long before warned him not to come there to disturb the peace. The people of that commonwealth had the right to protect their political existence. They had fought for twenty years to get rid of Catholic tyranny, and were now in a life-and-death struggle with the Libertine element. Yet Servetus turned up in Geneva. His purpose was clear. Here the Romish Inquisition could not follow him, for the Calvinists would defend him against that. But while thus receiving their hospitality, he could get a dagger under the fifth rib of Calvinism by siding with the Libertines."

We say that this is simply abominable. The man that could coolly write such a paragraph as

that would be a worthy companion of Loyola, and a ready tool of the Inquisition. He says that Calvin had warned Servetus not to come to Geneva to disturb the peace, and that the people had a right to protect their political existence. But what was their politics?—It was Calvinism. Servetus' disturbing the peace did not consist in beating drums, or doing noisy work during public service, or in making any demonstrations whatever, but in writing and talking against Calvinism, as Dr. Ludlow himself says. The sum of his offense was opposition to Calvinism. For this and this alone he was burned. And a professed Protestant in this century and in this decade, upholds the cowardly and blood-thirsty deed! Yet there are men found who say that this is too enlightened an age to allow such a thing as persecution for religious opinion.

Such talk is very similar to that indulged in by the advocates of National Reform Sunday laws. They want to protect the peace of society, they say. It was only two weeks ago that a friend of ours was talking with another gentleman concerning the barbarous Sunday law of Georgia and the conviction of Mr. Conklin for cutting saplings in the woods on his farm on Sunday. Instead of expressing the contempt and indignation which every right-minded man must feel at so outrageous a law as that of Georgia, and at the persecution of an inoffensive citizen, the gentleman seemed to take his conviction as a matter of course, and threw the blame all on Mr. Conklin, saying he knew what the law was before he went to work; he need not have suffered if he had been of a mind to avoid it. If he had not known the law, there might be some ground of pity; but when he knew the law and deliberately violated it, nobody but himself is to blame for the result.

But when the National Reform American Sabbath Union movement succeeds, it will not be necessary for the person to work in order to disturb the peace. Servetus disturbed the peace of Geneva by writing and talking against Calvinism, because Calvinism was the politics of Geneva. And so when the State "re-enacts the fourth commandment," as Mr. Shepard and Mr. Crafts say, Sunday will be a State institution, and the individual who talks against that institution by declaring that the fourth commandment requires the observance of the seventh and not the first day, will be a disturber of the public peace. As much as this is contemplated in the statement which we have before quoted from the *Western Christian Advocate*, edited by Rev. G. W. Bothwell, D.D., of Oakland, Cal. Speaking of the petition against a Sunday law and the union of Church and State, in his issue of March 22, Mr. Bothwell said:—

"Most of the States make provision for the exercise of the peculiar tenets of belief which are entertained by the Adventists. They can worship on Saturday, and call it the Sabbath if they choose; but there let their privileges end. Instead of thankfully making use of concessions granted them, and then going off quietly and attending to their own business as they ought, they start out making unholy alliances that they may defeat the purposes of their benefactors. None of these bills are aimed at them; but if they fail to appreciate the fact, they may yet call down upon themselves such a measure of public disfavor as that legislation embarrassing to them will result."

This is simply a threat of punishment that will be meted out to those who shall dare to protest against national religious legislation, and shall dare to teach that Sunday is not the Sabbath. It will not be necessary for them to work on Sun-

day; if by their preaching according to their conscientious convictions concerning the word, they strike against the established religion, they will be considered as violators of the public peace, and will meet with punishment.

Finally, as demonstrating conclusively, even to those who cannot draw conclusions, we quote the following bold declaration from a speech by Dr. Mayo in the Cincinnati National Reform Convention. Speaking of the people of the United States, he said:—

"They will plant in the great charter of liberties an acknowledgment of the nation's dependence on Almighty God, and its duty to conform to the laws of religious and Christian morality. They will protect the rights of every citizen, and persecute no man for his religion until that religion drives him to disobey the law which expresses the will of the majority concerning the moral duty of the citizen. And that will is always open to revision by constitutional means."

We do not know how anyone can ask for any stronger proof than this that the National Reform movement contemplates persecution. And note, it is not even claimed that the persecution will be for actual violation of the law of God, but for acting or thinking contrary to the will of the majority concerning moral duties, with the express understanding that that will may change at any time.

Any person who can defend so outrageous a scheme has no sense whatever of what constitutes liberty. If any National Reformer can explain these utterances so as to make them harmonize with the golden rule, and with simple justice, the columns of the SENTINEL are open to him.

E. J. W.

### They Are One.

THE *Christian Statesman*, of September 5, contains a report of the Lakeside Reform Assembly, by the editor, T. P. Stevenson. This assembly was a joint convention of the Woman's Christian Temperance Union and the National Reform Association. The first three days were devoted to the Woman's Christian Temperance Union work, in which addresses were given upon "Woman Suffrage" and "Sabbath Observance." Addresses were delivered on "The Limits of Religious Liberty," and "The American Sabbath, and How to Maintain It." After noting the Woman's Christian Temperance Union Conference, Mr. Stevenson introduces the work of the days devoted especially to the National Reform Association, with these words:—

"There was no perceptible transition between the foregoing exercises and those properly relating to the National Reform Association."

This strikes us as very significant. It shows how rapidly the great Woman's Christian Temperance Union is losing sight of the object for which it was established, and is becoming simply a National Reform organization. The meetings of one cannot be distinguished from those of the other.

From Mr. Stevenson's report, we would not get the idea that the subject of temperance was mentioned in the Woman's Christian Temperance Union Conference. Of course we are not to suppose that the subject of temperance was entirely ignored, but the report warrants us in believing that temperance received less attention than woman's suffrage and Sunday legislation. We are sorry that this is so. We are sorry that in combating religious legislation, which is evil, and only evil, we are placed in antagonism to the work of a professedly temperance organiza-

tion. We believe in temperance of the strictest kind, and wish to support every temperance measure and every temperance organization; therefore we hope that the women of the National W. C. T. U. who believe that it should be devoted exclusively to temperance work—and there are very many of them—will be able either to convert the national association, or else to form a branch which will work in a legitimate way for real Christian temperance, and which we can support.

E. J. W.

### A Pagan Theory.

AT Bay View, Mich., the past summer, the Woman's Christian Temperance Union held a school of methods, at which Prof. E. E. White, superintendent of public schools of Cincinnati, made a speech on "The Duty of the Hour," in which, according to Miss Willard's report in the *Union Signal*, he made the following statement:—

"You must either concede the right of the State to teach everything or deny the right of the State to teach anything. We must take conscience as the compass and put reason at the helm of the ship of State or we cannot weather the gale. The family, Church and State, should in a holy alliance gather about the cradle."

This is a part of the plea for the establishment and enforcement of religion in public schools. It is not true that the State has the right to teach everything or nothing. The State has no right to teach religion. In the first place, it cannot do it without establishing a State religion, and a State religion is not genuine religion at all, but is only a wicked mixture of worldliness with the forms of religion, and amounts to nothing but religious despotism; and such a despotism is the worst of all. Instead of being an educator and an enlightener, such a government crushes out freedom of thought, and ends only in ignorance and superstition; and ignorance mixed with superstition is worse than ignorance alone; and when the superstition is enforced by governmental power the evil is increased a thousand-fold.

If it be indeed true that the only alternative is to concede that the State must teach everything or nothing, then we will take the latter, and deny the right of the State to teach anything, because it is vastly better for the State to do nothing than for it to attempt to do what it is impossible for it to do, with the inevitable result—the establishment of a religious despotism enforcing superstitious forms by governmental power.

But, although it is not the right, and is not in the power, of the State to teach religion, the State has a right to teach something. It has the right to teach the rights and the duties of the citizen as a citizen to his fellow-citizens and to the State. This it can do; this it has the right to do; and there its rights and its powers end. It has no right to undertake authoritatively to declare what are men's duties to God, or whether there is any God. That is for the individual to find out for himself, and to render according to the dictates and the light of his own conscience. When it shall ever come to that place where the State presumes to put itself above the parent in his relation to his child, and shall put itself between the parent and his child, and dictate what religion that child shall be taught, such a State is unworthy to stand for an hour. The right of the parent to the religious care and instruction of his child is paramount and absolute. And to the parent and the child this right is worth more

than all the States in Christendom. That some parents neglect to exercise this right and fail to give to their children religious instruction, can never justify the State in usurping the place of the parent and destroying the right, either of those who neglect it or those who exercise it.

The State can never of right have anything to do with forming any alliance in which the church is concerned, whether about the cradle or anywhere else; and any alliance of the State with the family with reference to the cradle must end with its simple pledge of protection to both the family and the cradle. The child belongs to the parent and not to the State. Both the dictum and the theory that the child belongs to the State is pagan and not Christian; and throughout this whole discussion in behalf of religion in the public schools by the would-be leaders of thought, there is a current that is carrying them, and those who follow them, into downright paganism. It is true they profess to be doing it all in the name of Christianity, but the theory of the State which they maintain is the pagan theory; and when they propose to sanctify it with the form of Christianity as the State religion, then the result is a system exactly conformed to that of the Papacy, and is essentially papal.

A. T. J.

### Building on the Sand.

AN exchange quotes from the words of Rev. Dr. Strong the following concerning the "civil Sabbath":—

"Rev. Joshua Strong, secretary of the Evangelical Alliance, in the course of an excellent discourse on 'The Civil Sabbath,' recently delivered, has this to say regarding the grounds for its observance:—

"We observe two Sabbaths, entirely distinct in origin, character, and authority—the one civil, the other religious. The latter is divine in its origin and authority, and sacred in character; the former—the civil Sabbath—is wholly human in its origin and authority, and secular in character. Because these two Sabbaths coincide, they are very easily and commonly confounded, and there results much popular misconception as to the meaning and value of Sabbath laws. . . . Much bad blood and much injury to the cause of Sabbath observance result from the common failure of both the enemies and friends of Sabbath laws to perceive that they are wholly secular, and that they in nowise depend for justification on the divine authority and sacred character of the religious Sabbath. If the words, 'Remember the Sabbath-day to keep it holy,' had never been uttered, there would be exactly the same ground for Sabbath legislation which now exists,—a ground full, broad, and solid."

"The tenable grounds, therefore, on which legislation regarding Sabbath observance rests, are these, namely: 'First, the duty of the State to secure to every man the right to rest on the Sabbath; and second, the duty of the State to guard the leisure of the day from uses subversive of its object as a day of rest, and uses dangerous to public morals.'"

The position here laid down by Dr. Strong—one of the most thoughtful and able American writers concerning national questions—is as strongly put as it is possible to make an illogical position. He fails to recognize the fundamental truth that "Sabbath keeping" is primarily and only a religious act, and that the benefits which come from it to man's lower nature, and to the so-called non-religious interests of a community, come only when the abstinence from labor is brought about through religious conviction. In other words, the expression "civil Sabbath" is at once and always contradictory; this is shown by the fact that in all places, and on the part of all individuals where rest is induced without religious conviction, Sabbath keeping and its blessings disappear. The "continental Sunday,"

of which so much is said, and concerning which so much fear is expressed, is the unavoidable result of a social and civil system from which the idea of a divinely-appointed Sabbath has been eliminated. When a religious conviction does not control, abstinence from labor induced by social customs, by mere desire for relief from the fatigue of labor, or by the compulsion of civil law, must result in holidayism, the character of which will be determined by the religious and moral atmosphere of the time. Holidayism thus induced has always resulted in much positive irreligion and immorality.

The statement that the State must "secure to every man the right to rest on the Sabbath," finds no counterpart in existing Sunday legislation. If that be all which the State may do, it can only declare that each man shall be free to cease from labor on Sunday if he choose so to do. The moment that it forbids labor, it has passed beyond the matter of guaranteeing rest, and has introduced compulsion. The evident confusion into which so clear a thinker as Dr. Strong falls, must continue until men cease to teach the illogical and impossible theory that there can be a "civil Sabbath." We shall escape from the thralldom of this inconsistency only as we rise from the lowland into which the pagan-born State-church theories out of which Roman Catholicism grew, are wholly laid aside. —*Sabbath Recorder*.

### That Unwritten Agreement.

BISHOP FOSTER urges that there was an "unwritten agreement" made between the observers of Sunday and the observers of the seventh day; that the former came to America first and established the keeping of Sunday; that the latter in coming afterwards tacitly agreed to keep the laws. By this "unwritten agreement" the keepers of the seventh day were bound to keep Sunday also. This mode of reasoning is worthy only of the Papacy and the Inquisition. It is the argument of tyranny; but let us see how it would work in another case.

When America was discovered the Indians were the undisputed owners of the continent. So far as the whites were concerned, the Indians established themselves here first. They had certain "unwritten" laws regulating warfare, the chase, and social life. A solemn council determined the fate of the captives taken in war. Certain ceremonies were performed before undertaking the chase. The women were obliged to do all the drudgery, that the men might the better be prepared for war and the chase. By the working of these "unwritten" laws Sunday was as much used for the chase as any other day. In fact, they "had no Sunday."

Now when the *Mayflower* landed a small company at Plymouth, did not these individuals tacitly agree to keep the laws of the red men? When William Penn bought land of the Indians was it not the "unwritten agreement" that whoever should settle on this land would keep the laws of the red men? Whenever settlers came to America would they not be bound by this "unwritten agreement" to keep Sunday as the Indians kept it? How is this, anyway, Mr. Foster? Do not the Indians' claims antedate yours? Then, too, the whites were in the minority. They were not even one-seventh of one per cent. of the population. R. M. CAVINESS.

Keokuk, Iowa.

### He Don't Belong.

WHEN the field secretary of the American Sabbath Union was "swinging round the circle" last summer, he gave two addresses at Fresno, Cal. Among other questions sent up for him to answer at one of his public meetings, was this one, "Do you indorse the principles of the National Reform Association?" The evasive answer came with readiness, "I don't belong to that party." After a somewhat lengthy and rambling talk he said, "I am not ashamed of it." Then it seems he doesn't "belong" but has a "warm side" for it. His sympathies are for it and with it. Does he sustain the same relation to it as he does to the Knights of Labor? At their general assembly last year at Indianapolis, he told them that he was so closely in "accord" with their "principles" that he had almost decided to become a Knight himself. He said if he did not it would be because he believed he could "advance" their "principles better as an outside ally."

Dr. Crafts gets apparently much "worked up" when anything coming from National Reform sources is brought to bear upon his work. He immediately repudiates it. It is almost pitiful to notice how much pain the galling imputation gives him. He don't belong, it isn't his purpose, etc., yet he's "not ashamed of it." Can he "advance" its "principles better as an outside ally"? Can he do it more service where he is, just as he can help the Knights more by not belonging to them?

Now let us look at one or two of the principal results wished for, which spring from National Reform principles. The words about to be presented are not those of obscure and indifferent men, but those of leading and zealous advocates:

"Constitutional laws punish for false money, weights, and measures, and, of course, Congress establishes a standard for money, weights, and measures. So Congress must establish a standard of religion," etc.—*Dr. Blanchard, in Pittsburg National Reform Convention in 1874.*

"It is the duty of the State, as such, to enter into alliance with the church of Christ, and to profess, adhere to, defend, and maintain, the true religion."—*Secretary J. M. Foster, in Christian Statesman, 1884.*

"To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel."—*Secretary W. J. Coleman, in Christian Statesman, Nov. 1, 1883.*

"Of course a government organized on a basis embracing Christianity could not, with propriety, intrust those with office who are hostile to its characteristic faith. And none of this class have any right to claim that they should be legally eligible to office with those who are *bona-fide* citizens."—*Christian Nation, September 15, 1886, National Reform organ, New York City.*

Secretary Foster, in speaking of the National Reformed State, says:—

"The expenses of the church in carrying on her aggressive work, it [the State] meets in whole or in part out of the public treasury."—*Christian Statesman, March, 1884.*

Lastly:—

"But shall we take—is it right to take—public money to teach principles, enforce laws, and introduce customs to which many members of the community are opposed?—Most certainly. The gospel from its very nature is aggressive, contemplates the rectification of corrupt, disorderly, and degraded human nature, casts down every high thing that would exalt itself against the knowledge of God, and brings every thought into captivity to the obedience of Christ."—*Wm. Somerville, in Christian Nation, July 7 and 14, 1886.*

Here we have a few things—quite a small crop—growing out of National Reform principles,

viz.: 1. Congress to establish a standard of religion. 2. The State to enter into alliance with the Church—Church and State union. 3. Disfranchising infidels, which means everybody "hostile" to the National Reform idea of Christianity. 4. "None of this class" to be treated as "*bona-fide* citizens." 5. Providing public money to carry on "the aggressive work" of the church, the preachers to be fed out of the "public crib." 6. It is right to so use the public funds, because the gospel is "aggressive" and "casts down" everything that would "exalt" itself against it. In other words, nothing must stand in the way of the National Reform régime, not even the United States treasury, and Dr. Crafts is "not ashamed" of such principles!

N. J. BOWERS.

Fresno, Cal.

### Religious Liberty in Maryland.

THE proposition to rear a monument in honor of Lord Baltimore as founder of the colony of Maryland would seem to be eminently proper; for whether we consider the personal character of the man, his zeal and enterprise as the projector of a colony in the New World, or the magnificent results that have attended his settlements on the shores of the Chesapeake, his fame is as truly meritorious as that of the founder of any other commercial enterprise in America. In this day of multiform centennial glorification let not the name of Cecilius Calvert be overlooked.

But it is to be hoped that his co-religionists—the Romanists—of the present day will not compromise themselves, nor mar the fair fame of an honorable man of affairs by persisting in claiming for him an honor to which he did not aspire, and an administration of the colony which he had no authority to grant—that of being the pioneer, founder, and patron of religious liberty in the American colonies. If the leaders of Romanist thought in the United States, and especially in Maryland, really desire to conciliate their Protestant fellow-citizens, and to verify the truth of history, they have on this occasion a fine opportunity to retire from an offensive and untenable position—to recede from their wonted claim for Lord Baltimore—a claim inconsistent with an essential, abiding principle of their own church; false, in fact, and impossible according to the terms of the charter of Maryland.

The writer has in his possession an old folio volume containing a copy of the original charter of Maryland in Latin and English, and colonial records and acts of the assembly from 1637 to 1765. These furnish incontestible evidence that religious liberty in the colony of Maryland was not contemplated by Charles I., who granted the charter; that such liberty was never accorded to the colonists by the proprietor or his lieutenants, and never secured to the freemen by acts of the assembly. On the contrary, acts were at times passed on the subject of religion as intolerant, fierce, and bloody as any to be found in force elsewhere in the Old World or in the New. Compared with some of Maryland's "religious liberty" enactments, under the Calverts, the "Blue Laws" of Connecticut were "gentle doves," and the laws which hung Quakers in Boston, and witches in Salem, were righteous regulations.

The charter patent granted by Charles I. to Lord Baltimore incorporating the Province of Maryland opens with the usual preamble and the terms of the general purpose of the grant. Then follows a particular designation of the geographical metes and bounds of the region to be occupied.

That is followed by an extended enumeration of the rights, franchises, and authority confirmed unto the proprietor, his heirs and assignees, "in and to the region designated, its soils, woods, marshes, lakes, rivers, bays, islands, etc., with fishings of every kind of fish, as well of whales and sturgeon and other royal fish as of other fish; and, moreover, the opening and working of veins, mines, and quarries." And then occurs the following: "And furthermore, the *patronage* and *advowsons* of all churches which—with the increasing worship and religion of Christ—within the said region, islands, islets, and limits aforesaid, hereafter *shall happen* to be built, together with license and faculty of erecting and founding churches, chapels, and places of worship in convenient and suitable places within the premises, and of causing the same to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England; with all and singular such, and as ample rights, jurisdictions, privileges, prerogatives, royalties, liberties, immunities, and royal rights, and temporal franchises whatsoever, as well by sea as by land, within the region, islands, islets, and limits aforesaid, to be had, exercised, used, and enjoyed as any Bishop of Durham within the bishopric or country—Palatine of Durham, in our kingdom of England, ever heretofore hath had, held, used, or enjoyed, or of right could, or ought to have, hold, use, or enjoy."

The above is all that Lord Baltimore's charter contains on the special subject of religion or ecclesiastical affairs. It is proper to explain the reference to "the Palatine county of Durham." At that period there were in England three Palatine counties—those of Chester, Lancaster, and Durham. They were called Palatine because the proprietors exercised, each in his county, royal prerogatives as a king in his palace. In the case of Durham the bishop was the proprietor, and hence he exercised the chief authority in the county, both civil and ecclesiastical; he was, in fact, a royal bishop of the county, which was, at the same time, his diocese. Taking, therefore, the Palatine county of Durham and the jurisdiction of its bishop proprietor as the model and measure of corresponding authority in Maryland, that colony was thus constituted a Palatine province, and its proprietor invested with an episcopal oversight of its churches.

But while the proprietor of Maryland was thus invested with Palatine, episcopal authority, the terms of the charter were not *mandatory*. He *might* found churches and chapels, but he *was not required* to found them; and then all such places of worship that *might happen* to be established *must be* "dedicated, consecrated," and ordered after the model and according to the ritual of the established Church of England, observed in the Palatine county of Durham.

Manifestly, then, according to the terms of his charter, the proprietor of Maryland could not officially tolerate any form of dissent from the established Church of England, nor could he lawfully found or dedicate in the province a dissenting meeting-house, church, or chapel; neither was it in his power, as Lord Palatine of the province, to authorize or permit other persons to establish within his jurisdiction such places of worship for the use of dissenters from the form and faith of the Church of England.

Much less could Cecilius Calvert, or any of his successors, holding under his original charter, lawfully establish and proclaim the general principle of personal religious liberty. The very idea of such liberty was alien to all existing eccle-

siastical institutions, and as an actuality, then, nowhere to be found. It appears, however, that the Romanist Lords of Baltimore, or their representatives in the province, *did not molest* dissenters from the English established church, for the reason that, being themselves dissenters, they could not consistently or prudently enforce upon others those charter principles which they themselves were openly violating. And thus the ideal church of the province of Maryland, designed after the model of the Palatine Church of Durham, became from the first a nullity; while there prevailed for a time a degree of religious freedom in which all dissenters participated—Romanists and Protestants alike.

Now if for this happy state of the church in Maryland, Lord Baltimore was entitled to thanks, it must have been on the principle of a certain man who generously gave away his neighbor's apples. As this man was helping himself to apples one day in his neighbor's orchard, a stranger came along who, supposing him to be the proprietor, politely asked permission to gather a few apples. "Certainly," said the supposed proprietor, "help yourself; take as many as you want." When the stranger had filled his pockets with the choice fruit, he was quite profuse in his thanks for the kindness. "Oh, no," replied the other, "don't thank me; these apples are not mine. I am myself stealing them just as you are."

It is evident Lord Baltimore had no *authority* to grant religious liberty to his colonists, and it is equally manifest he had no *intention* of granting such privilege to his followers. It could not have been his original purpose to found a State on the principle of general religious liberty; for then, as an honest, candid man, he would have refused a charter which forbade the granting of that liberty. Nor did his lordship or his Romanist adherents subsequently intend to establish universal religious freedom in the colony. This is evident from their public acts.

At a general assembly held at St. John's, and terminating March 19, 1638—about four years from the founding of the colony—an act was passed on the closing day of the session ordaining certain laws for the government of the province, of which the first was, "That holy church within this province shall have all her rights and liberties." At an assembly held at the same place two years later, 1640, "An Act for Church Liberties" was passed October 23, ordaining "that holy church within this province shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish." This was subsequently confirmed as a perpetual law.

Now, why this special legislation in behalf of "holy church"? Why were not all the churches, any and all sects, included if universal religious toleration was the design of the benevolent and enlightened proprietor and his general assembly? Why the necessity of this special legislation? If liberty of worship had been from the first legally accorded to all dissenting sects, the Romanists enjoyed it in common with all the rest; and hence they did not need this special protection; but if they, or any other dissenters, required legislative protection, all did, and to limit such legal assurance to one sect was not universal toleration. The authors of this partial and special toleration, therefore, could not have been those pioneers of universal liberty, of conscience of whom we hear so much at this time. —*Paul Le Clair, in Converted Catholic.*

### Religious Education by the State.

In a plea for religious instruction by the State, Rev. Geo. B. Cheever asks the following question:—

"Shall God himself be intrusted with the dominion over the consciences of rational beings instructed by his own laws and providences, or shall the States, by majority of voters, uninstructed from infancy in the holy requisitions of God's law, be the supreme governors of the human soul?"

Here are really two questions; and of course Mr. Cheever intends that the first one shall be answered in the affirmative, and the second one in the negative. In this view, the questions contain the very essence of the doctrine always advocated by the AMERICAN SENTINEL, and are exactly opposed to the principles of so-called National Reform. For whenever religion is put into the hands of the State, an attempt is made to transfer "the dominion over the consciences of rational beings" from God to the State. There is no dodging this conclusion, because Mr. Cheever admits all through his article that this is emphatically a case of conscience.

Our proposition is still further confirmed by Mr. Cheever's second question. This question shows that in his mind the reason why the States should not "be the supreme governors of the human soul," lies in the fact that the "majority of voters" are "uninstructed from infancy in the holy requisitions of God's law." Mr. Cheever must intend to convey the idea either that the majority of voters will always remain uninstructed "in the holy requisitions of God's law," and therefore the States can never become "the supreme governors of the human soul," or else that the time may come when the majority of voters will be instructed in the requisitions of God's law, and that when they are so instructed it will then be perfectly proper for the States to "be the supreme governors of the human soul." Evidently the latter view is the one which he indorses; for the sole object of his lengthy argument is to show the necessity and utility of religious instruction provided by the State. Only let the States instruct "the majority of voters" "in the holy requisitions of God's law," and they will be eminently fitted to "be the supreme governors of the human soul," says the Rev. Geo. B. Cheever, D.D.

It is of course well understood that the SENTINEL has never indorsed this sentiment implied in Mr. Cheever's second question. The friends of religious liberty are perfectly satisfied to intrust the Almighty "with the dominion over the consciences of rational beings;" and they forever deny the right of the States, no matter how well instructed their voters may be, to usurp that dominion, or constitute themselves "the supreme governors of the human soul." And this is why they are opposed to having the State dictate to the people what they shall study, or what they shall practice, in matters of religion.

A. DELOS WESTCOTT.

### The W. C. T. U. and Politics.

REGARDING the recent convention of the Woman's Christian Temperance Union at Chicago, the following is from the press dispatches:—

The event of the session was the report of the Committee on Resolutions touching the non-partisan question. The majority report says:—

"We believe it is vital to temperance reform that the principle of prohibition be made the dominant issue in American politics. We therefore give our approval to that party only which declares

in its platform for prohibition in the State and nation, and stands in action for its application to law."

The minority report was brought in by Mrs. Mattie M. Bailey, of the Iowa delegation, and read as follows:—

"That the recent amendment contests demonstrate the need of more persistent and persuasive educational temperance work among all classes of people; the results of these several contests have given us practical proof that the success in the effort for the overthrow of the legalized liquor traffic can only be assured where the intelligent convictions of the people are in favor of prohibition, and that defeat is certain where such convictions are lacking; therefore, resolved, further, that as forty odd departments of the W. C. T. U. work are for no party, but are for the education of the people in the truths of total abstinence and prohibition, and as we have in our membership women whose differing political preferences lead them to sympathize with and support different political parties, therefore it is unjust and unwise for this organization to pledge its influence, support, or allegiance to any political party.

"Unjust because if this organization is non-partisan, as our president has lately declared, such a pledge of influence, support, or allegiance, representatively given, interferes with the individual freedom of any and every member to prefer and work for the political party of her choice. Unwise because in the practical carrying out of that pledge our religious and educational work is thereby subjected to party limitations and antagonized by disastrous partisan opposition."

Mrs. Foster and Mrs. Bailey spoke in favor of the adoption of the minority report. Mrs. Clara Hoffman spoke against its adoption. The majority report was adopted. The Iowa delegates alone voted in favor of the minority report.

At this point Mrs. J. Ellen Foster arose and read a long protest on behalf of the Iowa delegation, setting forth that they had met with rebuffs and insults until forbearance had ceased to be a virtue. At the conclusion of the reading the entire Iowa delegation left the hall.

### The Right to Rest.

THE REV. DR. W. W. EVARTS, of Chicago, is an active worker for a national Sunday law, and, like all his companions in the work, he uses arguments which, on account of their weakness, he would be ashamed to use in any other cause. The *Golden Censer* published a portion of one of his speeches some time ago, from which we extract the following:—

"It is not proposed to make people pious, to compel them to pray, but to protect those who wish to worship and pursue higher education. It is not declared, 'You shall be a Catholic, or a Protestant, or a Mohammedan, or a Jew, or anything of the sort. The church wants to give the people a day that is necessary for all men alike. Every man knows the necessity for it if he knows himself at all. One day in seven, it is that right the Sabbath law protects, and that is all. The church simply gives the right, guards the right, for all men.'"

Notice first the expression, "The church wants to give the people a day." The same idea is even more strongly expressed in the paragraph preceding the one just quoted, in which we find the statement, "The church, by enforcing the Sabbath, is taking better care of humanity than liberty leagues or infidel reformers." So, notwithstanding their pleading for a civil Sunday, we have an admission by one of the leaders in

the movement, that it is purely a church affair, and that although when the law is passed the State will be the nominal enforcer of it, the church will be the real power behind it. In other words, the State will be the cat's paw for the church; yet we doubt not that if Dr. Everts were asked directly if the Sunday movement is religious in its nature, he would say no. It is strange how this Sunday-law craze leads people virtually to deny any connection between the church and religion.

But the point which we wish particularly to notice is the idea that the Sunday law is designed simply to protect the people's right to rest and to worship. We can scarcely imagine how such an argument as this should deceive anybody, for anyone can see that the object is entirely different. Granting that it is everybody's right to rest on Sunday, suppose there are some who do not wish to avail themselves of that right, what will the State do in that case under a rigid Sunday law?—It will say, You *must* do so. In other words, it will declare that nobody has a right to choose his own day for rest and worship, and so instead of preserving rights, it will deprive people of their rights. As a matter of fact, everybody has a right to be protected in resting on Sunday, provided he wishes to do so. If a movement were set on foot to deprive people of their right to rest on Sunday it would find no more vigorous opposer than the AMERICAN SENTINEL; but who ever heard of any such a movement being started? Who ever heard of such a thing as an attempt to secure a law forbidding people to rest on Sunday?—No one. The fact is that under our present Constitution everybody has that right, and everybody who wishes to avail himself of it is protected in it.

There is no necessity for a Sunday law in order to protect people in their right to worship on Sunday. This plea for a Sunday law, on the ground that it is necessary to protect people in their right to Sunday rest, is equivalent to saying that those who wish to rest cannot do so unless everybody else does.

Suppose I get tired and want to take a holiday, making a trip into the country. Everybody will say that I have a right to do so if I can afford it; but I demur. I raise a great ado and say that the State has to protect me in that right. Our Sunday-law friends would tell me that the State does protect me in that right; that if anyone should attempt forcibly to restrain me from pursuing my journey, the State would punish him; but I say, No, I am not protected in my right to take a holiday trip to the country, unless the State shall compel everybody else to go with me. While I am going to the country there are scores of people who would go about their business as usual, and I ask that they be compelled to take a holiday too, in order that I may be protected in my right to recreation! Anyone can see the nonsense of this, and yet this very argument is used in behalf of Sunday laws. The idea that one person cannot rest because someone else happens to be working, was never heard of until necessity compelled the movers for a national Sunday law to invent it. It is not the language of reason, but of bigotry; it is the language of those who wish to compel everybody to do as they do.

That a law compelling all to rest is not necessary in order to protect all in their right to rest is shown by the fact that people keep the seventh day, concerning which no civil law has ever been

made, and they feel that they have a right to do this. We know of several instances where a very few observers of the seventh day live alone in the midst of a very large city, surrounded by thousands who pay no regard whatever to that day; and yet this few feel that they have a right to observe the seventh day if they wish to, and they do so, and find no difficulty whatever. They do not ask for a law compelling other people to rest on that day in order that they may be protected in their right. Yet they surely have the same right to be protected in their observance of the seventh day as others have in their observance of the first. If not, we would like to know why not. Those who admit that they have a right to be protected in their seventh-day rest thereby relinquish all claims for a national Sunday law; and those who will not admit that they have the right, thereby admit that they desire class legislation which will favor some but which will work injustice to others who are equally deserving. We would like to have our friends think seriously of this matter and state whether they believe that the only persons in this country who have any rights are those who observe Sunday.

E. J. W.

### Enforced Sunday Observance — Who Are Its Allies?

IN the *Bulletin* of August 27 we attempted to show the inconsistency of the *Chicago Daily News* in its attempt to bring into Chicago enforced Sunday observance over the deceptive issue of closing the Sunday saloons. Since the writing of that article, the utterances of the *Daily News* have been more pronounced than before, and the charge then made abundantly proven to be just. In the *Morning News* of September 9, under the leading editorial, "Sunday Observance," we find these significant words: "And this suggests the point, which has doubtless occurred to many of our readers, that a wide-open saloon is only one of many forms of violation of the divine command, 'Remember the Sabbath-day, to keep it holy.' Open barber shops, open grocery stores, and other open places of traffic, are infractions of this command, only less mischievous than the open saloon." In the *News* of September 23, in the leading editorial, "Some Progress," we find these words: "For nearly two months the *Morning News* has devoted an unusual amount of its space to an endeavor to bring about Sunday observance in Chicago. . . . The fight has been carried on because the *Morning News* believes in Sunday observance. It believes in it, not only from a religious and moral standpoint, but also from an economic and hygienic point of view." And how does it work to bring about Sunday observance?—By appeals to the civil authorities. We deny the right of any civil ruler to enforce the fourth commandment, or to enforce Sunday observance, from a religious, or any other standpoint. God says to this self-appointed guardian of the Almighty, "Vengeance belongeth unto me, I will recompense, saith the Lord." Heb. 10:30. The *News* quotes Cardinal Gibbons, and many Catholics, to show that the Church of Rome favors Sunday closing. In a letter commending the course of the *News*, from "Fides," of St. Charles, Illinois, which appeared in the *News* of September 21, we read: "No man with a knowledge of the teaching and doctrine of the Catholic Church could be so inconsistent as to accuse her of failure in the slightest degree to enforce the most exact

and religious observance of Sunday." This is too true ever to be contradicted. The question is, whether the country is ready for such enforced religious observance of the fourth commandment as shall please the *Daily News* and the Catholic Church. The fight is not for temperance; it is not against the saloon; it is not for prohibition.

*News* of September 17, editorial, "One War at a Time." "It may be even admitted that in a certain sense the fight is not specifically against the saloon, but against unlawful Sunday toil and traffic of every sort. Nevertheless, the fight on hand now is against the Sunday saloon, open in violation of an express law of the State. When we have won this fight, we will reform the lines, plant the standard on the ground thus gained, and press the attack on other specific instances of Sunday violation. But just now, 'one war at a time, gentlemen, if you please.'"—*Workers' Bulletin, Des Moines, Iowa.*

### The Civil Law Did It.

WHEN the Roman Catholics are charged as being responsible for the terrible persecutions during the twelve hundred and sixty years of papal rule, they very meekly seek to excuse themselves from all blame by saying, "The civil law did it." And now when the Sunday-law advocates get their ideas embodied in the civil laws of our country, and should sore persecution be the result, as it certainly will, will not these same professed Christian people seek to clear their blood-stained skirts by saying, as the mother church said, "The civil law did it"?

A. W. SANBORN.

THREE men—say a Christian, an infidel, and a Jew—ought to be able to carry on a government for their common benefit, and yet leave the religious doctrines and worship of each unaffected thereby, otherwise than by fairly and impartially protecting each, and aiding each in his searches after truth. If they are sensible and fair men they will so carry on their government, and carry it on successfully and for the benefit of all. If they are not sensible and fair men, they will be apt to quarrel about religion, and, in the end, have a bad government and bad religion, if they do not destroy both. Surely they could well and safely carry on any other business, as that of banking, without involving their religious opinions, or any acts of religious worship. Government is an organization for a particular purpose. It is not almighty, and we are not to look to it for everything. The great bulk of human affairs and human interests is left by any free government to individual enterprise and individual action. Religion is eminently one of these interests, lying outside the true and legitimate province of government.—*Supreme Court of Ohio.*

THE defeat of Governor Foraker, in Ohio, is charged, not so much to the saloon influence as to the Sunday-law issue, and the belief that he favored a crusade against all sorts of activity on Sunday, even to the stopping of the delivery of milk on that day. Assuming this to be a correct statement, it is proof that the extremist often defeats himself. Radical suasion in the interest of good morals is not objected to by the people, but the attempt to legislate radicalism on the Sunday question into the people, oftener than not suffers defeat.—*Sacramento Record-Union.*



# The American Sentinel.

OAKLAND, CALIFORNIA, NOVEMBER 27, 1889.

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

THE *United States American* has removed to 419 Folsom Street, San Francisco, to which number all communications should be addressed. The *American* is "devoted to choice literature and to the dissemination of American principles."

"We cordially, gladly recognize," say the National Reformers, "the fact that in South American republics, and in France, and other European countries, the Roman Catholics are the recognized advocates of national Christianity, and stand opposed to all the proposals of secularism." This is especially true of Ecuador and Spain, particularly the former, some account of the moral condition of which we published last week.

"To-day the Province of Quebec is," says the *American Citizen*, "under the exclusive control of the Roman Catholic Church. The public officers are Roman Catholic, the religion is Roman Catholic, and it has just been shown that the courts are equally Roman Catholic."

The Province of Quebec is, then, Mr. M. J. Foster's ideal State: it has, in the common acceptance of the term, no established church, but "the State and its sphere exist for the sake of, and to serve the interests of, the church." This is just what Mr. Foster says should be, and it is just the condition of affairs which he would like to see in this country.

THE field secretary of the American Sabbath Union has discovered a new argument for closing saloons on Sunday. He says, as reported in the *Christian Nation*, "The saloon should be closed on the Sabbath, because in being open it jeopardizes the safety of the people in passing along the public streets going to and from church." We are perfectly agreed that saloons should be closed on Sunday, but the same arguments that would close them on that day would close them on every other day. They are no more a menace to passers-by on Sunday than on any other day, and people are entitled to no more protection on Sunday than on other days. The idea is absurd, and shows the true animus of the Sunday movement; it is to honor and favor the church and the day; and that is just what civil government has no right to do.

In an article in the *Christian Statesman* of August 31, 1881, Rev. Sylvester Scovel, writing of the desirability of uniting with Roman Catholics for the purpose of securing so-called national reform, said:—

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches, as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit. It is one of the necessities of the situation."

And again in the same line the *Christian*

*Statesman* of December 11, 1884, said editorially:—

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

And now comes the Baltimore Catholic Congress, which closed its session in that city on the 11th inst., and says in its platform:—

"There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with the non-Catholics for proper Sunday observance."

At present we leave our readers to draw their own conclusions, and forecast the probable results of this Roman Catholic National Reform alliance now as good as formed.

In concluding a report of an address by Mr. Crafts on his favorite theme, "The American Sabbath or the Continental Sunday," the *Christian Nation* says:—

"The address was listened to with deep interest. We hope that the agitation of this most important subject may mean the better enforcement of the Sabbath laws now existing in our own city, that we may not see men reeling to and fro in our streets on God's holy day. In the desecration of the Sabbath, as in all other evil, the liquor traffic is foremost. Prohibit the liquor traffic and you stop a very large proportion of the public desecration of the Sabbath. May the time soon come when the Sabbath shall be protected by law, not merely because it is needful for man to have a rest-day, but because it has been instituted and set apart by God, and because he has said, 'Remember the Sabbath-day, to keep it holy.'"

There is something very peculiar about this Sunday-law question. The law, we are told, is wanted to secure a day of rest for workingmen, and as a temperance measure, but somehow or other, try as they will, they cannot conceal the fact that the real object is to honor the day. They don't want men to be drunken on the day, and Sunday prohibition would prevent the desecration of the day, and they want the law because God has said, "Remember the Sabbath-day, to keep it holy." But they don't want religious legislation; oh no! they only want to enforce their version of the fourth commandment by civil law. That is all.

THE *Catholic Review* of November 9 has the following on the proper relation of Church and State, which should commend itself to National Reformers:—

"It would be hardly worth while noticing the eternal changes which Americans ring on 'the union of Church and State' phrase, except to ask those that use it what do they mean when they declare so firmly that union of Church and State shall never exist in America. What the phrase formerly meant is done away with in all civilized countries almost completely, although these countries may have Catholicity or a Protestant sect down in the Constitution as the State religion. The old state of union will probably never return. Harmony is now the proper word for expressing the desirable relations of Church and State, and this harmony must exist or the world will continue to endure the discomforts of eternal quarreling. The State must admit that the Church ranks above it, and has a deeper interest in men than it can ever have. It must act accordingly. The present attempt of the atheists and foolish secularists to push Christianity out-of-doors, and leave the people to the mercies of State officials in their necessities, must be resisted and overthrown. The State is bound to assist the Church in her work quite as much as the Church is bound to keep the people mindful of their salvation and faithful in working for it. The two powers are a mutual aid to each other,

and must be always in relationship. Harmony is the word for the present moment, but users of the phrase, 'No union of Church and State,' know too little of the matter to produce anything but discord."

"Harmony" is an excellent word, and in this connection is about the equivalent of Mr. J. M. Foster's proposition, that "the State and its sphere [should] exist for the sake of, and to serve the interests of, the Church," and that "the Church and the State [should] exist in friendly recognition and co-operation." It is well known what Catholics regard as "harmony" between Church and State; it is about equivalent to the relation which may properly exist between one man and one woman, namely, marriage. And that which Secretary Foster means by "friendly recognition and co-operation" is explained by his own words, as follows: "The expenses of the Church, in carrying on her aggressive work, it [the State] meets in whole or in part out of the public treasury. Thus the Church is protected and exalted by the State."

It certainly ought not to be very difficult for National Reformers to join hands with Romanists in "resisting the demands of political atheism," since on this question these so-called Protestants and the Papists occupy the same ground. If they are kept apart it will be only because each party will insist that it is the church to the exclusion of the other. But inasmuch as they have each expressed a willingness to join hands with the other in a propaganda by civil law, there is little ground for hope that they will not agree to unite their forces for their mutual advantage, and for the discomfiture of political atheists, by which they mean all who do not agree with their theory of civil government.

In commenting upon the result of the late election in Ohio, the *Cincinnati Commercial Gazette* of November 6 says:—

"The German Republican guard will be accused of enlisting again under the banner of the saloonists, but they did not do anything of the sort. They rebelled against the peculiar combination on the Sunday question. No, it was not the saloonists who won the Democratic victory in Hamilton County, though they will claim it and use their power to the uttermost, but it was the Sunday crusade which struck not only the saloons but extended to base-ball, ice-cream, soda-water and cigar stands, and seemed to be threatening the milk wagons."

The fact is that the advocates of Sunday laws are for Sunday first and prohibition second; that which they wish most of all is not to close the saloons on that one day, but to exalt Sunday as a religious institution. For the present, at least, politicians who do not care to get scorched would do well to let the Sunday question alone. The time foretold by National Reformers when the politicians will all demand front seats on the Sunday-reform (?) car has not yet come, though no one knows how soon it may dawn.

## THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,  
DEVOTED TO

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

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# THE AMERICAN SENTINEL.

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

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EDITORS,  
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 on board or by those in another boat towing her.' The prosecution was instituted by religious fanatics of the Elliott Shepard kind."

AN attorney-at-law, in Washington, D. C., writes thus concerning the AMERICAN SENTINEL:

"EDITORS AMERICAN SENTINEL: A number of copies of your paper have recently fallen into my hands. Its doctrines are logical and its arguments insuperable. Before seeing it, I had attended some of the meetings held here by the advocates of the so-called Sunday-Rest bill, where I saw miles of petitions, and listened to many fine speeches, and signed the petition. Since seeing your paper, I have become converted and signed an opposing petition. You are right in thinking there is danger in that bill."

M. A. G. says we are in the fog. We request him to read Luke 6:41, 42. After these statements it is astonishing to hear him say, "We protest as strongly as anyone against the union of Church and State." But what does he mean by a union of Church and State? It is a union "between the State and some particular organized church or denomination." This kind of a union of Church and State we never expect to see. Was the Church united to the State in the days of Constantine?—All will admit that it was. How was it done?—A council was called to decide what were the principles of the Christian religion common to all. These were enforced by law. The very same thing in substance and principle is proposed by Senator Blair and formulated in the joint resolution S. R. 86, proposing an amendment of the Constitution of the United States respecting establishments of religious and free public schools, introduced into Congress May 25, 1888. The National Reformers favor this amendment. Hence they favor a repetition of the same thing done in the fourth century, or the same kind of a union of Church and State made at that time. The

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 follows:—

"The Saturday half-holiday movement, from which much was hoped in its indirect influence upon the Sunday observance, has not accomplished as yet what was expected from it. Said Governor Hill, in a speech at Dunkirk, with reference to this measure: 'There may be a legal difficulty in dividing a day, making only one-half of it a legal holiday. That difficulty can be avoided by making every Saturday—the whole day—a holiday. Saturday would thus be set apart as a day of recreation and pleasure, and the following Sunday would become, what it was intended to be, emphatically a day of rest, and a better observance of Sunday would be promoted. Sunday is rapidly becoming a day of recreation, especially in the summer season, instead of a day of rest. Such a holiday would afford every workingman an opportunity for pleasure, for some travel, for visiting friends, for study, and for whatever other legitimate recreation he may desire to take.'"

There are two points suggested by this which are worthy of serious thought. The first is in connection with the claim that the Sunday law is a temperance measure in that it will close the saloons on Sunday. It is well known that when the charge of discrimination is made of tacitly making the liquor traffic legitimate on other days by excluding the sale of intoxicants on Sunday, the Sunday-law people say that it is necessary because people are idle on Sunday, and, therefore, are then more subject to the attractions of the saloon; that if the saloons are closed on Sunday, when people are idle, the bulk of their traffic will be taken away.

The fallacy of this claim was shown in the SENTINEL a few weeks ago by a quotation from the *Voice*; but the effort of the Sunday-law movers to have Saturday made a half or a whole holiday is the strongest demonstration of the hollowness of their temperance professions. While professing to want the saloons closed on Sunday in order simply to protect the idle laboring men, they, at the same time, work to have the preceding day made a holiday, in which the workmen shall be idle. But we have never heard

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 workingman 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? Read the above sentence again. It is travel, visiting friends, and study. Nothing could more plainly indicate that the proposed law would prohibit such quiet recreation as visiting friends and studying. Surely this would be the Puritan law with a vengeance. It would involve the spying into houses by the minions of the law, to see who is reading the newspaper or studying, or to see who is receiving an innocent visit from a friend. It is a striking comment on the inevitable working of a Sunday law, that its friends cannot make even the most incidental allusion to it without revealing the cloven foot of the Inquisition.

E. J. W.

### What It Means.

THE fathers of our Constitution builded wisely when they inserted the provision that liberty of conscience must remain inviolate. To maintain that bulwark of liberty there must be a continuous and absolute separation of State and Church and public schools from all religion. To guide the public-school system to its destiny it is absolutely essential that religious influence be far removed from the schools, and that sectarian doctrines be forever eliminated. The blending of popular education with religion has been fully illustrated by the present condition of Germany, where the fatal effects are now shown. Atheism and infidelity exist to a larger extent than in any other civilized country. Commenting on this subject a valued exchange says:—

"Nothing can work so great a hardship as to cram into the minds of children religious opinions opposed to their home training—opinions, perhaps, which they have been taught to regard as fatal to eternal salvation. The only one that will be pleased at this is the teacher who is spreading on earth the dogma of some particular creed. Religious instruction in the public school means a gradual retrogression to the union of Church

and State, and this union means a tyrannical government and a corrupt priesthood. It has been so in all ages, and we are not so superior to our ancestors that we may thrust our hands into the fire and escape without being burned. Religious instruction ought not to be ignored, but the home and the church are the places wherein both precept and example will be most effective; but if liberty of conscience is valued at all, keep religion away from public schools."—*Jewish Times and Observer*.

#### Hon. William Jackson Armstrong on Religious Legislation.

IN the course of a lecture on "Romanism and Civil Liberty," delivered in this city on the 21st ult., Hon. William Jackson Armstrong, of Washington, D. C., the well-known lecturer and journalist, spoke as follows concerning the efforts of certain so-called Protestants to secure the passage of a national Sunday law:—

One of the official organs of these misguided associations has said: "Whenever the Roman Catholics of this country are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them." Not a doubt of it!

Well! the Roman Catholics of the United States in their just-closed convention at Baltimore, have accommodated some of these fanatical gentlemen. They have accepted the proffered hands of the Sunday-Rest faction to establish by law a national Sabbath. The coalition has been made.

Nature makes no indication of a Sabbath. The sun continues to shine, the birds to sing, the flowers to bloom, and the rivers to run, every day in the year. But after fifteen centuries of debate, these pious people, who represent only a fragment of the religious and Christian world, have decided which of the several days in dispute the Almighty has definitely appointed for rest and religious exercise by man; and they have resolved, with characteristic intolerance, to enforce this decision by law on their fellow-men. That was precisely the policy of the Roman Inquisition for three hundred years.

Their legislative mouth-piece at Washington has been equal to the occasion. He has formulated and introduced in the United States Senate an elaborate bill, by which all recreations on the first day of the week other than that of religious exercises, shall be, so far as the national government is concerned, prohibited to Americans by law.

That bill lies before me. An examination of its provisions in detail would be an evening's entertainment. I hesitate to speak with disrespect of a scheme near to the hearts of so many good folks—as Douglas Jerrold hesitated before speaking disrespectfully of the equator. But I am under the disability suggested by the Reverend Sydney Smith, who said that he made it a rule never to read any book he was called upon to review, for fear of taking a prejudice against it. I have read this bill. I have taken a prejudice against it. I am constrained to say that, in my judgment, if you will take this bill and perforate with a street-car conductor's bell-punch all its misleading rhetoric and palpable sophistries, it will be found to resemble a remnant of Irish lace, or the countenance of a colored gentleman emerging from the varioloid. There

is a legend of Siam that they once had in that country an exceedingly small and pretentious king. That very small king was afflicted with a very large cancer. After a counsel of the royal surgeons, they operated for the removal of that tumor. But when they had taken away the tumor, it was found that the throne was vacant. A cancer had been king of Siam. That pretentious little king was all cancer. It would not do to operate for the excision of cancer on the United States Senate bill for Sabbath rest.

There are a thousand reasons why this bill should not become American law. The attorney pleaded to the court that there were thirteen reasons why his client was not present in court—and that the first of these reasons was that his client was dead. The first objection against this bill for Sabbath rest is that you cannot make men tired by law so that they can rest only in one way on Sunday. It is the assumption of this bill that two doctrinal sermons and four prayers will act as an invariable tonic on a tired man. They will not always do it.

To enact this bill would be to re-enact the joyless Puritan Sabbath, on which, it is said, a man could not kiss his wife—though he had neglected that connubial obligation during the other six days of the week. The enforcement of such a measure would make more infidels in six months than the feeble preaching and vigorous intolerance of the advocates of Sabbatarian legislation have made in half a century; and that is a strong statement. The sacredness of the voluntary Sabbath would be lost by its becoming involuntary.

One of the pretexts of this legislation is that it is to enforce merely a civil day of rest in favor of that fraction of American workingmen now employed in the government mail service, on railway lines, and in other occupations. But the serpent trail of religious legislation is over it all. Its purposes for religious ends are distinctly and unblushingly avowed by the high priests of American Protestant intolerance, who are its inspiration. These benevolent gentlemen would enact, forsooth, a day of Sabbath rest for workingmen, and cut off by the same stroke the recreations and innocent enjoyments in which four-fifths of American laborers are accustomed to seek, on that day, relief from six days of toil and confinement. That is Christian altruism with a vengeance!

I have no respect for the one-sided statement of any question. I have no respect for the platform of the autocrat. I have no respect for the opinion of the man who fears to face its free discussion. At any future or appointed time during my stay on this coast, I will cheerfully divide this platform with any representative of this claim for enforced rest by law, who desires to demonstrate its alleged merits before intelligent Americans. But I admonish that champion in advance, that if he seeks to vindicate his cause under the principles of American liberty, rather than by the right of religious majorities to impose their observances on their fellow-men, its merits will be found to be conspicuous by their absence.

Such legislation as this has its origin in a total misconception of the problem to be solved. Some of its objects may be desirable. But they are not desirable through invoking the sword of the law to enforce them. They are desirable by quite other instrumentalities. What American workingmen need is not more rest on one day in the week, but more rest every day in the week, and greater facilities thereby for self-respect and improvement, which cannot come by Sabbath

laws, but by the elevation of the sense of American justice.

If the Sabbath of a majority of any religious faith can be appointed by law through the power of majorities, then that Sabbath can be abolished by law. It can be proscribed in turn in favor of the Sabbath of any other religious majority. The Jew and the Seventh-day Baptist may by force of attainable numbers enact their Sabbath in its stead. The infidel by the right of an emergent majority may extirpate the Sabbath of the Christian, and silence by law the sound of church bells that disturb his secular ear. And if in this nation the zeal of religious convictions could again successfully invoke the arm of the secular State for intolerance, better that that dream of the atheist were realized, and that churches and alleged religion were banished from this land. Religion that persecutes is not religion. It is the doctrine of an imperial state of this Union, solemnly uttered by its highest civil tribunal, that "true Christianity does not shield itself behind majorities; that a form of religion that cannot live under equal laws, ought to die."

The day on which discrimination for religious opinion is inaugurated in the administration of this government, will be the day of the death of the republic—the failure of the American experiment—the funeral of civil liberty.

The American Protestant who clamors for the aid of the State to impose upon his fellow-citizens the least of his religious observances, has not a leg to stand on while demanding of Rome the abatement of her claim for State support of parochial schools. Let him first remove the beam from his own eye. The logic of civil liberty is inexorable. It does not end at the doors of the Catholic Church. The reprobation of the unconstitutional and un-American demands of that church, from the standpoint of sectarian hostility, is an attempted debauchment of the public conscience. There is no force in such warfare. The arm that strikes is unhinged at the shoulder. This is the land of religious liberty. The contests of creeds should be the contests of Christian charity.

Protestantism should know better. It assumes to have been the peculiar defender and champion of religious liberty since Luther. It has no excuse. It has nowhere any temporal head to serve. Rome, at least, is consistent. Her policy for thirteen centuries has been the same—the aggrandizement of her earthly power. What could it avail the supreme Deity of the universe that his power shall be recognized by the civil governments of this world? That kingdom is spiritual,—it exists in the hearts of men, or it does not exist at all. Jesus of Nazareth was the respecter of civil liberty.

But do any of these people, Romish or Protestant, know what they do? Do they know the essence of their demand? Do they not see the destroying demon of intolerance they invoke for their own children? They would break the columns of the great Constitution and let fall the fragments of its temple upon their own heads. They forget the ages of blood from which this fabric of freedom has been slowly reared. They forget that the liberty for the most intolerant atheist is the liberty for the humblest Christian in this land—one and the same. They forget that man cannot be made religious by law. They demand a civil government with the affirmation of creed. They would make discrimination for opinion. They would roll back the centuries and persecute for faith. Intolerance is a two-

edged sword. Fanaticism begets fanaticism. What if, their beliefs being established and entrenched by law, there should sweep back in this republic, as once in France, against ecclesiastical oppression, the tides of unbelief, and the Goddess of Reason should sit crowned in the Capitol? What if, invoking their example, the infidel and agnostic should establish a government of the negation of God, and visit their faiths with their own intolerance?—In that bitter hour they would recall the sacred teachings of the fathers of this nation, and the countenance of Liberty would glow with a divine radiance only in the moment when it was lost.

Since the beginnings of man the features of the Absolute have been veiled. Standing between two worlds, with instincts beyond life, and hopes beyond death, from this "bank and shoal of time," man has looked with straining eyes towards the Unseen—attempting to illumine with his frail candle of reason the halls of the Eternal. Afflicted by sorrows, he has awaited in all times and all lands the merciful justice of the Unknown. With moan and tears he has in many a name and tongue formulated in creeds his measure of the Infinite. Every faith that has given courage to our kind has been held sacred by its worshippers. Every doubt, to the eye of Mercy is yet more sacred than faith, for it gropes in suffering. For the struggling tides of men,—fellow-workers and pilgrims on this mist-ridden shore,—the wisdom that remains for this world is charity—the doctrine out of Nazareth—the creed of love to all mankind. On American soil, a century ago, by the guidance of history and the inspiration of the Great, we built for the hope of the world the political monument of this sublime creed. Under its impartial shadow the worshippers of Truth, whether in church, or wood, or mosque, or synagogue, or temple, have known no discrimination for opinion. Let it be the oath of Americans to guard that monument forever.

### An Appeal to the W. C. T. U.

THE W. C. T. U. have a column in the *Healdsburg Enterprise*. In the issue of that journal of July 3 they have an article entitled, "Sabbath Observance." They speak of the efforts put forth for the Blair Sunday-Rest bill; and all the results thus far, they say, are God's answers to their prayers. That is, they would have us believe that the Lord answered prayer in behalf of an unscriptural method to obtain an arbitrary law to compel observance to an institution which not only has no divine authority, but which is a rival to the sacred rest-day of God's own appointment!

Sisters, just think of that, will you? Is it not possible that you may be wrong in ascribing the result to your prayers? God heareth those who ask according to his will (1 John 5:14); but did you ask according to God's will? Where is it contained in God's will that Sunday should be observed? Where is it revealed that any religious institution of any character should be forced upon the conscience of anyone, whatever his belief or unbelief? Paul said, "Knowing therefore the terror of the Lord, we *persuade* men." 2 Cor. 5:11. You think, sisters, that the judgments of God will fall upon this people because of their violation of God's law; your brothers of National Reform so talk. Believing, therefore, in the terror of the Lord, why do you not take the scriptural way, and *persuade* men? Is it be-

cause you lack the other means, which gives power to persuasion,—the word of God with its precepts and promises? Be honest, sisters, with your own souls; why support unscriptural institutions and in such unscriptural ways? They continue:—

"Opposition to this Sunday-Rest bill comes mainly from two sources: The liquor dealers and the Seventh-day Baptists and Adventists, the first class opposing it as an infringement of personal liberty, the second as an infringement of conscience. We shall now spend no time on the first class, both because their opposition is nothing like as pronounced as that of the seventh-day people, and because the personal liberty plea has been so often and so ably answered in another connection.

"The second class of opponents are entitled to most respectful consideration, both because we always respect conscientious scruples, and because of the persistent, concentrated efforts they are making to defeat the bill. It seems as if those two churches which believe that Saturday is the true Sunday are bending all the energies which other churches expend in home and foreign missions, in Christian philanthropy of every kind, upon the one effort of defeating the Sunday-Rest bill. The country is flooded with their literature, on which they expended twenty thousand dollars last year, and their strongest men and women are instant in season and out of season, defending their cause. It is a significant fact that in this opposition of our seventh-day friends the Jews take no part."

On the above we wish to offer a few observations which we hope may prove a benefit to our W. C. T. U. sisters.

1. They acknowledge that the great opposer to the present fight of this woman's *temperance* organization is not the rum power, but two bodies of temperate and temperance Christians—and these must submit or be crushed. Is it for this purpose the Union was organized? How sadly fallen!

2. Seventh-day people do *not* believe that "Saturday is the true Sunday." But Saturday is the true Sabbath. They have no more claims for Sunday than any other day. Its name indicates its origin as a day for religious observance.

3. The Seventh-day Adventist Church (and we doubt not the Seventh-day Baptist Church—we speak for the former) put more energy and more money in foreign missions last year than ever before. It can safely be said that they did more work in this direction in proportion to their wealth and numbers than any denomination that espoused the cause of the Blair Sunday-Rest bill. All their efforts against it were extra above their regular work.

4. Yes; they probably expended more than twenty thousand dollars. Why not? Was not their cause a worthy one? We praise God that they did so much. We wish they could have done more.

5. "Their strongest men and women are instant in season and out of season, defending their cause." Then they are doing just what God commanded that the minister of the word should do. But they advised no arbitrary methods; they demanded nothing from the State themselves; they only asked that equality before the law which the Federal Government grants. They contended not for *privileges*, but rights,—rights for all equally with themselves. Was this the principle upon which our sisters strove?

6. The Jews *did* take part in this opposition. Both the *Jewish Exponent* and the *Jewish Times and Observer* had forcible articles against the proposed bill.

7. Our sisters belong to a "Christian" organization. They profess to be Christians, that is,

followers of Christ, obedient to his precepts. Did they ever read the following precept?

"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

This does not mean Methodist men, nor Baptist men, nor Prohibitionists; it means all men—Jews and Gentiles, believers and unbelievers, Christians and pagans, Sabbath-keepers and Sunday-keepers. Would you have the pagan compel you to adore his gods and keep his sacred days?—Then force upon him yours. Would you have the infidel compel you to forego all worship, all service to God?—Then compel him to honor your religious observances. Would you be compelled to observe the seventh-day Sabbath, the true Lord's day? (Would God that you reconsciences, enlightened by the word and Spirit, would so compel.) Then force upon the seventh-day-keeper your high day, contrary to his conscience and welfare.

Are the *Christian* women of your organization prepared to interpret the "golden rule" in this way? Are you prepared to be active agents in the oppressive measures which are being pushed forward under the name Christian, by professedly Christian men? The tyranny of the Dark Ages began with milder and more plausible claims than are now made by those clamoring for a religio-civil sabbath. The sure effect of such legislation will be to make hypocrites of many who prize temporal advantage and convenience above conscience, and oppress others who regard conscience and the word of God above all earthly advantages. Christians, indeed, do not look here for results or rewards. Are the W. C. T. U. prepared to meet their present work in the light of the judgment?—*Signs of the Times*.

### Religion and the Majority.

THE following editorial article from the *St. Louis Republican* is worthy of a careful reading, as it contains much food for serious reflection:—

"In his essay on 'The Policy of the Massachusetts Colonists towards Quakers and Other Dissenters,' Mr. Henry L. Southwick, of Boston, states, with the precision of a lover of historical truth, facts that will never cease to have a contemporaneous interest while there remains a possibility of oppression through public opinion expressed in legislative enactment. These facts have been often examined. It is well enough known that very soon after landing on Plymouth Rock the 'Pilgrims' banished John and Israel Brown for being Episcopalians; that they drove out Roger Williams, elder of Salem church, for declaring 'the new and dangerous doctrine' that 'the magistrates should restrain crimes and not control opinions;' that Mrs. Hutchinson was also banished for a similar offense of dissent; that when the Baptists proclaimed that 'Christians ought to tolerate Christians,' Obadiah Holmes was whipped for the heresy; that Clark, Crandall, Gorton, and many others, were fined or banished; that under the general acts against Quakers they were to be arrested on their entrance to the colony, 'committed to the house of correction,' 'severely whipped,' 'kept constantly at work, and none suffered to converse or speak with them during their imprisonment;' that under a still severer law, every Quaker returning from banishment should, 'for the first offense, suffer the loss of one ear; for the second offense, the loss of the other ear, and for the third offense, have his tongue bored through with a hot iron;'

and that under these and similar laws Mary Dyer, William Robinson, Marmaduke Stevenson, and William Leddra were hanged, while others, men and women, were whipped, branded, and maimed.

"The impartial examination of this record shows that the question back of it was that of the difference between 'liberty of conscience' and 'license.' The political principle asserted was the absolutism of the majority to decide where liberty ends and license begins. This principle is still practically asserted in our politics—even in our constitutions made for the express purpose of denying the existence of absolute or inherent right in the majority. And it is curious that these expressions, wherever found, relate to matters of religion. The constitutions adopted during the first fifty years of the Union tend more and more towards that of Virginia, in which there is no qualification whatever of Roger Williams' declaration that it is the duty of magistrates to restrain crimes, not to control opinions.

"The rise of Mormonism in the West checked this tendency and caused a reaction towards the opinion that the majority is absolute judge of what is or what is not religious license. The opinion is expressed in the constitutional qualification that 'liberty of conscience shall not be so construed as to excuse acts of licentiousness, nor to justify practices inconsistent with the good order, peace, or safety of the State.'

"This limitation is inserted in American constitutions of most recent adoption. It may, therefore, be called the more modern view of religious liberty in distinction from the unqualified declaration of the old Virginia bill of rights, but it must not be forgotten that it is precisely the view of the practical assertion of which the Puritans have been so generally condemned. It makes the public opinion of the majority the judge of what constitutes 'licentiousness,' and endangers society. The Puritans thought that it endangered society for the Quakers to be 'moved by the spirit' to speak from the benches in church. They considered all acts inconsistent with their own views of liberty as nothing more than licentiousness, dangerous to civil peace and religious order.

"While we retain their theory, it is inconsistent to condemn their practice. It is unwise, because it is untruthful, to assert that we have outgrown their theory when we revive it and embody it in our constitutions and bills of rights, where it is only innocuous for lack of an issue to vivify it with the strength of a persecuting public opinion."

There is a danger and a difficulty, as intimated by the *Republican*. But is it not possible to draw the line at a point where it will neither trench upon the rights of conscience nor endanger the well-being of the State? It certainly is possible. "We hold these truths to be self-evident,—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men." These words from the immortal Declaration of Independence set forth the only proper function of civil government, namely, to secure to all their natural or "inalienable" rights. To this end the weak must be protected from the aggressions of the strong, the person, property, and reputation of rich and poor must be alike guarded; but here proper government

ends; civil law can of right go no further. But it may be asked, Is it not within the province of civil law to forbid and punish adultery, and to prohibit prostitution? Certainly it is, but only because these things cannot be practiced without infringing upon the rights of some whom the government is bound to protect. Adultery is a violation of the marriage contract; therefore it is not only the right, but it is the duty, of the State to forbid and to punish it. Likewise fornication imposes upon the community criminals and paupers, besides unnameable evils; therefore the State must forbid and punish it. It has been truly said that "liberty is a circle bounded on every side by the rights of others," and when anyone oversteps those bounds it is the province of the government to restrain him, but not otherwise.

### Georgia's Sunday Law.

SUNDAY-OBSERVANCE laws are most often heard of in connection with the retailing of liquors and other merchandise. While they have some influential support upon theological grounds, it seems probable that with the mass of citizens the chief idea is to guard against practices tending to generalize Sunday labor. It will be well then that the operation of these laws should be scrutinized with reference to the different principles indicated. A case has been reported from Georgia where a laboring man was convicted of digging a ditch on Sunday to carry off the foul water from his cellar. A preacher was the complaining witness or instigator of the prosecution, and the culprit was sentenced to a year's imprisonment and to serve in the chain-gang. If the facts are anywhere near correctly reported there is no question what the verdict of public opinion must be upon such a case. It strongly illustrates what may be called unchristian Christianity, and becomes a proper subject of remark for the secular press, because the civil law is the force brought into action.

So far as special religious beliefs are interwoven in the texture of society, they receive such recognition as appertains to civil order, the prevention of offense, and shock to the feelings of persons, and the avoidance of commotions and marked ill feelings which produce social and public discord. If not at this line where shall the limit of State authority in religious matters be fixed, assuming that the American people are well determined to respect the principle of religious liberty where they perceive it? From an evangelical standpoint a large toleration of Sabbath freedom should be the sincere desire of every Christian. The Pharisees made much of Sabbath observances, but the founder of Christianity reproved them by example and question, asking which of them would not take his ox out of the ditch on the Sabbath. It would seem that the Christian spirit would always seek to recognize a right motive where such might exist.

No matter if the preacher would not make a drain on Sunday, he should be able to concede that his neighbor might have a good conscience in doing so. To prosecute one who does a good work and does it with a good conscience is to outrage humanity, disgrace religion, and bring into disrepute the creed of the prosecutor. The inspiration for such prosecution is bigotry. But if the law lends itself to bigotry the law is wrong. It cannot undertake to protect every feeling which alleges itself to be religious. If a Puritan is hurt to think that another enjoys a good din-

ner on Sunday, that form of asceticism cannot be protected from sentimental shock, for the State will utterly refuse to go back to ascetic theology as a substitute for religious liberty in its polity, and Puritanism has rarely been that, of Christian States.

When such prosecutions and laws capable of such applications cannot be defended on Christian principles, and for the honor of the Christian churches and people, what shall be said of them in the light simply of the American constitutions, which are not distinctively Christian in any theological or ecclesiastical sense? This must be said—because it is surely felt by many citizens—that if such laws are to be applied with the senseless bigotry characterizing the Georgia case referred to, it will be necessary to dismiss the hope that ecclesiastics and justices can be relied upon to exhibit sound discretion, and the Sunday laws must be overhauled and amended so as to render outrages of the character alluded to impossible occurrences for the future.—*Galveston Weekly News, November 14.*

### Some Apparent Truths.

"AMERICA is not the only country," says the *Sunday School Times* of October 24, "that is vexed and perplexed by the problem of religious education in public schools. France has been making an experiment in this matter, within the last half dozen years, that is well worth noting. In 1882 the law was passed completely withdrawing the public schools from the influence of the clergy, and substituting 'moral instruction' in the place of religious, without defining in detail what the authorities understood by such 'morality.' One of the features of the present exposition is a massive volume, compiled by the well-known Protestant theologian and dean of the Paris faculty, Dr. Fr. Lichtenberger, from 558 official reports of school directors and inspectors sent in, by order of the government, for the purpose of learning how the law has been working. The result is severely disappointing to the advocate of purely secular education and of the substitution of vague and general principles of morals for positive religion.

It is impossible to systematize the answers given; but it is clear that endless confusion prevails as to what 'moral instruction' is, and that, in any shape or form, it cannot take the place of religious training. Positive Protestants, like Lichtenberger and Edmund de Pressensé, acknowledge the failure of the secularization of the schools, but do not advocate a return to the old system, lest the Roman Catholic clergy be given once more the absolute control which they formerly possessed. But Pressensé in his *Revue Chrétienne* declares that a morality not based upon a positive Christian foundation is absolutely valueless, and urges that this new 'moral instruction' be banished from the schools; that the instruction in general be made as moral as possible; that religious instruction be imparted outside of the regular school hours in the school buildings themselves; and that, in general, the training of the coming generation in the principles of Christianity be advanced in every possible manner. It is exceedingly doubtful whether the authorities will take any steps in this direction."

The *Catholic Review* of November 9 quotes this, and says, "Some truths that even the blind could see are rapidly coming home to Protestants." Certainly, and one of those truths which ought to be apparent, is that no system of educa-

tion which is practicable among people of mixed creeds, can ever take the place of the church and the home, or furnish the instruction which should be given by parents and spiritual advisers. It is true that "morality" cannot be inculcated without religion; and it is equally true that religion cannot be taught without a creed, for a creed is simply that which is believed. If religion is to be taught in the schools it must be defined, and that definition will be somebody's creed, and if it is adopted by the State it will be the established creed of the State. The only possible solution of the religious educational question without making the schools sectarian is for Christian parents to do their duty toward their children in the home, and for all Christians to do their duty toward all classes as opportunity may offer. The State cannot teach religion unless it has a religion to teach; and State religions have never resulted in anything but evil. The history of Europe and of the South American Republics and Mexico proves this.

### The Public Schools.

THE following communication from Mr. G. F. B. Leighton, president of the Horticultural and Pomological Society of Norfolk, Virginia, to the *Public Ledger* of that city, puts the matter of the total separation of religion and the public schools in a way so pointed and plain that no one can fail to see it:—

In a recent issue of your paper, I noticed remarks from eminent divines as to the feasibility of introducing religious instruction in our public schools. As your columns are open to all phases of subjects, I offer the views of an outsider in this matter.

We are commanded to work six days. From time immemorial, with civilized nations schools have been established for the purpose of training youths for the most intelligent performance of that work—schools formed and freely sustained by tax in country, town, city, and State, showing that their importance is appreciated throughout the land.

One-seventh of the time is set apart for another purpose, giving rest from the school rotation, and directing the mind to moral and religious education in the establishment of Sunday-schools as auxiliary to pulpit instruction.

Should a teacher in the Sunday-school make the diversion of demonstrating a problem in geometry he would be driven from his position for introducing a subject at variance with the object of the school, yet no more out of place than the introduction of religious training in our public schools.

The parents of our scholars are made up of many religious sects, each believing that their church is nearest right. Should a majority of any school district be of a particular persuasion, such views would be inculcated as would suit them, resulting in the overthrow of the usefulness of the school system.

When one-seventh of our time devoted to moral and religious education, assisted by the Sunday-school, the pulpit, and the home, proves inadequate to the best interests of our country, we must admit that we are in a most deplorable condition.

I regard the preservation of our Constitution, under which we have passed a century of prosperity, to the fact that we have had two great political parties to watch each other; but also in part to the multiplicity of religious demonstra-

tions, which strenuously oppose the connection of Church and State, which some parties apprehend at a future day.

Let our schools remain free from the stain of religious dissensions, and continue to form the bulwark of American freedom, demonstrating to other nations that we have a spot where all religious sects are protected in the full exercise of their peculiar tenets, and their children instructed in what pertains to the duties of the six days' work, leaving for the seventh day the duties as aforementioned.

### Mr. Crafts on Sunday Laws.

THE following letter from an occasional correspondent in Philadelphia explains itself and contains several items of interest:—

EDITOR SENTINEL: The City of Brotherly Love, a city in which there is the best Sunday observance in the country, was honored recently with the presence of Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, who preached in Bethany Presbyterian Church, on the "American Civil Sabbath." Your correspondent went to hear him, and as he was to speak on the "American Sabbath," I expected that he would take his text from some history of America, which would tell of the time when the Americans made America, when they rested from their work, and made the "American Sabbath" to commemorate the work. But lo! he did nothing of the kind, but took a text from the Bible (Nehemiah 13), and started off by telling us that these people in Nehemiah's time were engaged in *Sunday trade*, which I couldn't believe, as I was always taught that Sunday is the first day of the week, and this trading occurred the day previous.

He said that museums and art galleries should not be allowed to open on Sunday, not even those of a high order, because if those of the highest order were allowed to open, then it would be impossible to close the vile ones, as the law could not discriminate, and thus the morals of the people would be corrupted. Great is Sunday! These low museums corrupt the morals of the people if allowed to be open on Sunday, while on other days they can be in full blast, and not a word is said against them by our Sunday-law friends.

Confectionery shops, Mr. Crafts said, must be closed, because one Sunday he made it a special point to watch the children on their way to his Sunday-school in New York, and he calculated that at least \$5.00 of the children's money had gone into the coffers of the confectioners, thus depriving, as he said, the church and the missionary of money that belonged to them. This he said was teaching the children to be embezzlers. What is his remedy? Teach the children at their homes, in the church, in the Sunday-school, that it is wrong to do this?—Not a bit of it. He would have a Sunday law that would shut the candy shop and compel the children to bring their pennies to the Sunday-school. But has it come to this that the professed church of Jesus Christ has not got enough power to compete with the little candy shops?

Seventh-day observers should not be allowed to open their shops on Sunday, said the speaker, as it would interfere with the Sunday rest-day. If they couldn't get along with having them open five days, they should seek some other occupation. Truly they ought to get down on their knees and thank these would-be lords of creation that they allow them to live at all, or even take a walk on Sunday to get a mouthful of fresh air!

JOHN QUINN.

### Sunday Idleness.

A COUPLE of weeks ago a lecturer named Wilder addressed the people of Summerville in opposition to the movement now on foot to exact a forced observance of Sunday by means of the laws of the United States. That any number of American citizens have become sufficiently alarmed to put lecturers into the field to resist this church movement against individual liberty, proves that the danger is not so imaginary as one might think. That there are lecturers in the field is sufficient to awaken the vigilance of all thoughtful citizens. After some investigation it may be taken as correct that Washington is the only portion of the United States where Sunday idleness is not enjoined. The Legislatures of other States and Territories have on their statute-books laws calculated to enforce idleness on Sunday, and the courts of last resort in the great majority of cases have sustained their constitutionality. It may be conceded that these acts of the Legislatures and the construction given by the courts are responsive to the sentiments of the vast body of American citizens. The reasons for this condition of affairs may be divided, like Gaul, into three parts.

The first class consists of those who regard Sunday laws as sanctions of the institution of the Christian religion, and that such laws enable many Christians to enjoy Christian privileges and prevent others from interfering with them.

The second class holds that the individual is the subject of the law's concern, and that his spiritual welfare is promoted.

The third class take the position that it is for the citizen's bodily benefit that a day of rest is established. Sunday laws are very peculiar laws, to say the best of them. They are the only laws known in the United States directed against "sin" and not against a "crime." The courts in enforcing these regulations are concerned not so much with the statutory prohibition as with the religious duty of the citizen. If industry is a commendable virtue, and idleness a vice reprimanded by holy writ itself, and despised by the useful and energetic American, idleness should never be encouraged, or, at least, not become a subject of legal enactment. The compulsion of idleness on Sunday, from a historical point of view, is a comparatively new thing under the sun. The institution of the "American Sunday" was unknown until about two hundred years ago, and is unknown now to all other Christian and civilized or uncivilized nations except the British Empire and the United States of America. Cromwell and his followers were the founders of the modern legislation. By means of the fourth commandment taken from the Jews, they transferred the Sabbath from Saturday to Sunday. The Jews had a Sabbath-day's journey. The Puritans converted Sunday into a day of gloom and solemn inspection, and tried to compel all others to conform to their pet notions and self-righteous rules. It is not as surprising to see British subjects, who adhere to the doctrine of the divine right of kings, giving their assent to unauthorized Sunday legislation, but that pliant, if not hypocritical, Legislatures in America should hang such a superstitious regulation around the necks of free Americans, is difficult to understand. Let such a union of State and Church be severed, and let no unnatural legislation at least be enacted in such cases.—*Summerville (Oregon) Annotator, Sept. 6, 1889.*

### The Blessed Sabbath-Day.

*Resolved*, That we will use our influence by word and example against all railroad travel and excursions on the Sabbath, and against Sunday newspapers, and for legislation that will close all places of business or pleasure, and protect the Sabbath as a day of rest and worship.

The above is the main resolution adopted by the Sabbath Observance Association in Des Moines last week. There can be no doubt but that the resolution will accomplish more harm than good. There is too much of the desire to control all other people in their manners and customs, and compel them to conform to the whims and hobbies of those who resolve but do not perform. The time will never come when railroad travel, Sunday newspapers and parks, will be abolished on Sundays. The person who wrote that resolution probably commits far greater crimes every year of life than are enumerated therein. The resolution indicates too much of "the holy I" and not enough work among the suffering poor and the viciously wicked. It would be far better to pay more attention to the teachings of "Him who doeth all things well" than to attempt to rule everything and everybody, without having sufficient knowledge and power to rule themselves.

Sunday is the poor man's day. Laborers work all the week-days and have no time for rest or recreation except on Sundays. They cannot be deprived of the privilege of reading newspapers or gaining health through inhaling fresh air in the parks on the day of rest. It would be a poor kind of religion that could be injured in reading the *Sunday Register*, or in enjoying the fresh air of the parks. Des Moines now has all the restrictions on Sunday that can ever be enforced. No amount of crankism or of forcing others to do as they do can ever shut out the blessed sunshine and fresh air. All attempts to do so will only make Jordan a harder road to travel to those who might be induced to become better people if there were not so much of the unchristian spirit of painting the bright, happy world as an object to be avoided on the holy Sabbath-day. The long, tedious, and tiresome Sundays demanded by that resolution will never come.

The world is slowly reaching a better standard. The people are progressing in every good direction, but the time will never come to revive the "Blue Laws of Connecticut," or when a Christian people will demand a law or custom which will dictate that the blessed Sabbath-day shall be a cut and dried day of desolation and mourning. The writer has been ruled by a Methodist rod all his life, and yet Sunday has always been the happiest, most enjoyable day in the week in all the homes in which he has been an inmate. "Six days shalt thou labor, and on the seventh shalt thou rest," cannot be interpreted that "thou shalt sit in sackcloth and ashes all the Sundays of thy life," as is demanded by the resolution referred to. The Hebrews and Adventists rest on Saturdays, comply with the divine law, and satisfy their consciences that they are worshiping according to the light given them. They cannot be forced to worship on any other day, and it can be said to their great credit that they do not attempt to make people of other faith observe Saturday as the day of rest.

The modern Christian home is a much happier home than the homes of the Puritans. It is a much more liberal home; it is nearer the throne; it is founded on sacred doctrines promulgated in the Bible; and it is a home that

will not be dictated to by cranks who wish to govern all other people, but who are not able to govern themselves. The resolution might equally as well have been framed against the ten commandments. It is not humane, it is not Christian, but it is of the Pharisaical spirit that was so severely condemned when the world was newer and intelligence and happiness did not so frequently draw the hearts of the people toward better life and preparation for rendering an account for having read good newspapers, breathed the fresh air, and enjoyed the blessed sunshine in the parks on Sunday. The *Register* believes in the Christian Sabbath as taught by the Bible, but not as interpreted by one-idea cranks, who have never been fully satisfied with the world, and will never be satisfied with heaven because they did not make it themselves.—*Iowa State Register*, November 17.

### Will They Be Humbled?

BARNUM used to say that no people in the world so much delighted in being humbugged as the Americans. He was in a position to know whereof he spoke, for he had tried it upon nearly all nations. The prophetic accuracy of the assertion will have been realized when the American people allow themselves to be humbugged by the "American Sabbath" idea of the American Sabbath Union. Those who observe the seventh-day "Sabbath of the Lord" have Scripture proof that it was instituted at the close of creation, as a memorial of that event. Those Protestants who maintain the so-called "Christian Sabbath" on the first day of the week, claim tradition that it was instituted by Christ or his apostles at the resurrection, in commemoration thereof; while the Catholics cite the authority of the church for the institution. But of this American Sabbath we have not even a pretended history, either of its origin or its object. We venture the prediction that if the American people allow such an absurdity to gain a legal foothold in the general government, they will find under the delusive mask nothing but the old papal-Puritan Sunday institution in all its pristine hideousness. And we will add a like prediction regarding that other seductive proposition—"a civil Sabbath"—so innocently urged upon Californians by the same American Sabbath Union. "For ways that are dark, and tricks that are vain," these various Sunday-law dodges have no equal in this day and generation.

### Is It for the Workingmen?

If anyone doubts that the advocates of Sunday law are actuated primarily, yea, almost solely, by a zeal to secure a day of rest for workingmen, let them read the following preamble and resolutions adopted not long since by a Methodist conference in Wisconsin. It is true that no mention is made of the "civil aspect of the day," and that it is treated as a wholly religious question, but this is easily accounted for by the fact that those who framed the resolutions had not been properly educated in American Sabbath Union tactics. The preamble and resolutions, which were adopted without debate, are as follows:—

"We are pained to notice that there has been a growing disregard for its observance and sacredness, which we believe is largely occasioned by foreign immigration, the avarice of large corporations, and the insatiable desire of the people for amusement and pleasure.

"If something is not done immediately, we fear that a continental Sabbath, with all its evils, will be

the result. Its sacred observance is demanded by the laws of our land, and no law should be allowed to be broken with impunity, especially one which is so intimately connected with the well-being of our people. Thus the laws of our land, as well as the laws of God, are being violated by the publication of the Sunday newspaper, the running of Sunday trains, Sunday excursions, picnics, base-ball games, opening of saloons and beer-gardens on the Lord's day, with many other things, which are only winked at by many of our city authorities, who are more desirous of reelection than they are to see our laws enforced. Finally, it is a source of alarm to us that our government sets an example in violating the sanctity of the Sabbath by requiring that post-offices be opened for the delivery of mail, thus keeping an army of workmen from enjoying their God-given rights; therefore,

*Resolved*, That, as ministers of this Conference, we will discountenance any violation of the sacredness of this day, by example as well as by precept, and we will aid to the extent of our ability all those who are striving to have righteous laws enacted for its proper observance, and who are also seeking to have these laws enforced which are already upon the statute-book.

*Resolved*, That the publication of a Sunday newspaper is becoming a great factor in the destruction of the sacredness of this day, and that we will show our disapproval of this growing evil by neither reading nor advertising in those papers which publish a Sunday edition.

*Resolved*, That, as a church, we disapprove of the course of our government in requiring the distribution of the mail on the Sabbath-day, and that we will do all in our power to have this evil removed.

*Resolved*, That the open saloon and theater, picnics, excursions, and base-ball games, are violations of the sanctity of the Sabbath, and as such Christian people should be united in their efforts to have them removed from our midst.

DANIEL DOUGHERTY, in his address at the Baltimore centennial, said that in colonial times "the only religious martyrs in America were Catholics. They were spurned, slandered, villified, and the highest honors of the republic denied them by a prejudice as strong as a constitutional enactment." It is true that the Puritan governors of Massachusetts, Belcher and Endicott, persecuted the Catholics, but the Puritans persecuted the Quakers even to the extent of hanging some of them. Anne Hutchinson and Mary Dyer were persecuted by the Puritans; Roger Williams was driven into exile, and Corey was pressed to death by the Puritans for refusing to testify. There was nothing done to the Catholics in colonial days that was worse than these cruelties. In later times a Catholic religious asylum was burned by a mob in Charleston, Mass.—a foul deed but not worse than the sacking of the home for colored children by the Catholic mob during the draft and riots of 1863. The truth is that the bigotry, ignorance, and brutality in America have not been confined either to Protestant or Catholic circles. Abner Kneeland was mobbed and jailed in Boston for editing a deistical newspaper; Garrison was mobbed for publishing an anti-slavery journal. Both in Europe and America bigotry, brutality, superstition, and ignorance have committed awful crimes, and neither the Protestant nor Catholic Church can show clean hands in this respect. Where power and opportunity have been present persecution has done its work in both churches.—*Oregonian*.

THE first anniversary of the American Sabbath Union will be held in New York City from December 9 to 11. From its deliberations may be expected to go forth a grand raid on Congress for Sunday legislation, encouraged by the decision of the late Catholic congress at Baltimore to join anti-Catholics in the Sunday crusade.

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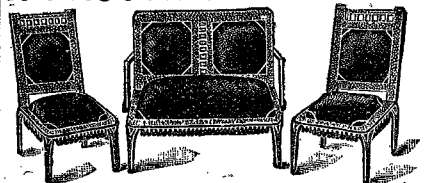
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# The American Sentinel.

OAKLAND, CALIFORNIA, DECEMBER 4, 1889.

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After January 1, 1890, this paper will be published at 43 Bond Street, New York City. Our exchanges, advertisers, and correspondents will please make a note of this fact, and send all papers and direct all correspondence, to reach us after December 15, to our new address.

THE field secretary of the so-called American Sabbath Union has a new grievance against the friends of the SENTINEL. It is that "they circulate a petition which gives no hint that it is in the interests of the *Saturday Sabbath*." And pray why should it give any such hint when it has no more to do with the "Saturday Sabbath" than it has with any other day? Does the worthy secretary discover something in that petition which is not stated upon its face? How in the world can it be in the interests of the "Saturday Sabbath" if it gives no hint of it? Surely Mr. Crafts is getting a little "rattled" because of opposition to his pet scheme for national religious legislation.

In his annual report Governor Thomas, of Utah, says:—

"I do not hesitate to say that any temporizing policy which leaves the 'church' in a position to control the political policy of the Territory is only delaying the final settlement, and that future legislation should be aimed at the political power of the church, which has been the main pillar of its strength in Utah."

And political power will make any church dangerous to a free State. We do not mean by this that Christians can take no part in the affairs of government, or that men should not act conscientiously in political matters, but simply that churches and ministers have no right to meddle with politics as churches and ministers. An intriguing, wire-pulling, scheming, political church of any great numerical strength is a curse to any country.

SOME time since the Los Angeles *Tribune*, in giving some report of a sermon by Rev. S. J. Carroll, said: "In speaking of a national Sunday law he maintained that the mixture of religion and government had resulted in evil from the time of Constantine down to the Puritans." We thought the sentiment good and quoted it, but along comes the *California Christian Advocate* with a protest, and an explanation that Mr. Carroll didn't say it, or didn't mean it if he did. It says:—

"The truth is that Mr. Carroll incidentally made a remark to the effect that he was opposed to any union of Church and State, but he very urgently plead in the same sermon for the American National Sunday, and he strongly pleaded for the right of every laboring man to one undisturbed Sunday, protected by law both from the greed that would drive him to toil and the desecration and tumult of excursions, picnics, base-ball, etc."

Well, Mr. Carroll has then just what he wants. There is now no law in any State in this Union to compel any man to work on Sunday if he doesn't want to, and as for excursions and base-ball, he need not so much as see either of them. If he don't go on the excursions they need not trouble him, and if he don't go to the ball-

grounds, and don't read the base-ball news the next morning, he need not so much as know that people are playing ball on Sunday. If Mr. Carroll is really opposed to Church and State he cannot afford to favor Sunday legislation, for in 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 Constitution as it is, so far as regards religion or religious tests, against the attacks of those who are seeking to have it changed in the interests of their sectarian schemes. The editors of the SENTINEL have decided opinions upon all religious questions, but that fact does not make the paper a denominational organ, as everybody of intelligence who is acquainted with the paper knows, and every fair-minded man who has read it must admit. Representations to the contrary are falsehoods set afloat for the purpose of exciting prejudice by those who find themselves unable to answer the SENTINEL's arguments.

IN an impassioned plea for a Sunday law a correspondent of the Riverside, Cal., *Press* says:

"No human Sabbath legislation deals with a citizen's private life. Until he does that which interferes with the comfort, peace, happiness, or prosperity of another, no human hand can touch him."

Let us examine this statement a little and see what it is worth. We happen to have before us reports of over twenty cases of Sunday-law prosecutions and convictions in Arkansas, and in almost every case the only offense committed was doing some quiet work, such as plowing in a field, digging a few potatoes for dinner, hoeing in the garden, painting a building, gathering peaches, etc., etc. Possibly these things do not belong to private life, but if they don't we would like to know what does.

Only recently the papers have reported similar cases from Georgia and Tennessee. In the former State one man was fined \$25 and costs, amounting in all to \$46, for cutting some stove-wood on Sunday; while another man was sent to the chain-gang for a year, for digging a ditch on Sunday to drain the water out of his cellar. In this case a so-called minister of the gospel was the complaining witness. Only a few months ago a man in Massachusetts was arrested and fined for hauling a load of hay on Sunday to save it from a threatened rain.

These are only a few of many cases, not properly of prosecution for violation of law, but

of persecution for conscience' sake, for the real offense of most of these men was not in working on Sunday (for others in the same neighborhood who work habitually on that day were not molested), but in not working upon the preceding day. They were, with two or three exceptions, Seventh-day Baptists and Seventh-day Adventists, and their real offense was daring to differ from their neighbors in faith and practice. And yet of a law which makes such things possible, the correspondent of the *Press* before referred to says, "It is not a 'religious ordinance,' but a civil one, inasmuch as it deals alone with the civil Sabbath or 'rest-day.'" We are sick and tired of such twaddle. When shall we hear the last of it?

WE learn from the Oakland *Times* that Rev. N. R. Johnston, of this city, together with Rev. Dr. Briggs, of Pacific Grove, and Rev. A. Calhoun, of San Jose, have been appointed a committee of the American Sabbath Union to organize local and auxiliary unions for the revival and enforcement of Sunday legislation. Mr. Johnston announces that he will "answer calls for service in public Sabbath-law meetings, or to preach on the Sabbath question."

A personal acquaintance with one of these gentlemen, Mr. Johnston, justifies us in expressing the opinion that no better man could have been selected as a member of this committee. Though socially a very estimable man, this gentleman is a thorough National Reformer, with all that the term implies. Though exceedingly mild and gentle in private conversation, he is so biased by his religion, inherited from the Covenanters, that he can see no reason why if a theocracy was good for the Jews it would not be equally good for us; nor why if it was right anciently to put men to death for Sabbath-breaking, it would not be the proper thing to do now. In short, Mr. Johnston cannot see the difference between a divinely established theocracy, administered by inspired men, and a man-made theocracy, so called, administered by uninspired, and too often narrow and bigoted, or even evil and designing, men. It is certainly fit that he should be a member of this committee.

THE story has been telegraphed from New York and published in some of the daily papers, that Col. Elliott F. Shepard, of the New York *Mail and Express*, offered some years ago to bribe the sultan of Turkey for \$1,000,000 to turn Christian. The story is scarcely credible, and yet the idea is no more absurd than is the National-Reform-American-Sabbath-Union scheme of making men moral and the country Christian by civil law.

WE have received from A. L. Anthony, Yountville, Cal., a copy of "The Ideal," one of the most complete pocket memorandum books and business guides which we have ever seen. "The Ideal" is accurately described in an advertisement on the seventh page of this paper.

## THE AMERICAN SENTINEL.

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DEVOTED TO

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# THE AMERICAN SENTINEL.

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## The American Sentinel.

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After January 1, 1890, this paper will be published at 43 Bond Street, New York City. Our exchanges, advertisers, and correspondents will please make a note of this fact, and send all papers and direct all correspondence, to reach us after December 15, to our new address.

A TENNESSEE judge has arrived at the conclusion that no statute is absolute while it stands unrepealed, and has therefore instructed the grand jury of his court to "indict all persons who publicly express infidel sentiments." This is an illustration of what may be expected if the "National Sunday Reformers" should ever secure a grip upon the reins of government.—*Leadville Argus.*

THE San Francisco *Chronicle* thinks that the suggestion of Editor Shepard, of New York, to annex Utah to Nevada does not furnish a feasible solution of the Mormon problem, and says:—

"The Saints would at once flock in from adjacent Territories till they would outnumber and outvote the Gentiles. . . . It is far better to deal with Mormonism in the present fashion than to put political power into the hands of men who recognize their church and its mandates as superior to the law of the government."

That which the *Chronicle* says is, we suppose, all true. Adherents of such a system as Mormonism cannot be loyal to any government other than their own hierarchy; but this is just as true of Romanism as of Mormonism.

THE *Lutheran Witness* of November 7 gives the facts relative to the conviction, in Forsyth County, Ga., of Mr. Conklin, for cutting a little wood on Sunday, and then makes this sage (?) remark:—

"Evidently the State law of Georgia prohibits Sunday work, else we could in no way see the fairness of such a conviction."

It is also evident that the *Witness* lacks the courage of its convictions, else it "could in no way see the fairness [or justice at least] of such a conviction" whether "the State law of Georgia prohibits Sunday work" or not. The law is simply an unjust, wicked, and antichristian law. If the fact of there being a State law against Sunday labor justifies the conviction of Mr. Conklin, then the fact of the existence of laws against heresy would justify all the persecutions of the Dark Ages. Is the *Witness* ready to admit that Luther ought to have been burned?

## The Rights of the Minority.

[This article, which we take from the *Light of Home* (Seventh-day Baptist), is worthy of a careful reading. It is a just criticism upon Mr. Crafts' position as stated in his book, "The Sabbath for Man." The writer has, however, made a mistake in not showing that the State has no right to require anybody, either Christian or infidel, to keep any day whatever.]

THE advocates of Sunday legislation are compelled to "talk both ways," whenever the question of proscription, or the rights of the minority, are under consideration. On the one hand, they loudly assert that they do not seek legislation in favor of Sunday as a religious institution, nor do they intend to infringe upon the conscientious rights of those who observe the seventh day; that they believe in the largest religious liberty, etc. Thus they assert, when confronting those who oppose their plans and purposes. On the other hand, when left to state their position entire, they lay down a program which, though mildly worded, has in it the essential elements of medieval persecution. For example: Dr. Crafts, field secretary of the American Sabbath Union, in his "The Sabbath for Man," extracts from which appear in *Monthly Document*, No. 2, of the publications of that Union, asserts that Sunday laws are consistent with liberty, opening his discussion with the following paragraph:—

"Sabbath laws are consistent with liberty in the same way as other laws for the protection of institutions deemed, by the majority of the people, important to the welfare of society, such as the setting apart of the fourth of July and the twenty-second of February for the culture of patriotism."

That is sheer sophistry. The laws which make these national holidays do not compel abstinence from labor, business, or recreation; they specially encourage the latter. Turning to the Jews, Mr. Crafts treats his readers to the following:—

"But how is it consistent with liberty that those whose religion requires them to rest on the seventh day should be compelled by law to give up public business and public amusements on the first day also?"

"The case of Jewish immigrants is not as difficult as many have thought. Every Jew who determines to come to Great Britain or the United States knows, or might know, that while his religion forbids him to do business on the seventh day, the laws of the countries to which he proposes to go, forbid the same on the first day. If he cannot do more business in five days in Great Britain or in the United States than in six days elsewhere, he is free to remain elsewhere. If when he has come into Great Britain or the United States he finds, by experiment, that 'a conscientious Jew cannot make a living,' the world is all before him to choose where he will dwell. Jews seem to forget that their Mosaic laws compelled not only native Israelites to rest on the seventh day, but also their servants, native or foreign, and 'the stranger within their gates.' It is passing strange that a

people whose ancient law compelled the Gentile worshipers of the sun, who happened then to be in Palestine, although they kept the first day of the week for their worship, to rest on the seventh day also, out of respect to the prevailing religion, should object to Great Britain and the United States following the example of their fathers, only making the rule work the other way."

If this enunciation of the doctrine of religious liberty, by the apostle of modern Sunday legislation, be analyzed, the following elements appear:

1. The religious convictions of the Jew deserve no recognition at the hands of the civil law. If he is bigoted enough to rest on Saturday because God commands him to do so, let him take his chances amid the bustle of the world's business, and get rest, and attain worship if he can, surrounded by the roar of Saturday's hubbub. Since they are in the minority, the civil law can make no recognition of their rights to protection in the matter of rest and worship. On the other hand, those who thus place the Jews outside the protection of the law, as to their religious convictions, insist that all others, Jews and non-Christians alike, must be compelled to remain quiet on Sunday, lest they disturb those who desire to observe the day religiously. Here then is the first glaring inconsistency in Mr. Crafts' position, viz., that the conscience of the majority only is to be recognized by civil law. Injustice and illiberality are further shown in the statement that—

"Every Jew who desires to come to Great Britain or the United States, knows, or might know, that while his religion forbids him to do business on the seventh day, the laws of the country to which he proposes to go, forbid the same on the first day. If he cannot do more business in five days in Great Britain or the United States than he can in six days elsewhere, he is free to remain elsewhere. The world is all before him to choose where he will dwell."

Narrow bigotry could scarcely go further than this statement. It says to the Jew, If you desire to live in Great Britain or the United States, you can do so, under the penalty of having your religious conviction concerning the Sabbath disregarded, and being compelled to obey man in the observance of Sunday, after you have obeyed God in observing the Sabbath. If you do not like that state of things, the world is before you; go where you will. The bitter prejudice born of Roman paganism has evidently been transferred to the writer of this *Monthly Document*, No. 2, in no small degree.

Still further does Mr. Crafts attempt argument by claiming that, under the Jewish theocracy, "the Gentile worshipers of the sun, who happened to be in Palestine, although they kept the first day of the week for worship [were compelled] to rest on the seventh also," and therefore the Jews in the United States ought not to complain if they are compelled to keep Sunday. That is illiberalism worthy of Russian despotism. To make legislations concerning religious liberty

which were necessary when the Jews were surrounded by most corrupting forms of heathenism, the standard by which to determine the application of the same principles under a Christian republic, is a step backward, worthy of the darkest period of the middle ages. According to this document, might is right in religious matters. And while the writer insists, in another part of the same document, that the law has no right "to enforce upon anyone the religious features of the day," he here assumes that the first religious features of the day, viz., cessation from *secular business*, must be enforced, even upon those who conscientiously regard another day. Mr. Crafts' illiberalism does not stop with the Jews. Christians who observe the Sabbath are placed in the same category, and their rights are openly ignored in a similar way.

Witness the following:—

"The one or two very small sects of Christians who worship on Saturday, holding, as they do, that the observance of one day in seven for rest and worship is necessary for personal and political self-preservation by a law of God as old as the race, are not less inconsistent than the Jews in seeking to break down such an observance in all who will not observe the day which their method of Bible interpretation has pointed out. The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath, is to overleniency rather than overstrictness. For instance, the laws of Rhode Island allow Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week in Hopkinton and Westerly, in each of which places they form about one-fourth of the population. This local-option method of Sabbath legislation, after the fashion of Rhode Island or Louisiana, if generally adopted, would make not only each State, but the nation also, a town heap, some places having two half-Sabbaths, as at Westerly, some having no Sabbath, as at New Orleans, to the great confusion and injury of interstate commerce, and even of local industry. Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business."

Here it is asserted that the tendency of civil government toward Seventh-day Baptists is to "overleniency" rather than to overstrictness, and because, in two townships in the State of Rhode Island, Seventh-day Baptists are permitted to carry on public business on the first day of the week, Dr. Crafts apprehends great danger to the interests of the nation, lest by an extension of this policy the nation will become a "town heap, some places having two Sabbaths, as at Westerly, some having no Sabbath, as at New Orleans, to the great confusion and injury of interstate commerce and even of local industry." In view of such an appalling danger to the nation, he declares that it is infinitely less harmful "that the insignificantly small minority of less than one in a hundred" should "suffer the loss of one day's wages rather than for the other ninety-nine to suffer by the destruction of Sunday." How terribly dangerous to the welfare of the nation this insignificantly small minority of "less than one in a hundred" is! How evident it is that the permission granted to the Seventh-day Baptists in Hopkinton and Westerly has produced widespread Sabbathlessness in the United States. True, few people knew anything about Hopkinton or Westerly until the appearance of Dr. Crafts' book. But who can fail to see that Sunday trains, Sunday newspapers, the crowds at Coney Island, the riotings in the beer-gardens of

Cincinnati, the theater-going which abounds in New Orleans, and the bull-fights in Spanish Mexico, have arisen directly from the influence of this "local-option" method of permitting the Seventh-day Baptists, in two towns in the State of Rhode Island, to enjoy their God-given rights under the civil law? Where is the school-boy who is not able to trace the under-ground currents by which the baneful influence of these Rhode Island Seventh-day Baptists (for they have been there for more than two hundred years), has crossed the continent, passed under the Rockies, and brought about the repeal of the "California Sunday law." How is it possible not to see, on the other hand, that if the "insignificantly small minority" of Seventh-day Baptists, Seventh-day Adventists, and Jews, were wholly deprived of their civil rights, so far as the Sabbath is concerned, and were compelled to fold their hands in idleness on Sunday, all interstate commerce on Sunday would cease, the enormous issue of the Sunday newspaper would soon be a thing of the past, and universal quiet, peace, and religious worship would obtain, "where'er the sun doth his successive journeys run."

While there is no other way to meet such bigotry as is set forth in Mr. Crafts' utterances, the brush of sarcasm is yet not sufficient to paint the medieval bigotry which is contained in his high-sounding sentences. If the principle enunciated by him, that the majority alone is to be protected as to conscience, were enforced, the scene would change at once, and the comparatively few who now seek religious services on Sunday, would be compelled to desist therefrom, lest their expression of religious regard might throw too somber a shade over the jollity and pleasure seeking of the masses.

Every effort to sustain the position set forth in this *Document*, No. 2, reveals the fact that the just province of the civil law is to grant uniform protection to all worshipers, at any time, and on any day when they seek rest and worship. On no other ground can the doctrine of religious liberty be sustained. The fact that the great evils complained of in connection with Sunday desecration exist, wholly independent from, and beyond the influence of, the Christians who keep the Sabbath, and ask the privilege of treating Sunday as an ordinary secular day, destroys all foundation for the assertions that if Sabbath-keepers be granted their constitutional rights, injury will accrue to the commonwealth. Worst of all, this sneering at the "insignificant minority" is the language of bigotry and tyranny. It shames this century of Protestant history.

THE *Christian Commonwealth* of July 25 relates that the Moslem preacher of Liverpool publicly rebuked the Prince of Wales for teaching the Shah of Persia to gamble. He had never known the vice till it was taught him by a so-called Christian prince. The above journal says:

"It seems to us extremely disgraceful that just at the time when the Church of England is waking up to the enormity of this vice, and is becoming sensible of the extent of its spread, the future head of that church should be teaching a Mohammedan how to add another vice to the list of those which he habitually practices."

And this shows the beauty of an established religion. According to law the Prince of Wales, should he become king of England, would be the head of the Established Church; but law can never make Christians.—*Signs of the Times*.

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### The Sunday Newspaper.

CHRISTIAN and thinking men have expressed much anxiety concerning the influence of the Sunday newspapers on the morals and religious sentiments of the community and the increase of Sabbath-breaking. The marvelous growth of this department of journalism is worthy of attention. Many of the prosperous city dailies issue Sunday numbers. And what is remarkable, the Sunday issue is the largest in size and circulation. They also put into this issue the productions of their best writers. It is said that they pay higher rates per column than for articles in their week-day issues. Thus they make the Sunday paper the most attractive.

The *Baltimore American* has ordinarily only six or eight pages on any other day; but on Sunday it has twelve and sometimes sixteen pages. So the *New York Tribune* is sent forth on Sunday with a larger amount of matter than on any other morning. The *Philadelphia Press* of last Sunday is before me, with three large sheets, or twelve pages (eighteen by twenty-four inches), of carefully written articles on all variety of subjects. The same can be said of the Sunday papers generally in all the great cities of the country. The publishers exercise great care to secure the choicest productions of the pens of the most popular writers. They pay in proportion to the literary excellence or attractiveness of the contributions. They gather news from all parts of the world, and from all the departments of human interest, to enrich the Sunday issue. What an amount of choice and entertaining reading is thus put into a single number! Take, for example, the copy of the *Philadelphia Press* of last Sunday. There we have a graphic description of the king, or khedive, of Egypt, with his gorgeous palaces, his kingdom, his family, his home life, his ability as a statesman, written by one of the best-known and popular writers of the day. Then we look farther, and find much of an entertaining and instructive character about Russia, India, Africa, Germany, England, with its statesmen—the political bodies of that country, the political situation of Europe, full accounts from every part of our own country, literature, art, society, amusements of all kinds, from the best concerts and dramatic performances to the low base-ball and horse-race and prize-fight, with cheap illustrations and pictures. The *New York Sunday* issues are of the same character, as are those also of the great cities of the West.

Why do the shrewd publishers put so much money and so much brain work and journalistic excellence into their Sunday papers? The answer is a simple one: It pays. That number secures the largest number of readers and buyers. Their circulation, from twenty thousand up to fifty thousand, stimulates this enterprise. There is more newspaper reading by those who buy secular papers on Sunday morning than on any other day of the week. There is a public demand for the ablest Sunday newspaper, and hence the supply. The universal laws of business create this journal. While the demand continues, the supply will be forthcoming. No clamor against it by lovers of Sabbath consecration, no rebukes from the pulpit, no condemnation by the religious press, can stop it so long as the public calls for it. It is indeed to be regretted that hundreds of thousands in the cities of the country spend the sacred hours of the Lord's day in such reading, instead of public and private worship. Lament it as we may, we cannot ignore the fact. I have not the statistics at

hand, but it may be assumed that one hundred thousand men in New York, and a proportionate number in other cities, read the Sunday papers.

To what extent is the Sabbath violated?—Not largely in the work of getting out the paper. Most of the composition and press-work, and perhaps nearly all the writing, is done before midnight on Saturday. Some type-setting and much press-work is done after midnight. The work done in the printing office on Sunday is chiefly for the Monday issue. Those who get their Sunday paper by mail on Monday morning, and then read it, do not break the Sabbath. So that this sin of Sunday desecration is confined chiefly to the newsboys who distribute the paper, and those who read it on Sunday. But these Sabbath-breakers are a great multitude.

The evil cannot be abated by preaching against it. The thunders of the pulpit don't reach the ears of men who sit in their easy-chairs poring over the fascinating columns of the *Press* or *Tribune*, nor do the scoring editorials of the religious press. Can journalism supplant the secular Sunday paper by offering something better adapted to the day and equally entertaining?—This is hopeless. No religious journal can afford to pay the high prices for their contributions. And if the publishers had the money to engage the ablest pens, the subjects would necessarily be moral and less exciting. Religious papers could not fill their columns with gorgeous descriptions of all worldly affairs, society notes, theaters, concerts, horse-races, base-ball contests, and all exhibitions of rowdiness and vice. Even those papers that have the widest circulation and largest revenue, like the *Independent* and the *Advance*, cannot compete financially, or in entertaining matter, with the Sunday issues of the great city dailies.

All that can be done is to instill an increasing reverence for the Lord's day in the minds of the children and young of the church and the country. This is the work of Sunday-schools and catechetical classes. Until a generation shall arise with a deeper sense of the sacredness of our Christian Sabbath than our present American people, the Sunday newspaper will flourish and be a power in the land in moulding public sentiment.—*G. D., in Lutheran Observer, August 16, 1889.*

### Sound Doctrine.

THERE has been a great hurrah made during the past few days over the agitation of the Sunday-Rest movement. . . . Perhaps it would be well in the midst of this agitation to pause and inquire who is back of this movement, and what its real object is. The people at large have never made a demand for a law of this kind, and no complaint has ever been heard because of the absence of such a law, from anyone except a few religious fanatics. These are the people that are back of this movement, and their object is not so much to give the poor workingman a rest as to close every avenue of recreation and amusement and give the church a monopoly of Sunday entertainments. They are making the first effort for a union of Church and State, and their next one will be to introduce God into the Constitution, which is already planned.

This movement, under the thin disguise of making Sunday a day of rest for laboring people, is an outrage and an imposition which a purely secular government like ours should never tolerate for a moment, and never will if the people

awake to their danger. We have seen the effect of Sunday laws and religious tyranny in the past, and the Puritan Sunday is something we don't wish to revive. We don't want such restrictions placed on us as our ancestors had, or any laws enacted like the following from the blue laws of Connecticut:—

"No man shall run on the Sabbath, or walk in his garden, or elsewhere, excepting to and from meeting. "No woman shall kiss her child on the Sabbath or fasting-day.

"No one shall travel, make beds, sweep houses, cut hair, or shave, on the Sabbath-day, etc., etc."

These are laws we don't want resurrected, but the Blair bill is a long step in that direction, and the warning cannot be sounded too soon or too loud. "Let Church and State be forever separate," said General Grant, and every student of history knows the evil effects of their union. With countless religious sects at war with each other, and unable to harmonize on creeds and systems, it does not need remarkable perspicuity to perceive the total unfitness of the religious element in politics. There is no law in existence which prevents a man from keeping the Sabbath and worshiping God as he sees fit, and while there isn't it would seem that religious people have all the rights and privileges they need, and no Sunday laws are needed, unless they desire to restrain and coerce those who differ from them in their religious views.

While perfect freedom exists for a man to attend church or remain away, and stringent laws are in force against disturbing any religious assembly while at worship, I for one see no need of other Sunday laws. While religious people are protected in their rights and no restraints are placed upon them, every non-religionist under a purely secular government should have equal freedom to conduct himself as his conscience directs and approves. To say that a man shall not work on Sunday if he so desires, and that he shall "engage in no play, game, amusement, or recreation," is an unjust infringement on his natural rights.

Let this government enact such a law on any other day than Sunday, and a protest would go up from millions against it. Now, if Church and State are separate and intended to remain so, why is a religious day chosen in the enactment of such a law?

The moment Sunday legislation is made to restrict in any manner the rights of the people, that moment there is a virtual union of Church and State, and I for one rise to protest long and loud against it.

Says Mr. Crafts: "The right arm of the American Sabbath Union is the promotion of the religious Sabbath. These two things—the Christian Sabbath on the one hand and the American Sabbath on the other hand, are as distinct as my two arms, that resemble and co-operate, and yet by no means the same. This distinction is itself an answer to the objections to Sunday laws." Let us dissect this delusion. What does a secular government know or care about a Christian Sabbath? And what better is a civil Sabbath than a civil Saturday? Does a secular government know any distinction?—No! Then to legislate for the preservation of enforced rest on Sunday, is to exceed the authority of the Constitution on which the government rests. This cannot be successfully denied or disproven, and if a Sunday law is passed the strong arm of the secular government, instead of the power of the American Sabbath Union, will be used to enforce

it. We have laws establishing legal holidays, but no penalty is prescribed for a failure to keep such days, and one can work or play as conditions or inclinations lead, without being punished, but on Sunday the proposed law will inflict penalties for a failure to refrain from work or recreation. Again I say this is a virtual union of Church and State, and it is time that every man who loves his liberty was awake to the dangers that lurk in the movement just inaugurated in our city, but actively at work all over our country.—*Channing Severance, in Los Angeles Tribune, September 5, 1889.*

### Correct Principles Stated.

It is contrary to the teachings of Christ, as well as treasonable to free government, to legislate at all with regard to the Sabbath or any other religious institution, whether spurious or genuine. People differ in opinion on religious subjects, and each has a right to enjoy and be protected in the exercise and expression of his views. Those who believe it to be their duty to observe Sunday as a day of sacred obligation, whether in recognition of the authority of the Creator or that of the pope, have a perfect right to do so, and are accountable to God alone in the matter; but those who believe it to be their duty to accept the Bible as the only rule of faith and practice, and to "remember the Sabbath-day to keep it holy," according to the Creator's specific direction, and for the reason he has given, have an equally valid right to similar protection in the enjoyment, exercise, and expression of their views, and neither has any right, either moral or civil, to interfere with the other. If the activities of the Sunday observer may not legally be restrained on the seventh day in recognition of a belief in its sanctity by one class of citizens, then the activities of the seventh-day observer may not legally be restrained on Sunday in recognition of a belief in its sanctity by another class of citizens. Neither may the activities of the non-observer legally be restrained on either day, because his rights are involved equally with the others, and he is equally with them amenable to God.

If a man is irreligious, Christians are commissioned to preach the gospel to him, and, as ambassadors of Christ, to persuade and beseech him to repent; they are instructed to pray for him, and are commanded to treat him in all respects as they would wish to be treated, but they have no authority to judge and punish him for sin against God, nor to compel him to act as if he were a Christian when he is not one. Majorities should rule in all matters which may properly be submitted to their action, but the rights of minorities must always be protected by constitutional limitation of the power of majorities, and our Constitution wisely withholds from Congress the power to enact any religious legislation, because such legislation would inevitably violate the rights of conscience. Let every man who believes in free government upon the basis proclaimed in the Declaration of Independence, no longer remain inactive. Let no Christian who loves the Lord with all his heart, and his neighbor as himself, longer remain silent. It is time that all should recognize the fact that this National Reform-Sunday-enforcement scheme is a revival of papal ideas, using papal methods to compel governmental recognition and enforcement of Sunday, and that a confederacy of nominal Christians, claiming to represent all the Protestant Evangel-

ical denominations, but who are so utterly destitute of the Spirit of Christ, and so entirely controlled by lust for civil power to persecute those who differ from them, that they openly court alliance with Rome and brazenly avow their treasonable and wicked intentions. It is time that every conscientious person should study carefully the relations of civil government and religion, and be prepared to defend these inseparable gems of gospel truth—human equality in civil matters and individual accountability to God alone, morally.—*Ira D. Blanchard, in Western American, Chicago.*

### Public Schools and Church Property.

ONE of the most prominent of the demands now being made is that the nation shall insert the name of God, if not a formal recognition of Christianity, into our national Constitution. But surely this would not make the nation any more Christian if public and private sentiment be not in accordance with it. The Southern Confederacy placed such a clause into their articles of federation; but, while their republic was based on human slavery, what was it but a solemn mockery? I take it, the true way for this people to show its Christianity is not to write its dogmas in their Constitution, but to exhibit its virtues in their public and private lives. Remember, too, that such an acknowledgment of God or Christ or Bible would amount to nothing in itself, would be a mere dead letter, unless made vital by a definition of it. That would be the next and necessary step. There is not a word, a sentence, a doctrine in our National Constitution that is not subject to some interpretation, and made an authority in our civil and political life. But the moment you thus define the new amendment you recognize some explicit form of religion in the land, and commit a flagrant injustice upon your fellow-citizens who do not share that form of belief. For who is to decide upon that interpretation?—The majority, of course. Now, this majority to-day is an orthodox Protestant one, and will be for a long time to come. But to give such a definition of the amendment would be to violate the consciences of the Catholic, the Jew, the Unitarian, and a vast number of religious Liberals and Freethinkers. They would not be slow to resist such an invasion of their personal rights; and thus this seemingly harmless Christian amendment in reality has in it the seeds of social strife, religious war, and a possible disruption of the republic.

What blindness, what madness, then, possessed the Protestant advocates of such an amendment? Honest they no doubt are, but grievously unwise. If the proposed amendment should pass Congress by the requisite two-thirds majority, and receive a three-fourths vote in three-fourths of all the States, as is required,—a contingency most unlikely to occur in the present temper of the American people,—it would prove the most dangerous weapon against the Protestant religion that could be put into the hands of its opponents. The only really practical benefits would accrue to the Roman Catholic, as the strongest ecclesiastical body. That church would soon make an application of it that would make the overzealous Protestant look with affright at the consequences of their folly.

Another demand put forth by the Protestant opponents of the American doctrine of Church and State is for the retention of the Bible in the public schools. A sufficient reason for its exclu-

sion is to be found in the fact that the public reading of the Bible is a liturgical act, as much so in the public schools as in the public service of religion.

Now, we have no right to introduce liturgical acts into a professedly secular institution, especially one supported by a tax levied indiscriminately on all. To read the Bible in the public schools is to inculcate religion there, and a particular form of religion as well.

You may do this if you have the power, but you cannot do it justly. You may vote down the Catholic, the Jew, the Rationalist, but you cannot reason them down. In retaining the Bible, you are only encouraging the Roman Catholic demand for a division of the public school funds, and justifying parochial and private schools for the education of Catholic youth. Both policy and justice, then, should lead to the prompt and total withdrawal of the Bible from all public schools of America. If Protestant interests suffer thereby, so much the more shame to the Protestant Church. But let us not do evil that good may come. The only public-school system possible or just in a community like ours, in which there is so much diversity of religious opinion, and in which all are taxed indiscriminately for its support, is one based on secular education, and from which all religious features are excluded. The only school in Oakland where this secularization is not carried out is the Oakland High School, and this matter ought to be remedied there also.

Another notable demand by the upholders of the divine right of the church is for a continued exemption of all church property from taxation. This is not only wrong to the other interests of the community, which have to make up the deficiency, but also directly encourages both the sectarian rivalry and the luxury and ostentation of the churches, which are such serious obstacles to the progress of a true Christianity. In Chicago I visited recently a splendid and luxurious temple, the property of a few rich men, which they use but a few hours each week. The rest of the time it is given over to silence and emptiness—handsome to look at, but otherwise as useless a piece of property as you will find in the whole city. Its cost was, perhaps, a quarter of a million of dollars; and if justly taxed, as it ought to be, it would place in the city treasury some five or six thousand dollars, or enough to furnish the suffering poor with fuel during the hard winter. Now why should these excellent gentlemen be exempted from paying for their private luxury in worshipping God, when the poor mechanic or laborer who happens to own the roof over his head, however humble it may be, must come forward promptly and pay his tax upon it—a tax larger because of this very exemption of church property?

In that very city I knew a Roman Catholic priest who purchased quite a tract of land, built a small chapel, and for eight years had the whole tract exempted from taxation. At the end of this time he sold the land at a large increase and built a costly church nearly a mile farther south. Is the State to be a partner in such ecclesiastical real-estate speculations?

Consider, too, how rapidly the church property is increasing in this country. In San Francisco it amounts to something like \$6,000,000, and is taxed for only \$1,769,915. If justly taxed it would maintain all the city charities, and half pay for the public schools besides. In New York City the single corporation of Trinity Church

owns property valued at \$25,000,000. According to the census of 1850, the amount of property held by the different religious denominations in the United States was \$87,000,000. In 1860, only ten years after, it had doubled, and was returned at \$171,000,000. In 1870 it had again doubled, amounting to \$354,000,000. If this rate of increase be kept up till the end of the present century only, it would reach the enormous sum of \$2,835,000,000. Will not our government soon have to take steps to restrict and regulate this dangerous monopoly—a monopoly more threatening to our future peace as a nation than any other which afflicts us? Now the best restriction upon it is to equitably tax all church property; and, in view of its enormous wealth, the demand of the church for a continued exemption seems singularly immodest and unfair.

In the Catholic parish church at Monterey I read a complaint affixed to its walls that California is the only State in the Union which taxes its churches. All honor to our State for that. It only points the way which all our States will, sooner or later, be compelled to follow. I am proud of the action of our Unitarian Society in Tacoma, which sent up last month to the Constitutional Convention of the new State of Washington a petition that all church property be equally and equitably taxed. Let me ask once more, "Has civil society a right to give the public money outright to a religious or ecclesiastical body, to a missionary or tract society, or to a church?" According to our American doctrine of Church and State, it has not.

"But is there any difference between releasing one from a debt of \$10, which he is bound to pay, and giving him \$10? Is there any difference whatever between paying out money from the public treasury and remitting taxes that are coming into the public treasury?"

It is often said, in reply to this, that churches ought not to be taxed because they yield no income. But the question of income does not enter into the reasons of taxation at all. A great many things yield no income, and yet are taxed—wild lands, for instance, and other unproductive real property. A great many of our merchants to-day would like to be exempt from taxation on their unsold or depreciated stocks, from which they receive no returns.

But most commonly it is argued in behalf of the churches that there are many substantial benefits arising to the State from their existence, and this ought to be considered a fair exchange for their unpaid taxes. But the argument proves too much. Nearly all kinds of private property render important public service to the State. All private schools, for example; all art galleries, opera houses, and music halls; all life insurance companies, railways, and banks—might claim a similar exemption on the ground of public services rendered the State. The only honest and sensible way is for churches to bear their fair share of public taxation, as well as other corporations.

In the Old World the property exempt from taxes often amounted to one-third or even one-half of the entire amount returned. At last the evil became so unbearable that the governments took the matter in hand and remedied it. Shall we maintain in free America a system, which the monarchies of Europe have found impracticable and dangerous to the State?

To the other demands made by an unwise Protestantism, I can only refer by name. Such

are the religious tests for holding office, and even for jurors and witnesses, still found on the statute-books of some of the States, or which discriminate for or against the church; the legal recognition of Sunday, not from motives of natural morality and civil expediency, but because of its supposed supernatural institution and religious authority; the enforcement of oaths in the public courts, which to many are a violation of conscience, and to most a solemn farce; and the issue of Thanksgiving and similar proclamations by the President or Governors of States. For while such occasions as this of public praise and gratitude are fitting in the life of a people—I wish we had more of them—they should be left to the discretion and piety of the churches. As these find it possible to agree on an annual week of prayer, they might be equally harmonious in appointing a day of universal thanksgiving. . . . Education, reason, justice, humanity—to these we appeal, and we are confident that ours shall at last be the victory. —Rev. Chas. W. Wendte, Oakland, California.

### Stand by the Constitution.

It is to the credit of our national Constitution that the Sunday observer is protected in his worship on the first day of the week; that the Sabbatarian is protected in his worship on the seventh day; and that the conscience of the non-observer is protected in his seven days' toil. The fact is here recognized that the man who conducts himself on a proper civil basis is a good citizen, irrespective of his religious views, which are deemed inalienable rights that cannot be appropriated or trifled with.

Through the wise principle that protects all religions alike, the unhappy scenes that have attended State religions in the past are averted, and America has become the marvel of nations—the home of the persecuted refugee driven to our shores by the despotic power of the foreign church.

Considering to what is due our prosperity as a nation, considering the grave lessons taught us by those powers that have suffered from religious dictation, it becomes us to guard with jealous severity against a repetition in our fair land of the disgraceful alliance, and to check at once those movements that threaten to destroy the recognition now given to the rights of conscience.

Individually we all have the right to persuade others: to embrace our acting interpretation of divine ethics, but, happily, no authority to compel their adoption. Were it otherwise, man's highest feelings would become the slave of chance, the foot-ball of politicians. Then were the Catholics to rule, we must become, outwardly, Mariolaters; were the Hebrews to outvote us and claim their rights, we must renounce Christianity; were the race of Tong San to find a majority, we must all turn to Confucius; and so on, we must change our conscience to suit the popular creed, under pain and penalty of statutory judgment.

Religious motives should arise from voluntary recognition of the claims of the supreme power from an invisible source. It is the height of presumption for any civil tribunal to raise up an arbitrary standard to judge whether we are loyal to the mighty will of Jehovah, to whom the interference of puny earthly dictation becomes a foolhardy failure. Trouble is brewing on that question—the aspiring church is becoming restless and aggressive—a stormy time of religious frenzy and bloodshed is close at our doors, yet the

drowsy occupants sleep on, unwilling to heed the tempest that will soon get beyond human control.—*Moral and Scientific Companion.*

### The Papal Theory.

[This article, taken from the "Progress of Religious Freedom," by Dr. Schaff, is of special interest just now in view of the professions of attachment to the principles of our government recently made by the Catholic Congress in Baltimore. The evidence is conclusive that the Romanist who is really attached to our free institutions feels that attachment, not because he is a Catholic, but in spite of that fact, for the utterances of the popes and the traditions of "the church" are all against liberty of conscience or of worship.]

THE principle of intolerance is held by the Roman Church to this day. She claims the monopoly of Christian truth, and can tolerate no departure from it, but will punish it to the extent of her power. Liberal Catholics, in obedience to the better spirit of the age and the charitable instincts of the human heart, disown persecution and all civil punishments of spiritual offenses, as belonging to a by-gone age and inconsistent with the modern structure of society. But the official Roman Church does not and cannot give up the theory of intolerance without forfeiting her claim to infallibility. Every progress in favor of toleration and liberty during the last three centuries has been made in spite of her, and against her express protest. She has repeatedly denounced toleration and reasserted the principle of intolerance, which implies persecution under favorable circumstances. And these declarations proceed from the highest seat of authority, whose decisions the Vatican Council of 1870 has made infallible and irrevocable.

Pope Gregory XVI., in an Encyclical of August 15, 1832, identifies religious toleration with the liberty of error and indifferentism, and condemns it as "the most fruitful cause of evils with which the church is at present afflicted," and goes on to say: "From this noxious fountain of indifferentism flows that absurd and erroneous opinion, or, rather, that form of madness, which declares that liberty of conscience should be arrested and maintained for everyone. For this most pestilential error, that full and immoderate liberty of opinion paves the way which, to the injury of sacred and civil government, is now spread far and wide, and which some, with the utmost impudence, have extolled as beneficial to religion."

The Papal Syllabus of 1864, issued by Pius IX., the first infallible pope, condemns among the eighty errors of the age the following propositions, which are among the fundamental principles of the government of the United States:—

"Every man is free to embrace and profess the religion which he believes to be true according to the light of reason." Sec. 3, 15.

"The Church ought to be separated from the State, and the State from the Church." Sec. 6, 55.

"In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." Sec. 10, 78.

The Encyclical "*Immortale Dei*" of Pope Leo XIII., concerning the "Christian constitution of States," issued November 1, 1885, is a moderate and prudent explanation, but not a retraction, of the doctrine of his predecessors; it expressly and approvingly refers to the Encyclical of Gregory XVI., of August 15, 1832, and to the Syllabus of Pius IX., and adds: "From these decisions of

the popes it is clearly to be understood that . . . it is a crime of private individuals and a crime for States to make no account of the duties of religion, or to treat different kinds of religion in the same way. . . . The church judges it not lawful that the various kinds of divine worship should have the same right as the true religion."

In a more recent Encyclical, "*Libertas præstantissimum naturæ donum*," issued June 20, 1888, the same pope—one of the wisest, most moderate, and most liberal of modern times—reiterates the same doctrine even more strongly. He begins by praising liberty as the most excellent gift of nature, which belongs only to intellectual or rational beings, but he makes true liberty to consist in submission to the will of God, as expressed in an infallible church with an infallible head. He expressly condemns what he calls the modern liberties, (1) of worship, (2) of speech and of the press, (3) of teaching, and (4) of conscience, because they tacitly assume the absence of truth as the law of our reason, and of authority as the law of our will. He first caricatures or misstates the liberal theory, which he seems to know only in the form of infidel radicalism, and then denounces it. In the same document he incidentally calls the separation of Church and State a "pernicious maxim." And he concludes: "From what has been said, it follows that it is in no way lawful to demand, to defend, or to grant promiscuous freedom of thought, of speech, of writing, or of religion, as if they were so many rights which nature had given to man."

Cardinal Manning, in a preface to the English translation of this Encyclical, fully approves of these sentiments, and predicts that "the pontificate of Leo XIII. will be known in history at the time when, upon a world torn and tossed by antichristian and antisocial revolutions, the abundant seeds of divine truth sown broadcast, revived the conscience of Christendom." He also predicts that the two Encyclical Letters to which we referred "will be recorded as the pronouncements which have vindicated the political order of society from confusion, and the liberty of men from the license of liberalism." But we venture to say that Pope Pius IX. and Pope Leo XIII. have seriously injured the cause of the Roman Church by placing her in open antagonism to the irresistible progress of history, which is a progress of liberty. By declaring the separation of Church and State a "pernicious maxim," Leo XIII. has unwisely as well as unjustly condemned the Constitution of the United States, which makes such separation the law of the land, not from indifference or hostility to religion, but from respect for religion, and which secures to the Roman Catholic Church a greater amount of liberty and prosperity than she enjoys in Italy or Spain or Austria or France or Mexico or Brazil. The highest American dignitary of that church, Cardinal Gibbons, of Baltimore, who attended the centennial celebration of the Constitution at Philadelphia, September, 1887, said in his letter of acceptance: "The Constitution of the United States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty millions of people are secured, and by which, under Providence, the temporal happiness of countless millions yet unborn will be perpetuated." The same cardinal, in a communication to the New York *Independent* of November 29, 1888, thus eulogizes the condition of this free country as compared with others:

"Assuredly we have many reasons to praise 'the Giver of all good gifts' for the blessings we enjoy as a nation and as individuals. We are in profound peace, while other nations are preparing for war. We are enjoying unexampled prosperity, while other people are struggling for the means of subsistence. Above all, we possess the luxury of liberty tempered by law and justice, while other races are bound by the yoke of tyranny."

The logic (granting the Romish premises) is on the side of the pope, but the facts are on the side of the cardinal. The facts ought to rectify the logic, not *vice versa*; for facts are stubborn and cannot be undone.

### New Gospel of Paternalism.

Boston's latest intellectual movement has taken the form of advanced Socialism, under the inspiration of "Looking Backward," a novel by Mr. Edward Bellamy, and it is not unlikely that the public discussion of the book in that city will win for it that which the criticism of Mr. Gladstone achieved for "Robert Elsmere," namely, a wide circle of thoughtful readers.

Without the stimulus given by Col. T. W. Higginson, the Rev. M. J. Savage, Mr. William D. Howells, the Rev. Dr. Edward Everett Hale, and others, representing the advanced culture of New England, the book would be valued for whatever literary merit it possessed; the ideas of social revolution of which it is an exponent would not either be entertained or discussed. But when eminent men approve these theories, establish societies for the promulgation of the ideas, and publish a magazine to extend them, it becomes necessary to examine the theories and see whether or not they stand the test of logical expediency.

The theories taught by Mr. Bellamy's book are: No man shall be better than his neighbor. All who are able to work shall be provided with labor best suited to their capacity, and the proceeds of this toil to be so divided that there shall be equality of income. All competition is to be abolished; individualism is to be suppressed; every citizen shall attend public school until the age of 21; every man shall work until he reaches the age of 40, after which he must be pensioned. There will be no crime, poverty, legislation, or politicians. These and other projects of like nature the author seeks to teach. The whole question is summed up by Colonel Higginson, who says: "Modern life demands organized business action. There are two great organizations, either one of which can manage it, organized capital or organized government. If this be the real alternative there is certainly an increasing number of people who would prefer to trust the government."

This form of Socialism is purely a figment of the imagination. It has no practical worth, and if it could be made to permeate our system would be dangerous to the welfare of society. If the question as to what should control business enterprise should ever be narrowed down between corporation and government, the former would be the more universally preferred. In all the history of railroad legislation it has been incontestibly demonstrated that the government cannot manage railways successfully and honestly, whereas, under the form of corporate co-operation the greatest material triumphs of the age have been achieved. The State has all it can do to transact properly its present functions. Railroads, tele-

graphy, farming, and merchandise should never be managed by the government, and as long as the republic lasts never will be so controlled.

But this theory of reducing all men to equal condition, can it be made to apply practically to our American life? To begin, what is the reason of our rapid national development? The simplest answer that can be given is, The incentive held forth to individual industry, the rewards to be gained and the power to be attained through the medium of these rewards. Even if the law of compulsory education could be enforced so that each individual was possessed of equal educational advantages, the law of nature reveals the fact that some would profit, and others derive little benefit, therefrom. Some would be intelligent and others would be more or less fools. Some would lead and others would follow. Some would work and others play, and in a generation or less some would beg and others steal. The theory must not only give all men an equal start, but it must be so fortified as to keep them so, and therein is shown the utter futility of the idea, and that which is intended to cause more equality in the world would work the greatest injustice that righteous men have ever suffered. The intellectual and moral giant would be doomed to the same life as his mental and moral inferior, and deprived of those superior advantages to which he is entitled by every principle of natural equity. The end of it all would be the reduction of mankind to the level of the commonplace; the incentive to human effort would be removed, and society, if obedient to the decrees of the new dispensation, would sink into monotonous stagnancy and drift into the dark age of a twentieth century.—*Oregonian*, July 30, 1889.

### Poor, "Hampered" Rome.

IN its issue of November 3, the *Catholic Review* says:—

"In this land which makes liberty of conscience its fundamental principle, we are hampered in the practice of our religion more than are Catholics in England and her colonies, although there the faith of the nation is professedly hostile to ours."

What do Romanists mean by being "hampered"? Because the government does not support its parochial schools, Rome is hampered! Until the government declares in favor of the "freedom" (temporal power) of the pope, that church will deem itself hampered. In short, until the government is entirely moulded by the influence of the church, the latter will no doubt feel very much hampered. Here is a specimen wail from the *Review*:—

"We are obliged to pay double taxes for the education of our children. Our priests are excluded from many of the prisons and reformatories, and are admitted to others only under restrictions that are galling and unjust. We have no proper appointment of chaplains among the Indian tribes, although many of these wards of the nation profess our faith and could easily be reduced to useful citizenship under its benign influences."

The following item especially must be accomplished before Rome is content, and this end gained will soon appease all other grievances:—

"The Pope must be free! The power he wields is too vast for its free exercise to be permitted by any earthly ruler to whom he may be subject. The united public opinion of the world is probably the means God will use to restore the liberty of his vicar. And the public opinion of America leads and directs that of the earth."

The last sentence explains why the pathetic appeal is made through a great Catholic gathering on the eve of a new session of Congress.

But Rome should take courage; surely everything is rapidly tending toward her desired end. Protestant bodies of almost every shade are moving to open the way for religious legislation, which, when once inaugurated, will open wide the door for Rome to step in and take the helm. The National Reform Association, backed in its various enterprises by nearly every denomination, is asking the Catholics to help it in establishing church domination in the government, and in such a way as will give Rome the balance of power; politicians in high political station are hobnobbing with Roman dignitaries at every favorable opportunity; and from whatever standpoint the view may be taken, the outlook is favorable to the progress of papal influence. If the Catholic Church is any less hampered in England and her colonies than in this country, the Church of England and the British lion itself must be well-nigh overcome by the "imprisoned" Leo of Rome. W. N. GLENN.

### Stealing the Lord's Day.

If a man has lost valuable property by a thief, the loser is the first to complain, and the first to seek redress. Now those in favor of a Sunday law, say that Sunday is the Lord's day; that the laboring classes, pleasure-seekers, etc., are stealing it for their own advantage and gratification, and they want a law to make them stop it.

If Sunday is the Lord's day, and people are stealing the Lord's property, why not let the Lord be first to complain and seek redress? To hear those who favor a Sunday law tell how people who appropriate the day to worldly interests ought to be made to desist, or how those who keep another day ought to be ostracised, one would think that *their* property had been stolen instead of the Lord's. They seem to forget God is able to care for his own property. But where has the Lord expressed his incapability for so doing, and commissioned civil government to protect his Sabbath by civil law? He has authorized civil government to protect life and property from persons of evil intent; but he has nowhere empowered it to punish its subjects for the non-performance of a duty that they owe to God.

He who uses the Sabbath to advance his selfish interests is stealing God's time, but is committing no crime against his neighbor or the government; therefore none but God has a right to punish him.

E. HILLIARD.

Duluth, Minn.

### The "Angelus."

THIS great painting, by François Millet, recently sold to the N. Y. Art Association for one hundred and sixteen thousand dollars, is to be reproduced by the S. F. Wasp Publishing Co., and will be presented free to every purchaser (and subscriber) of the great Christmas Holiday Wasp, now in preparation. The picture will be 24x28 in size, illustrated in nine colors and printed on 120-lb. paper. Although the picture could not be purchased for less than \$5.00 at the art stores, it will be presented free with the Christmas Wasp, which will be a gorgeous edition of 52 pages, containing 12 full pages of illustrations. The Christmas Wasp, including the great picture, will only cost 25 cents. Leave your orders in advance with the newspaper agency.



# The American Sentinel.

OAKLAND, CALIFORNIA, DECEMBER 11, 1889.

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WE desire to thank our many friends who have so kindly sent us marked copies of papers containing articles of special interest to us. Of course it sometimes happens that we can make no direct use of the matter sent, but even when that is the case it may be suggestive of some point which should be noticed. Some of the matter sent us has been very useful and we trust that our friends will still remember us. Please mark the articles which you wish us to notice.

It is not necessary in order to have a union of Church and State that a particular church or sect should be recognized by the civil law, to the exclusion of others. Nor is it necessary that the Church should be supported by the State. The great and popular churches are agreed in what they term "essentials." They unitedly demand that the government shall crystallize their interpretation of the divine will into statute law. If through their combined influence it is done, the Church dictates, the State accepts; the Church interprets, the State enforces that interpretation by law. It is a union of Church and State, as all must admit.

It is stated that the question of Sunday observance is one which disturbs the clergy of England even more than it does the ministry of any other country. In some places the clergymen themselves, it is said, have, in order to secure some sort of respect for the day, inaugurated Sunday cricket clubs, the only restriction being that as soon as the church bells ring the players shall leave the game and attend to their religious duties. An effort is also being made to encourage the opening of museums and picture galleries on Sunday. The position is taken that "it is better to provide some innocent amusement than to allow the men to idle about the streets and otherwise pass the Sabbath in vicious idleness." And this is only another evidence that the only proper basis for Sabbath observance is a conscientious regard for the divine law.

PRESIDENT HARRISON and Vice-President Morton, and several members of the cabinet, were present, October 13, at a banquet given in honor of the dedication of the new Catholic university at Washington. The President's health was drunk standing; Mr. Blaine was applauded, and then all hands cheered Cardinal Gibbons' toast, "The Hierarchy of the United States." *Free Thought* states the foregoing facts and then adds: "We should have two objections to indorsing a

toast of that kind. In the first place, the United States is not a hierarchy, which is a government of the priesthood; and in the second place, if it were a hierarchy, a patriotic American should lament instead of rejoicing over the fact." The criticism is just, though it is not likely that it was intended to imply that the United States is a hierarchy, but only that a hierarchy exists in the United States. That, however, does not mend matters much. The Roman hierarchy in the United States is an enemy to several institutions which ought to be dear to every loyal heart, and the President and his cabinet were out of place on the occasion.

IN giving testimony before the United States Court in Salt Lake City, November 18, Charles W. Penrose, a prominent Mormon, denied that the president of the church ever ordered the killing of any man for apostasy, and said he understood the doctrine of blood atonement to mean that when a man had committed murder or adultery he should be killed, that is, the murderer should be turned over to the civil law. The church had not authority to kill a man for adultery, but he believed when the law of God was fully established the penalty should be death. It is evident from this that the Mormons are consistent National Reformers. Of course that which they wish to see enforced by the civil authorities is not the law of God as others view it, but that which they themselves understand to be the law of God. But the principle is the same in either case, for if the State had the right to enforce the law of God, it would have to decide what that law is, and that decision would be liable to change as courts and majorities changed. A fine theory, truly! But it is National Reform doctrine, pure and simple.

REFERRING to the expressed willingness of the Roman Catholics to "come together with non-Catholics and shape civil legislation for public good," and to "seek an alliance with non-Catholics for proper Sunday observance," the *Times* of this city says: "It is a splendid omen for society at large that such good policy exists." And again: "It is a sign of the times worthy of note, this position of so powerful a religious body. Christians are now more nearly hand in hand in this matter than they have ever been before."

Indeed, "it is a sign of the times worthy of note," a most significant sign, but one which forebodes, not good, but evil to our free institutions. We fully believe with the Senate Committee of 1828, that "extensive religious combinations to effect a political object are always dangerous."

"All religious despotisms," said the committee, "commence by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

We have in this country a powerful Protestant element, so called, who boldly demand an amendment to our national Constitution which they confess would disfranchise every logically consistent infidel. And not only so but the Encyclical of Pope Leo XIII. published in 1885 makes it the duty of all Catholics to "make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs; must constantly exert the utmost vigi-

lance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church."

This simply means that Protestants and Romanists are working together to accomplish the overthrow of religious liberty in our beloved country. The danger is a grave one, and it is the more grave because of the fancied security and blindness of the people, lulled into indifference as they are by a time-serving secular press which fears to antagonize Rome, and by a bigoted religious press which sees in this movement worldly prosperity for the church.

IN a recent communication to the *Christian Nation*, M. A. Gault says: "Our strongest ally in Christian reform is the W. C. T. U." By "Christian reform" Mr. Gault means, of course, his pet scheme of so-called National Reform, and he certainly states a sad fact when he says that the W. C. T. U. is its strongest ally. These enthusiastic but misguided women are doing all in their power—and their influence is not to be despised—to forward the movement the avowed purpose of which is to change that feature of our Constitution which accords with the idea that governments derive their just powers from the consent of the governed, that, as they say, they may make Christ this world's King. But as they can do that only in name, and as men will rule in the name of Christ, but without his guidance, it follows that should they succeed they would have at best only a man-made theocracy, a veritable image of the Papacy, and the deeds of the Papacy it would do.

SOME of the good people of Riverside, Cal., want Sunday horse-racing and theatricals prohibited in that city. But the *Press and Horticulturist* of that place says:—

"In the nineteen years of Riverside's existence we have never known a case of Sabbath horse-racing or theatricals here. We see no indications that such things are desired, and therefore no need of a law prohibiting them."

Possibly some of the good people of that city think that if they could only get an ordinance against horse-racing and theatricals it would be broad enough to cover some other things, which, however, public opinion does not just at present condemn sufficiently to outlaw them even on Sunday. Sunday laws are very elastic and erratic sometimes; for instance, in Arkansas a law framed for the ostensible purpose of shutting up saloons never interfered with the saloons at all, but fined and imprisoned several conscientious, God-fearing, Seventh-day Christians, who, in country places, followed their usual quiet occupations on Sunday after having observed the seventh day. Is something of the same sort wanted in Riverside?

## THE AMERICAN SENTINEL.

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THOSE enthusiasts who are most given to ranting about the necessity of indicating in the Constitution that we are a Christian nation, generally manifest the least degree of the spirit of Christianity. The very necessity of so expressing it, in order to show the fact, is the best evidence that the assumption is false.

It was confidently stated some days since that the stability of the republic of Brazil was assured, because the papal benediction had been bestowed upon it. From one standpoint this would seem to be a favorable circumstance for the new government; and yet it is doubtful if, in the long run, the friendship of a power which never ceases to intrigue for political supremacy is really the best thing for any State. Should the Jesuits decide to take a hand in Brazilian politics, as they undoubtedly will, they will be a destructive element, as they are in Mexico, and as they have long been in other South American republics, as well as in the monarchies of Europe. Ecuador has long enjoyed the papal benediction, and the condition of that country proves that more than the favor of the Papacy is essential to good and stable government.

THE republic of Mexico is an example showing how mischievous is a union of Church and State. The president of that government has recently issued a circular calling attention to the fact that the Church and State are independent of each other, and that no laws can be dictated either favoring or prohibiting a religion; but, strange as it may seem, the State forbids the establishment or maintenance of monastic orders. The reason is not far to seek. It is because these communities are hot-beds of revolution. In Mexico, as elsewhere, the Romish Church is loth to relinquish the power which it once held. Hence, in self-defense, it is necessary for the government to prohibit monastic orders, and so it appears that Church and State, like any other malignant growth, is exceedingly hard to cure. There the knife has been repeatedly applied to the cancer, and yet its roots remain.

### Morality in the Public Schools.

UPON the question as to whether morality should be taught in the public schools, we should suggest that it would be well for those who demand it, to agree upon what morality really is, what is its basis, and what are its sanctions. If this should not be clearly discerned and taught, even granting that it is the province of the State to teach morality, it is certain that the teaching would be no better than that which is now given in the public schools, and the probabilities are, that it would be much worse. It is also certain that those who favor teaching morality in the public schools cannot agree upon what morality is, nor upon what are the grounds of moral responsibility. This question was studied "thoroughly and practically" for four years by the Evangelical Ministers' Association of Boston. "In 1882 an able committee of that body, composed of representative men of all denominations, was appointed for the purpose of preparing a book of morals for the public schools." Two of that committee were Drs. Joseph T. Duryea and Edward Everett Hale. The result of the four years' study upon the question by this committee was expressed by Dr. Duryea in 1885, in a letter to the chairman of a committee in New York appointed to consider the same subject. The following is the material part of the letter:—

"32 UNION PARK, Boston, Dec. 5, 1885.

"MY DEAR SIR: The committee appointed to consider the matter of a book of morals for the public schools, have been trying faithfully to find out what can be done. Difficulties have been met and not overcome. We are trying to evade them. The desire was for a graded series. This would involve a book worthy to go into the high schools. This could hardly omit reference to the grounds of moral responsibility. The committee have seriously doubted the wisdom of debating the basis of moral choice and action before youth. To show them that apparently good men differ concerning the very foundation of morality, might be harmful before they are developed and informed sufficiently to understand how there can be differences as to theories, and yet substantial agreement as to practical morality.

"I think, now, the tendency is to admit that it is better to address the moral intuitions, and not to theorize about them; also to treat moral matters as they come up in the life of the pupils, and their associations in the school and on the play-ground.

"But it has been deemed practicable to prepare a book, or a series of books, after the pattern of the 'Book of Golden Deeds,' prepared for youth in England.

"The moral affections and sentiments might be exhibited in expression, and moral principles might be embodied in characters, and concretely presented in deeds. An outline including all the virtues, and incidents under each of them, might be selected. Also deeds might be presented involving all the moral rules drawn out of the root principles of morality!

"This is as far as we have been able to go, with expectation of meeting with general approval, and securing the admission of the book or books.

"Yours truly, JOSEPH T. DURYEA."

This is an interesting letter, and, coming as it does as the result of years of special study on the subject by such men, its statements are of more than common importance.

First, difficulties have been met and not overcome, and they are difficulties of such a nature as, from the circumstances of the case, to seem insurmountable, because instead of battling with them with a real endeavor to overcome them the committee tried to evade them. But upon such a question, to evade the difficulty is not to escape it, for it is still there and there it remains. This statement simply reveals in a more forcible way than is usually done, the fact that upon the question of the Bible or religion or morality in the public schools, there are difficulties which cannot be overcome with justice to all. Of course we use the word morality in the genuine sense of the word, as meaning much more than civility.

Second, the committee could not insert into a book for the public school any reference to "the grounds of moral responsibility," because that is an unsettled question even among those who were to compile the book; and because the wisdom of debating before youth the question of what is the basis of moral choice and action is seriously to be doubted; and, further, because it might be harmful for the youth in school to discover that the very reasons why they should choose, and act, a certain way in a given case, was an unsettled question amongst college graduates and doctors of divinity.

These reasons certainly ought to be sufficient to put a check upon the effort of any such committee. They ought also to be sufficient to put a damper upon the zeal of very many who are now so ardently in favor of forcing this question to an issue in the management of the public school. Because when men of mature and trained minds, graduates of the best colleges and the highest universities, and of theological seminaries, and who, of all men, are most intimately and constantly associated with the consideration of this very question in all its phases,—when these cannot agree upon what is the ground of moral responsibility, or the basis of moral choice and action, it certainly would be perfect folly to demand that school-children should decide the question. The committee did well to say it might be harmful; the committee might have gone farther and said not only that it might be harmful, but that it could not be anything else than harmful. It would be a downright imposition as well.

Yet it was not exactly this phase of the question that the committee referred to when it said it might be harmful. It was the fact that the children would discover "that apparently good men differ concerning the very foundation of morality," and would thus be led to doubt whether there is any real foundation for morality, and consequently

would be landed plumply into skepticism. Of this the committee might well be afraid, because it would be the inevitable result of every attempt of the State to inculcate morality. The grounds of morality lie beyond the natural. They are wholly in the realm of the spiritual, and can be only spiritually discerned. But no man can become spiritually-minded except by faith in Jesus Christ. Faith in Christ purifies the heart and enlightens the mind. By it the love of God is shed abroad in the heart by the Holy Spirit, which writes the law of God—the sum of all morality—afresh upon the heart and in the mind. Thus it at once appears that there is no real morality in this world, except that which is grounded upon, and springs from, faith in Jesus Christ. Therefore, when the State requires that morality shall be taught in the public school, it must either require a religious test as a qualification for the office of public-school teacher, which carries with it an established religion and a State creed, or else require the teacher to give instruction in regard to that which it is impossible for him clearly to discern. But as in this proposed system it is argued that the State is not to apply a religious test, the other alternative is the only one that remains; but the teacher, not being able clearly to discern the matter himself, cannot convey any clear idea to the pupils, and will almost certainly disagree with his fellow-teachers as to the real grounds of moral responsibility and the basis of choice and action; therefore it is impossible that the children can get any real moral good from it, and may be counted fortunate if they do not get positive moral harm by being led to skepticism on the one hand, or to naturalism in morals on the other hand.

All this only shows what is readily proved from every phase of the subject, namely, that with the teaching of religion or morality the State cannot have anything to do. That is committed by the Lord to the church and the family only. If these fail, the failure is complete, and all that the State can do in any effort to supply the lack, is only to make a bad matter worse. The State can have nothing to do with morality or immorality; it has to do only with civility or incivility. The church is God's means, by persuasive teaching, of inculcating morality; the State is God's means, by the exertion of force, of compelling those to be civil who will not be moral.

A. T. J.

### Is the Danger Real?

RELIGIOUS liberty has been so long enjoyed in this country that most people have an idea that it never can be otherwise. This, however, is only because they have given the matter little or no serious thought. Every unbiased person who has watched carefully the signs of the times for the last twenty years, or even the last ten years, cannot fail to notice during that time a rapid change in public sentiment in regard to the subject of governmental interference in matters, if not directly religious, at least closely akin to religion.

A little over twenty-five years ago the National Reform Association was organized, its avowed object being to so change the Constitution of the United States "as to place all our Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." This, as they themselves understand and explain it, would be to recognize Christianity as the true religion, and to make the Bible the basis of civil legislation. This they fondly imagine would not

be a union of Church and State; but that it would be, has been many times shown in this paper. We will briefly review one or two of the arguments which show that this would be a virtual union of Church and State.

It is certain that if Christianity is to be recognized as the true religion, somebody must define what Christianity is. That definition must be that which somebody believes, and that which is believed is a creed; for the simplest definition of creed is "that which is believed." It matters not whether there be one article or forty articles in a creed, it is a creed nevertheless. This is illustrated in the case of the Unitarians, who have reduced their creed to a single article of faith.

Neither does it alter the case if those who unite in forming this creed should differ upon many points not defined in the creed. This is illustrated by the fact that in almost all churches we find a multitude of various opinions held upon what are called minor points, or "non-essentials." Churches are formed, at least nowadays, by people getting together and uniting on a few doctrines which they term "essential." And just so with those who favor official recognition of Christianity; should they be successful they would unite upon what they would deem to be a few "essential" points upon which the great majority could agree, and that would of necessity be the established religion of the United States. What degree of toleration would be granted to dissenters would probably be determined by circumstances.

But we will suppose, and indeed it will probably be claimed by many, that the matter would not be carried so far as we have indicated. Possibly not at first; but suppose it is only carried so far as to make the Scriptures, or the law of God, the fundamental law of the land, would the case then be very much different? It would not, for in that event some authority, either the courts as at present constituted, or some tribunal created for that express purpose, would have to decide when legislation had been modeled in accordance with the law of God. This would be absolutely necessary from the fact that even the most ultra National Reformers would not wish to have enforced all the laws contained in the Bible. It is held by everybody that many of these statutes were only for the Jews. Hence if the Bible were to be the fundamental law of the land, the courts, or the tribunal created for that purpose, would have to decide what principles of the Bible should be followed in moulding our Legislatures; and then when laws had been passed, if they were disputed, some tribunal would have to decide whether or not these laws were in accordance with the law of God. This the National Reformers have themselves declared they would not permit the courts to do, but that the churches would decide such questions, and then the civil government would enforce their decisions.

But it may be objected that the National Reformers are comparatively few in numbers, that their views are radical and ultra, and can never be adopted in this country. Let us examine that proposition a little. Twenty-five years ago, when the National Reform Association was first organized, it was few in numbers and exerted but very little influence. Since that time it has grown both in numbers and in influence, until now it numbers among its many vice-presidents, senators, governors of States, judges of supreme courts, editors of newspapers, judges of district courts,

presidents of colleges, besides many other leading men. But more than all this, it now has several powerful allies which it did not have five years ago, viz., the Woman's Christian Temperance Union, the Prohibition party, and the American Sabbath Union.

Perhaps none of these organizations are at present in favor of going quite as far as are the National Reformers themselves, but they advocate the same principles, and whether they realize it or not, when once started upon the National Reform road it will be impossible for them to stop short of the logical conclusion, without repudiating the very principles which they now hold dear. The case of the Woman's Christian Temperance Union will illustrate this. They have declared that it is their object to make Christ "this world's king," "king of its courts, its camps, its politics," and that his will is to govern all things. That is simply putting in a little more flowery language the declaration of the National Reformers themselves, that the Bible shall be the fundamental law of the land, and everything that logically follows such a course as that would follow the other.

Again, many will object to classing the Prohibition party with the National Reformers, but as we regard it, that is where it belongs. They have repeatedly declared in their platforms, both State and national, in favor of Sabbath legislation, and for such a recognition of religion as would make it necessary for our courts to decide religious questions. They have not gone so far, it is true, as either of the other organizations referred to, but they are in a fair way, sooner or later, to reach the same conclusion. In fact, they must do it or repudiate past utterances.

As to the American Sabbath Union, so called, it is so closely identified with the National Reform Association that but few will deny its tendency is in the same direction. It advocates governmental interference in matters of religion; and altogether the organizations named form a gigantic religious combination to effect a political object; and this, a committee of the United States Senate declared in 1828 was dangerous. The question then for consideration was a petition to suspend the carrying of the mails on Sunday. The committee in reporting on that petition said:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizen. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence."

That was true then; it is none the less true now.

But this is not all; if it were, the danger would be comparatively small compared with what it really is. It may be thought by some that if even Protestant sects could unite to carry out a scheme of this kind, it would be impossible for Protestants and Catholics to unite in it. So it seemed a few years ago, but times change and people with them, and religious bigotry as well as politics makes strange bedfellows. In an article in the *Christian Statesman* of August 31, 1881, Rev. Sylvester Seovel, writing of the desirability of uniting with Roman Catholics for the purpose of securing so-called National Reform, said:—

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches, as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit. It is one of the necessities of the situation."

The same sentiment was expressed by the *Christian Statesman*, Dec. 11, 1884, in these words: "Whenever they [the Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them." This shows what Protestants are willing to do. But let us see how the Catholics look at this. We have their answer given in the Baltimore Convention, which closed its session in that city on the 11th ult. In the platform adopted by that congress the Catholics say:—

"There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with the non-Catholics for proper Sunday observance."

When two parties are so earnestly seeking each other, there can be no question but that they will soon come together. For the purpose of "resisting political atheism," by which they mean the secular theory of government, which has been, thus far, the prevailing one in this country, the Catholics and Protestants, so called, are now virtually one; for they have the same object in view. And if in 1828 there was danger in a combination formed by some sixty thousand Protestants to accomplish a political object, viz., the discontinuance of mails on Sunday, how much greater is the danger when ten million Catholics unite with an equal if not larger number of Protestants, to demand, not only the discontinuance of the mails on Sunday, but that the Constitution of the nation shall be moulded "according to the principles of the church."

There is danger, and not the least danger lies in the fact of the indifference of those who, while not in sympathy with this National Reform scheme, do not actively oppose it, and think that it can never amount to anything. Americans would do well to remember that "eternal vigilance is the price of liberty."

C. P. BOLLMAN.

### Christianity and the State.

THE bishop of Peterborough presided at the diocesan conference at Leicester yesterday. Summing up a discourse on Socialism, the bishop said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they give full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons.

Christianity, however, made no claim to rearrange the economic relations of men in the State and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the sermon on the mount could not exist for a week.

It was perfectly clear that a State could not continue to exist upon what were commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the State would lead to absolute intolerance. The law of Chris-

tianity was self-sacrifice, impelled by love; the principle of the State was justice, impelled by force. The State had to do justice between man and man, and to restrain violence; the duty of the church was clear, namely, not to voice Christian principles on the statute-book, but to inculcate in the minds of men, both capitalist and laborer alike, to do unto others as they would others should do unto them; to infuse into the minds of men the great principles of justice, to try to make labor just toward capital, and capital just and fair toward labor—*London Standard*.

### Why Not Bless a Republic?

SOME people seem surprised that a Catholic archbishop should give his blessing to the New Brazilian republic, as though the Catholic Church was necessarily opposed to republican governments. The form of government is not of so much consequence to Rome as her opportunity to manipulate the government for the benefit of the church. True, the Roman Church is an absolute monarchy so far as church government is concerned, but she is shrewd enough to make the most of every situation. And while the popular voice in Brazil was for a republic, it was characteristic of Jesuitical policy to ride in with the tide, and be present at the christening. It would have been poor policy for "the church" to have taken any chances on losing its prestige in the country at such a crisis. We may rest assured that the "blessing" in this case was, first, for the benefit of the church and its establishment in the new order of things.

But we must not forget that Romanism finds many good opportunities in a republic which she does not find in some monarchies, especially in those monarchies where the State churches are anti-Catholic. There is no doubt that the emissaries of Rome find far less hindrance to their aggressive work in the United States than in Russia, Germany, England, or, we might say, Italy, Catholic as it is. The key to the favorable opportunities which a republic offers to Catholicism is found in the following sentiment expressed in *La Patrie*, published in Montreal:—

"Nothing in the Constitution of the United States prevents a Canadian Catholic from entering the White House, while, so long as the sovereign who ascends the British throne is compelled to take an oath of Protestantism, so long will our religion stand at a disadvantage under the British flag. Is not this sufficient to point out many advantages that would accrue to our nationality were we once to be enrolled under the starry banner? There were Catholics sitting in the American Congress long before the gates of Parliament were opened to them in Great Britain. All this should point out to every true Canadian the course he should pursue. Further, let us proclaim the United States of Canada, or seek our proper refuge beneath the protecting wings of the American eagle."

There is no power on earth so quick as that of Rome to recognize the force of the motto displayed upon the American Sabbath Union letter-heads, namely, "Office is opportunity." Catholics are specially enjoined by the pope to "penetrate wherever possible in the administration of civil affairs." In 1885 Pope Leo XIII. issued the following Encyclical:—

"We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all private services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil af-

fairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitution of States and legislation to be modeled to the principles of the true church. All Catholics and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their heart and soul and body and mind in defense of the church and Christian wisdom."

Catholics in the United States have been remarkably persistent and successful in carrying out the designs of the Vatican government as above expressed. They have been more successful than they could have been under any other form of government, for the very reason advanced by *La Patrie*,—that there is greater opportunity for them to get into official position.

A republic may enact and enforce statutes inimical to religious liberty just as rigidly as a monarchy, provided the majority are in favor of such legislation, or provided a majority in the law-making bodies may be influenced in any way to legislate in such a manner. And those religionists who favor church domination in civil affairs are never conscientious as to whether the majority are pleased or not, so long as the desired end is accomplished.

It has been demonstrated in several States of this "land of the free," that religious persecution of a most cruel nature may find legal sanction, aided and abetted by even Protestant churches, and that so late as the year 1889. It is no argument that a church power, whether Roman Catholic or Roman Protestant, may be safely intrusted with the helm of state because the government is republican in form. If the Constitution or the statutes declare for any religious dogma, and there be penalty attached for violation of the law, a republic may go just as far in the execution of that penalty as the most absolute monarchy. The same spirit that demands and has power to enforce such legislation, will see that it is enforced, no matter what the form of government. And imprisonment, confiscation of property, and death, are no milder penalties under a republican government than under a monarchy; and these things are the ultimatum of all unrestrained religious dogmatism, wherever there are those who refuse to bow to its mandates.

The great strength of the National Reform schemes in the United States lies not in the fact that the majority favor such measures, but in the fact that the majority are resting in the delusion that such legislation as is proposed never can be enforced in a republic. They argue that the people would rise in their might in defense of their liberties. But a people who will quietly stand and look on while the shackles are being riveted upon them, will not afterwards make a very formidable resistance.

But what ground is there for indulging the delusion that there is no danger of persecution for conscience' sake in a republic? Do not laws which, if carried out, would work such results, already exist in many of the States of this Union, merely awaiting a like action on the part of the general government to give full vent to their intolerant provisions? Are the people of the United States any different in their temperament from the people of the individual States? When nearly all the States are indulging in Sunday laws, is it reasonable to maintain that the general government cannot be turned into the same channel? The same influence that carries all

the States singly, when combined may fairly expect to carry the whole lump. And no religious hierarchy or other religious combination aiming for civil power ever yet knew where to stop when once it was able to set the ball in motion.

There need be no surprise that Rome would bless the republic of Brazil. She would bless anything for the sake of getting a leading influence. She would even bless the excommunicated king of Italy, were he to restore the temporal power of the pope. Nor need we feel secure against the spirit of religious intolerance merely because we live in a great republic. "Eternal vigilance is the price of liberty," no matter what the character of the government. It matters not whether the church be Catholic or Protestant, or whether the State be monarchical or republican,—the union of Church and State is death to the liberties of the people. W. N. GLENN.

### An Appeal to the Baptists.

BAPTISTS can boast no ordinary ancestry. Wycliffe, Huss, the Waldenses, Albigenses, and hosts of noble men and women reaching into the earliest ages of the Christian era, were Baptists. They held the truth on more points than that of baptism. Says Benedict in his "History of the Baptists," they were "always found on the side of religious liberty." This is, perhaps, too little understood. Jesus first introduced it to the world in the land of Judea, when he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. Civil power belongs to Cæsar; that which pertains to the conscience belongs to God.

Civil government may be illustrated as follows. A dozen men emigrate to some wild land together. Every one of these men has certain personal "inalienable rights." Suppose each one stands guard over his own rights from the encroachments of the other eleven, as well as from the attacks of surrounding foes. Think you there would be much chance for real union and brotherly kindness among them? Tired at length of living with his hand against every man, and every man's hand against him, each one of these twelve concludes to delegate his power to some one of their number, whom they unanimously choose. Accordingly, they draw up a declaration of rights, agree upon rules of conduct, define the penalties for their violation, and delegate to their chosen representative the executive power. All these colonists unite their powers for mutual assistance. Everyone now has twelve times as much protection as he had before, with none of the cruel suspicion, care, and selfishness, and with a far wider sphere of usefulness and happiness.

How much power has he who is elected head or ruler?—Just as much and no more than the eleven had to give to him. Such is civil government. The Lord has a moral government over all his creatures, a moral law for them, *i. e.*, the ten commandments, with power to enforce its obedience under penalties which in his own time will be inflicted. It is sacrilege for a civil government to touch in any way God's government, compelling man to obedience. God himself does not do this. While he *invites* the sinner, he does not *force* him to obey, and he has never authorized man to do so. He leaves each one free to believe, or to disbelieve and perish. This is *religious liberty*.

Has man any right whatever to change the plan of God? Baptists have always said, No; yet

there is a people in our midst who are endeavoring most earnestly, with influence and means, to bring about such a change in the Constitution of these United States that laws may be made to compel the conscience of men, thus uniting civil with ecclesiastical power.

They had a trial of this unholy union in the early settlement of New England. "Religious freedom and religious intolerance governed respectively the adjoining colonies of Boston and Plymouth. The settlers at Plymouth were organized as a church before they left Holland, and as such they landed on our shores. This church was formed on the principle of entire separation from, and independence of, all human authority. Another principle adopted by the church at Plymouth was that ecclesiastical censures are wholly spiritual, and not accompanied with temporal penalties. The first settlers at Boston and vicinity belonged, for the most part, to the other class of non-conformists who did not, while in England, separate wholly from the Established Church, though they opposed her corruptions. When at length they embarked for America, they came as members of the Church of England. (It will be remembered that this church has always held to the union of civil and religious power.) It is a well-known fact that most of the persecuting measures which disgraced those Anglo-Puritans, and were for ages a source of vexation and annoyance to all dissenters from their petty hierarchy, were carried on by the Boston Company and their descendants; while in all the region of the Plymouth settlers, a mild, benignant toleration, with scarce an exception, was always enjoyed."—*Benedict's History*, pages 427, 428.

Baptist ministers, writing from these colonies, said: "It seems strange that Christians in New England should pursue the very same persecuting measures which they fled from old England to avoid."—*Id.*, p. 387.

In the case of Sir Roger Williams, the same historian says: "But the most obnoxious position, and indeed the heresy of all others the most dangerous and pestilential in the estimation of the Puritan Fathers, was that the civil magistrates had no right to punish breaches of the first table, or, to vary the expression, to legislate in matters of conscience and religion."—*P.* 432. Governor Winthrop testifies of Roger Williams: "It thus appears that the object of the government in directing his immediate apprehension at the time, was to prevent the establishment of a colony in which the civil authority should not be permitted to interfere with the religious opinions of the citizens." Sir Roger Williams was a Baptist. His broad, clear-minded views, his self-sacrificing adherence to the right, did much in moulding New England and giving her a world-wide fame for staunch integrity, though Connecticut retained her sacro-secular power till 1818, and Massachusetts till 1833. On this subject see "Emancipation of Massachusetts" and similar works.

It was in view of the fearful results of uniting civil with ecclesiastical power in New England, that the far-seeing, noble men who framed the Constitution of the United States purposely left out of it all mention of God or his worship. We have prospered under this Constitution into the greatest nation in the world; is the next chapter in our history to be a religious despotism?

I am a Baptist, the child of a Baptist as far back as I can trace my lineage, through Newport, Rhode Island, to New England. Shall we prove recreant now to the principles for which our

fathers suffered? Can we cry, with Rev. Herrick Johnson, of Chicago, while interfering with God's government in trying to enforce Sunday rest, "Oh for one breath of the Puritan!"? Will we not seize the already drooping colors of American religious liberty and bear it aloft in this crisis, in the eyes of a gazing world and an approving heaven?—*M. E. Steward, A. M., in Florida Baptist Witness, August 21, 1889.*

### Some Points of Interest.

It seems that the Sunday-law fever has struck Riverside, this State, and the city council has been asked to pass a Sunday ordinance which shall supply, at least to some extent, the lack of a State statute upon the subject. Referring to this movement, the *Press and Horticulturist*, the leading paper of that thriving Southern city, says:—

"Although we have the highest respect for those who urge this step, we cannot feel that such an act would be expedient. We have already too many laws, and are endeavoring to secure by statute that which should be the voluntary act of the citizen. It is not known to just what length it is desired to go in this matter, but if it is merely to prevent things which are evil there is a more effectual way of reaching them, and one which can have less doubt regarding its constitutionality or propriety. We allude to restrictions as to time of closing of places of business under a business license. Such a method will not make it a crime to take a ride or other innocent entertainment with one's family, nor attempt to interfere with the freedom of the individual in other directions. It will be aimed alone at an evil it desires to cure. No local Sunday law can reach those who privately indulge in billiards and cards on Sunday. But a police regulation may prevent them where they are publicly carried on, as well and possibly better—better because it would have almost unanimous public sentiment to back it—than a religious ordinance.

"It is too generally assumed that it is the atheistic and irreligious classes alone who object to a Sunday law. Such is not the case. There are those who ask in the name of their religion that Sunday be not made a religious day, because they hold that another day is the one which should be observed. It is true that this element is a small minority, but its rights should be held no less sacred than those of such as believe Sunday to be the holy day.

"Rowdyism and immorality are more objectionable when obtrusive on a day which a large majority of the people hold in reverence; and yet majority should not rashly legislate in matters of conscience."

There are a few points of interest in these paragraphs which we wish to notice. It is true, as the *Press* says, that no Sunday law can reach those who privately play cards and billiards on Sunday, but there is one thing that Sunday laws can do; they can and do cause a great deal of private gambling, drinking, and other abominations on Sunday. To foster idleness is to foster immorality in those not restrained by strong religious convictions, hence not only the folly but the wickedness of civil laws requiring people to keep a Sabbath. Those who have a conscientious regard for any day will keep it without a law, while those who have no such convictions, though they may be compelled to abstain from labor, business, and public amusements, will be all the more likely to engage in objectionable private practices.

As the *Press* remarks, the atheistic and irreligious classes are not the only ones who object to the Sunday laws; but suppose they were; has the State a right to require an atheist to observe Sunday, or any other day, simply because he is an atheist? We have no right to say that because the atheist is in error he has no rights. The State cannot decide who is in error, or if it does so, decide, where shall it stop? If it can de-

side between the Christian and the atheist, it has an equal right to decide between the several sects of Christians, and there is no place to stop short of the Papacy.

Rowdyism should be prohibited on all days; but immorality, unless carried to the point of incivility, does not come within the purview of human laws. Probably, however, by "immorality" the *Press* means only such things as might properly be forbidden by civil law, that is, things which in their very nature are uncivil.

#### His Own Definition.

"OUT OF THE FOG," M. A. G. lifts his voice to say, "Each of the ten commandments is a civil law." We would like to ask how civil government can enforce the commandment, "Thou shalt not covet"? Civil government deals with the actions of men. It cannot touch the thoughts; but every one of the ten commandments reach the thoughts. He who hates his brother is a murderer. 1 John 3:15. To lust is to break the seventh commandment. Matt. 5:28. With the mind we keep the law of God. Rom. 7:25. Unless civil government by torture or some similar means can wrench from the unwilling mind its most secret thought, it cannot enforce the moral law. He who proposes that the ten commandments be enforced by our government, in other words, that man shall stand in the place of God to execute his laws, proposes the establishment of an American papacy, and must logically insist upon the re-establishment of the holy Inquisition, with its rack and thumb-screw.

If the ten commandments is the civil law, will our brother tell us what is the ecclesiastical law? He says, "Ecclesiastical law pertains to the doctrines, worship, and government of the church; these are never to be enforced by the civil penalties and laws of the State." We ask if Sunday keeping is not a doctrine of the church? Then, according to the quotation above, it can never be enforced by civil penalties. But Brother Gault wishes to have Sunday laws enforced. Thus, according to his own definition of a union of Church and State, he is in favor of it. He says "the ten commandments was the civil constitution Christ gave the nation of Israel," and advocates the adoption of the same constitution for our nation. But Israel was a theocracy—a union of Church and State. Then again we ask if Brother Gault is not in favor of a union of Church and State? The only difference between Israel's theocracy and the one proposed by M. A. G. is that the government of Israel was a God-made theocracy, but the one he proposes will be a man-made theocracy. Our government punishes murder, not because it is irreligious, but because it is uncivil. Webster's definition of civil is, "Pertaining to a city or State, or a citizen in his relation to his fellow-citizens or to the State." The definition of religion is, "The recognition of God as an object of worship, love, and obedience." With these definitions it is clearly seen that civil government can never make or enforce religious laws.—*W., in Prohibition Journal.*

A TORONTO (Canada) dispatch of the 14th ult. says:—

"The Baptist congress to-day discussed Sabbath observance. The trend of thought was very liberal. It was contended by many speakers that the solution of the problem of how best to achieve Sabbath observance is found in the amelioration of the condition of the masses in cities. Sunday street-cars, newspapers, and railway travel were all condemned."

Toronto now has, it is said, the most stringent Sunday laws of any city on this continent, and

we can't see what more the friends of that day want unless indeed it is a law compelling people to go to church; and without street-cars how can many of them go? Possibly, however, if they have not Sunday papers to read, time would hang so heavily on their hands that they would be willing to walk over long distances to hear preaching.

#### Mrs. Bateham and the Sunday Newspapers.

THE regular services at Dr. Goodwin's church Sunday last were diversified by a discourse from Mrs. Josephine C. Bateham, of Columbus, Ohio, on the question of Sunday Observance. Mrs. Bateham, in the course of her declamation, picked out the Sunday newspaper, made Saturday, as the arch-agency which fills the home "with worse than demoralizing thoughts and influences," and demanded that it be "stamped out of existence." Upon this point the secular *Tribune* would reason a little with Mrs. Bateham.

If Mrs. Bateham desires to "stamp the Sunday paper out of existence" there is but one way in which she has any right to do the stamping. Mrs. Bateham may exercise her authority in her own home. She may forbid her husband to take the Sunday paper. This she may do—if she can. She can gather her sons together, if she has any, and coerce them to the same extent, and if her authority is as complete as it should be, and the family has been kept in the proper subjection, she will succeed in banishing the Sunday paper from the Bateham house. She also has the right to go to other women and induce them to exercise their rights as family bosses, and to the extent that the Sunday paper is suppressed the degree of discipline which their families are under will be demonstrated. To this extent Mrs. Bateham has the undoubted right to go in "stamping the Sunday paper out of existence," but no farther. She has no authority to use carnal weapons in her warfare in order to inaugurate a more somber course of reading on Sunday. So far as her own family is concerned her limitations are clearly defined. But there is nothing in the Constitution or laws which forbids a man from reading a newspaper Sunday. She has neither divine right nor constitutional right nor any other right to enforce any regulation on people outside of her own household with regard to Sunday newspapers. If she has authority enough to coerce her husband and sons, and influence enough to induce other women to boss their husbands and sons, that is her privilege. There are some women in Chicago who share Mrs. Bateham's sentiments. If they can coerce their husbands and sons, that is their right. But there are 200,000 men of adult age here in Chicago, and almost as many women, who want to read the Sunday papers, and will insist on the privilege. How are they to be prevented? and who will do it?—*Chicago Tribune.*

THE following, from the *California Prohibitionist* of August, is sensible:—

"If Cincinnati wants to settle the contest with the saloons in the easiest manner, let her close the saloons every day in the week as well as Sunday. There is no sense in allowing the traffic six days in which to get up muscle with which to fight the law on the seventh."

It is refreshing to find a Prohibition organ that is consistent on this point. There is really no more relation between Sunday laws and Prohibition than Sunday laws and tariff reform. We are glad to find our contemporary a consistent *Prohibitionist*.—*Signs of the Times.*

#### Toleration and Liberty.

AN edict or act of toleration is a grant of the civil government, which authorizes religious societies dissenting from the State religion to worship according to the dictates of conscience without liability to persecution. Such an edict always presupposes a religion established by law and supported by the State, and the right of the State to control public worship. Toleration may proceed from necessity, or from prudence, or from indifference, or from liberality and an enlarged view of truth and right. It may be extended or withdrawn by the government; but it is usually the entering wedge for religious liberty and legal equality.

There is a wide difference between toleration and liberty. The one is a concession, the other a right; the one is a matter of expediency, the other a principle; the one is a gift of man, the other, a gift of God.

Toleration implies more or less censure or disapproval. We tolerate or endure what we dislike but cannot prevent. The most despotic governments are tolerant towards subjects who are too numerous or too useful to be killed or exiled. Russia tolerates Romanists, Protestants, Jews, and Mohammedans; Turkey tolerates "Christian dogs," and likes them to prey upon each other; but woe to him in either country who apostatizes from the State religion, or attempts to induce any member of the same to apostasy. Toleration is first sought and granted as a favor, then demanded and conceded as a right, and at last spurned as an insult. In a free country nobody wants to be tolerated for his religious opinions or sacred convictions.

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which is the voice of God in man, and above the reach and control of human authority. There is a law above all human laws. It is written not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. "We must obey God more than man." He and he alone is the author and lord of conscience, and no power on earth has a right to interpose itself between them. "Every man stands or falls to his own lord." Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy or infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshippers, and no others.

Toleration is an intermediate state between religious persecution and religious liberty. Persecution results from the union of Church and State; toleration, from a relaxation of that union; full religious liberty and legal equality require a peaceful separation of the spiritual and secular powers.

The theory of medieval Europe was intolerance and persecution; the theory of modern Europe is toleration; the theory of North America is religious liberty and equality. The Papal Church is constitutionally exclusive and intolerant, and treats every departure from it as damnable heresy and schism. On the Continent a distinction is made between official churches and tolerated sects; in England, between the established churches and societies of dissenters. In

the United States all forms of Christianity are equal before the law, and there is no distinction between churchmen and sectaries, or dissenters. All enjoy the full right of self-government, and the protection of the laws of the land.—*Dr. Schaff, in Religious Freedom.*

### A Sound Opinion.

THE Atlanta Constitution of Nov. 22, 1889, gives an account of a divorce case in Texas involving the question of religious liberty. The petitioner for the divorce set forth as the ground of his petition that a band of religionists calling themselves "sanctificationists" held, among other things, that it was sinful for a female sanctificationist to live with a husband that did not believe in the doctrine of sanctification; that his wife had become a sanctificationist; and thus a "destroyer had crept into his home and made desolate all that was once happy." It seems that the case was presented to a jury, and the jury granted a decree of divorce. The wife appealed the case to the Supreme Court. There the decree was promptly set aside. The court gave the following reason for its decision:—

"In view of the constitutional provision securing to 'all men the right to worship almighty God according to the dictates of their own conscience,' and asserting that 'no human authority ought in any case whatever to control or interfere with the rights of conscience in matters of religion,' we do not think that the question as to the doctrines or practices of the sanctificationists ought to have been permitted to enter to any extent into the trial.

"It was defendant's right to have any religious belief, or none, as best suited her. If her conduct as a wife was such as to furnish her husband grounds for divorce, the acts themselves would be the only proper subjects to investigate, without any regard to the religious connections which led to them. If her conduct was blameless it was useless to allege and prove that her religious connections inculcated evil views and practices."

That decision is sound. The distinction made between actions and religious profession is clear and distinct. This is the genuine American doctrine. We wish all the courts in the country would see this question in as clear a view as did the Texas Supreme Court in this case.

THE editor of the New York Journal of Commerce, a professed Protestant, has gone over to the Catholic view of the public-school question. In a recent editorial he says:—

"If we are asked whether we favor the appropriation of the public money to such sectarian schools, we answer with a decided negative. But we do say that if a Romanist is taxed to support a school which is a stench in his nostrils, and the godless character of which is essential to the fairness of the system, then he is justly entitled to a proportion of the fund thus raised for the school, which, by all that he holds sacred, he is compelled to patronize. The common school outgrew its usefulness, and its right to exist at the public expense, at the moment it ceased to give the young committed to it a training in the fear of God."

This is strange language. If it does not mean the appropriation of money for sectarian schools it certainly means the destruction of the common-school system, but it does mean the division of the school fund; it can mean nothing short of it. It has been explained many times why the public schools cannot teach religion, and indeed it would not be necessary for the public schools to teach religion if it were taught in the church, the home, and the Sabbath-school, as it was taught within the memory of men now in the prime of life. The trouble is not in the schools but in the

homes and in the churches. Many have the form of godliness but deny the power thereof, and having itching ears they are heaping to themselves religious teachers after their own lusts, and because their pernicious example, and the wishy-washy teachings of the modern pulpit, react on their own children, they want the State to step in and make them Christians by law.

The decline of morals is not confined to our own country, nor is it confined to those governments that exclude religion from the public schools. Germany supports a system of public schools; and in these religious training is made a prominent feature, and yet in that country infidelity is more prevalent than in any other country, with the possible exception of France. Rationalism abounds, and Christianity has degenerated for the most part to the merest form. Even if logic fails to convince the advocates of religious teaching in the public schools that it is not a panacea for infidelity, the strong logic of the naked facts will in time demonstrate so plainly that none can fail to see the point. A knowledge of Christianity cannot be communicated to the student as can the science of mathematics or a knowledge of the languages.

THE Lever is the leading third-party prohibition paper in the West, and one of the two leading third-party prohibition papers in the United States. It is one of the leading papers of a party which passes as the repository of the morality, purity, and gentleness that are to regenerate and save this nation. From the editorial columns of the Lever of October 24, 1889, we have clipped the following, entitled, "How Can Ye Escape?" and printed it here as it was printed there:—

"A prominent member of a South Side Methodist Church is such an intense Republican that he abhors the word 'anti-saloon.' A few days ago he refused to sign a petition for Sabbath observance. Shades of John Wesley! Such hatred for Prohibitionists that he is willing to defend the saloon. Shame on such church members, and what a pity that there are thousands of them. What does the Bible say of such men? Hear Christ:—

"For they [the politicians] bind heavy burdens and grievous to be borne, and lay them [license laws] on men's shoulders; but they themselves will not move them with one of their fingers."

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: These ought ye to have done, and not to leave the other undone."

"Ye blind guides, which strain at a gnat and swallow a camel!"

"Woe unto you, scribes and Pharisees [Republicans and Democrats], hypocrites! for ye are like unto whited sepulchers [high license saloons] which indeed appear beautiful outward, but are within full of dead men's [drunkards'] bones, and of all uncleanness."

"Wherefore ye [Sioux City, Jackson, Miss., and Greenville, O.] be ye witnesses unto yourselves, that ye are the children of them which killed the prophets."

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

We rest perfectly assured that none of the organs of either of the political parties mentioned by the Lever have yet descended so low as this extract shows the Lever to be. Whenever any of them do so, it will certainly be time for the rise of a third party; and it will just as certainly be necessary that it shall be a party of better political principles than is the third-party Prohibition party, and its organs will have to show more respect for the Scriptures and for man, to be worthy the respect of men.

### Taxation of Church Property.

PRESIDENT GRANT in his message (1875) thus treated this subject: "In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of the vast amount of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or State, amounted to \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its portion and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

President Garfield put on record a similar voice of warning. In Congress, June 22, 1874, he said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

### THE Christian at Work says:—

"The governor of Ceylon, Sir Arthur Gordon, has shocked the sensibilities of many religious—or shall we say sectarian?—people of India by approving a measure which gives government money to Buddhist priests; and it is said the matter is to be brought before Parliament. Buddhism is more an ethical system than a religion, and the overwhelming mass of the Cingalese are adherents of the doctrines of Buddha. The Protestants number some 30,000, and the Roman Catholics, 250,000. Under the circumstances, it would be best that each body of religionists should support its own priest or clergy. If the people of Ceylon are taxed for the support of any one religion, they should in equity be taxed for the support of all."

Would it not be best under any circumstances that "each body of religionists should support its own priest or clergy"? Would not the evils of a State establishment of religion be even greater with three established churches than with only one? And if taxing Roman Catholics and Protestants for the support of Buddhism is an injustice, would it not be equally unjust to tax for church purposes any who stood aloof from all of the established churches?

The trouble is that State establishments of religion are both corrupting and unjust. Be the minority who stand aloof from the established religion or religions ever so small, their rights are just as sacred as are the rights of the majority, and if it is wrong to tax the whole people for the support of a religion held by only four-fifths of them, it is just as wrong to tax them for that purpose, even though the majority constitute nine hundred and ninety-nine ten-thousandths of the whole population.

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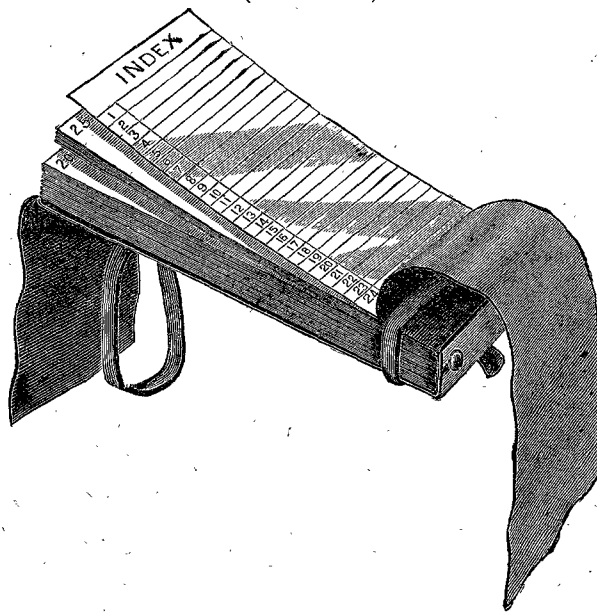
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# The American Sentinel.

OAKLAND, CALIFORNIA, DECEMBER 18, 1889.

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

After January 1, 1890, this paper will be published at 43 Bond Street, New York City. Our exchanges, advertisers, and correspondents will please make a note of this fact, and send all papers and direct all correspondence, to reach us after December 15, to our new address.

In his pastoral letter before the centennial celebration Catholicism in America lately held, Cardinal Gibbons said that the Catholic population of the United States is "about nine millions." This we refer to the American Sabbath Union; they can enlarge their petition for a national Sunday law by two millions, in less than a minute, if they still continue that business in the same old way.

THE New York *Independent* says that Dwight L. Moody believes in prohibition but not in the third-party prohibition, and then adds that "this is another testimony of the large common sense attributed to the great evangelist," to which we add our hearty assent. We hope that all such persons will remain thus sensible to the last. As great an evil as the liquor traffic is, it is not so great as would be a system in which the principles of the third-party Prohibition party should dominate.

OUR good National Reform friend, Rev. N. R. Johnston, does us the kindness to announce to the readers of the *Christian Statesman* that the AMERICAN SENTINEL is to be moved to New York City as the place of publication. When the SENTINEL reaches New York City, Jan. 1, 1890, and thenceforward, we shall show our appreciation of Mr. Johnston's kindness by making the columns of the SENTINEL as interesting as possible to the readers of the *Christian Statesman*. And being then so much nearer to the seat of the *Statesman*, we hope to make these things proportionately interesting and profitable both to the *Statesman* and its readers.

THE *Christian Nation* says: "This nation can never become a Christian nation in any true sense of the word until the men who carry on the government are honest and trustworthy." We do not believe that the men who carry on the government are either dishonest or untrustworthy. We believe that the men who carry on the government are as honest and trustworthy as the men who carry on private enterprises. It must be so, because the men who carry on the government are chosen from the people, that is, from among those who carry on private enterprises; and we do not believe that those who are so chosen necessarily become dishonest and untrustworthy by the fact of being called to carry on the government. But even though they were all dishonest and untrustworthy, as the *Christian Nation* argues, it would still remain true that the principles of the *Christian Nation* and its party are utterly false and untrustworthy, because an amendment to the Constitution declaring that this is a Christian nation would not make the men who carry on the government either honest or trustworthy.

Men cannot be made honest and virtuous by law. Nothing but the gospel of Christ can accomplish that, and the merits of the gospel are not made available by political methods.

THE Woman's Christian Temperance Union still goes on with its idea of a theocracy in this land. It sets forth now that God is the proprietor of all the land in this country; that he "intended the land for the people;" and indorses "the movement for restoring to the people their divinely intended heritage in the land." But it is only the Lord's people who inherit the Lord's land. Then if the Lord is the proprietor of all the land, all who have a share in it will have to be the Lord's people. To make this a fact, however, presents no difficulty in the case, for do they not intend to have a constitutional amendment declaring that this is a Christian nation and the kingdom of God?

In the latter part of October the leaders of the Catholic, Methodist, and Lutheran Churches of Jasper, Dubois Co., Ky., banded together and presented a petition to the town authorities to enact a Sunday law for that place. Accordingly, the authorities adopted an ordinance requiring all the saloons, confectioneries, and bakeries in the place to remain closed on Sunday. This was not according to the wish of the majority of the citizens of that place, and they resented the action by staying away from church. As a consequence, for three successive Sundays the congregations were exceedingly slim. In fact, the report says that the preachers were compelled to talk to empty benches. Before the fourth Sunday came around that Sunday law was repealed. Query: Did those leaders of the churches have anything to do with that repeal? Echo answers, *Didn't they?*

In his speech everywhere for the last six months the secretary of the American Sabbath Union has spent a goodly portion of his time in denouncing Seventh-day Adventists as the chiefest opponents of the national Sunday law for which he is working. Now it is a fact that at the Washington City Convention of the American Sabbath Union last December, and at the hearing before the Senate Committee at the same time, the Seventh-day Adventists were not referred to by a single word in naming the opponents of the Sunday law. So far as any of the statements of the union went on either of the occasions referred to, nobody could suspect even the existence of any such people, and yet within six months from that time they are everywhere denounced as the chiefest opponents of the Sunday bill. Now did these Seventh-day Adventists come up, like Jonah's gourd, "in a night"? Did they all spring into existence since December 13, 1888? or did the American Sabbath Union intentionally ignore them at the Washington Convention and at the hearing before the Senate Committee? Will the union tell how this is?

THE *Union Signal* of October 24 complains because the South American delegates to the congress of American powers spent four days in Chicago and didn't visit Evanston, and "the home of Miss Willard," to "look upon her home, and herself, then carry the story to the women of their home land." Yes, what a wonderful story it would have been if these delegates could only go back to their home-land and report that

they had seen a woman and the house that she lives in. It is altogether likely that every one of them would have been promoted to the very highest honors in the gift of their several States. This no doubt was the supreme moment in the tide of their affairs, which, taken at the flood, would have led on to fortune. But woe worth the day that they should be so lost to all sense of the importance of opportunity as to miss the critical moment and so be left high and dry, stranded, amid the wrecks of time, an awful warning, etc., etc.!! It is barely possible, however, that the gentlemen referred to have not yet joined the Mutual Admiration Society to which the *Union Signal* belongs.

A LEADING Catholic paper notices the fact that the tables have been turned in Boston upon the matter of text-books. It seems that now Protestants are dissatisfied with a school history which they think is unfair. It would certainly be a relief, not only to Boston but to the people at large, if the good folks of that city could only agree among themselves to run their public schools upon a proper basis, that is, to teach the arts and sciences alone, and leave special religious instruction for the private schools, for the church, and for the home. Religion has no business with the public schools, because when once admitted somebody must decide what religion shall be taught. Then there is trouble.

WE object to the teaching of religion in the public schools, not because religion is not a good thing, neither because it is not a necessary thing, but because it is not necessary that it should be taught in the public schools, and because from the very nature of the case it cannot be so taught. In the first place, before any religion can be taught it must be embodied in a creed. That creed will of course reflect the opinions of the majority. But while majority rule (not majority creed) is the correct principle, that which the majority decrees is not always right, it is not always justice. Many examples of this might be cited. Majorities have no right to interfere where God has left man free. Every man has certain inalienable rights; among them are life, liberty, and the pursuit of happiness. To interfere with a man's religion is to deprive him of these rights. God has set before men light and darkness, life and death, and has left them free to choose. It is not for others to say what they shall choose, and every parent has a right to say in what religion his children shall be instructed. Therefore it is not the province of the State to teach religion, neither indeed can it be.

THE AMERICAN SENTINEL, which has for years been published at Oakland, has removed to No. 43 Bond Street, New York. It is a great loss to Oakland, for its large circulation was a great advertisement for the town.—*Morning Times*.

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# THE AMERICAN SENTINEL

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## The American Sentinel.

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THE persecutions that have already taken place under the Sunday laws of Georgia, Tennessee, and Arkansas, give an intimation of what will result when a national Sunday law is enacted, the object of which, as Senator Blair says, is "to make efficient the Sunday-Rest laws of the States." These intimations are emphasized by the fact that leading National Reformers do not apologize for these persecutions, but uphold them as righteous acts.

### Church and State.

THE Bishop of Marseilles, in France, has seen fit to issue to the clergy of his diocese a circular telling them that while the election of deputies is a political matter it is a sin to vote ill. Following this the Minister of Public Worship has issued a circular calling the attention of the French bishops to the law, and pointing out to them that priests are forbidden to interfere with political matters or to exercise pressure upon the consciences of their flocks.

To the people of the United States, born and educated under a representative form of government, the whole question of Church and State seems a very simple one. The inborn and ingrained sentiment of the American people is that elections are not matters of ethics, but matters of politics, and that if any religious teacher, no matter what he may be called, desires to take any part in them it must be as a citizen, and in no other capacity. The priest of any religion has an undoubted right to denounce a bad man who is a candidate for office, but that right depends upon his being a good citizen, not upon his holding a religious office, and his right is not superior to that of any other good citizen.

France can never be genuinely republican until the divorce between Church and State is made absolute. No matter what may be the prevailing sentiment there, whether a majority of the people be Catholic or Protestant or Israelites or agnostics, the teachers of religion, as such, have no right to interfere in any way in the elections, for to do so is to destroy the fundamental idea of popular government.—*S. F. Chronicle*, Sept. 14, 1889.

### Civil Government and the Decalogue.

THE advocates of Sunday legislation are earnestly trying to find a basis for their proposed action, in the fourth commandment. It is true that that commandment says nothing about the first day, which is the only day that National Reformers would consent to have the State set apart, while it does specifically enjoin the observance of the seventh day; and it is also true that if they could find in the fourth commandment some authority for Sunday observance, that would show beyond the possibility of cavil that their movement is simply an effort to secure religious legislation; but none of these things move them. They have, however, through the kind offices of the AMERICAN SENTINEL, been brought to see that civil governments have to do only with civil matters; and, therefore, in order to have a show of reason for their work, they are claiming that there are civil elements in the ten commandments, inasmuch as some of those precepts relate to man's duty to his fellow-men.

There has been in the past a great deal of unnecessary discussion over the two tables of the decalogue. It has been rightfully claimed that with the first table of the law civil governments have nothing to do; and the National Reformers themselves more than half believe this. Mr. Crafts, who stands for the American Sabbath Union, has spent a great deal of time of late trying to readjust the tables of the law, so as to make the action of his association consistent with the principle just stated. Instead of dividing the decalogue into two tables, the first containing four commandments, and the second the last six, which is the most common division, he makes the division just after the first clause of the fourth commandment, putting the bulk of the fourth, and the last six, into the second table. Of course this is entirely arbitrary, having no authority but Mr. Crafts' assertion; but it serves to show that Mr. Crafts appreciates the truth of the statement that civil governments have of right nothing to do with the first table of the decalogue.

But that statement tells only a part of the truth, and is misleading; for the fact is that civil governments have nothing whatever to do with any of the ten commandments, whether in the first table or in the second. The discussion as to the two tables of the law is entirely unnecessary, and will be seen to be so when the character of the whole law is understood. The proposition which we lay down is this: Civil laws are not based upon, and do not derive their force from, the divine law; and civil government has nothing whatever to do with any commandment of the decalogue. This we think can readily be made to appear.

1. The law is a unit. It is, as a whole, the expression of God's will, the transcript of his

character; and therefore whatever is true of one part of the law is true of the whole.

2. The inspired declaration is that "the law is spiritual." Rom. 7:14. This is spoken, not merely of the first four commandments, but of the whole law. Let us dwell upon this point for a few moments.

While it is true that the first four commandments pertain to our duties to God exclusively, and the last six relate to duties that also affect our fellows, it is not true that there is any less morality or spirituality in the last six than in the first four. Although they define human duties, there is in them no human element. They are spiritual, and obedience to them must be spiritual. Anything else is not obedience.

Take for illustration our Saviour's comments on certain commandments, recorded in Matt. 5:20-28. In that passage we find that a word may be sufficient to constitute a violation of the sixth commandment, and that the seventh may be broken by a single look, or even a thought. It is worthy of note that the commandments whose breadth the Saviour thus indicated, are found in the second table. Now what did he do?—He simply showed what those commandments require. From his words we learn that the commandment, "Thou shalt not kill," forbids malicious thoughts and words. He who indulges in these does not keep the commandment at all, although he may never have laid violent hands on any man. The commandment which says, "Thou shalt not commit adultery," forbids impure desires. It does not stop short of that. He who indulges in these violates the seventh commandment, although he may have lived a hermit all his life.

From the words of the apostle Paul, and the illustrative application of Jesus, we learn that the law—including every commandment—is wholly spiritual. If it is not kept spiritually, it is not kept at all. There is no such thing as degrees in the commandments, so that a man may keep them half way, and receive credit therefor, as seems to be supposed by those who talk about keeping the law outwardly. It is true that as the greater includes the less, strict compliance with the letter of the law is demanded, and is necessarily included in spiritual obedience; but the man whose apparent conformity to the law is only outward, has not yielded any obedience to it whatever. The law is wholly spiritual, wholly divine.

3. But civil government is not spiritual. No one can gainsay this proposition. Inasmuch as civil government cannot enforce spirituality, and cannot make men spiritually-minded, it has no right nor power to require spirituality. "God is a spirit, and they that worship him must worship him in spirit and in truth." A spiritual ruler justly requires spiritual obedience. He

can punish for violations of a spiritual law. But a civil ruler cannot execute spiritual law. Therefore the proposition is proved, that civil government has nothing whatever to do with spiritual law, and such a law is the decalogue. This proposition becomes self-evident as soon as one views the law of God in the light in which he himself sets it forth.

We can say, then, without the slightest fear of successful contradiction, that human laws are not based upon, and do not derive their force from, the divine law. The State rightfully makes laws against the taking of human life, but not in any sense as an enforcement of the divine commandment, or of any part of it. Does anybody suppose that a murderer who is legally hanged for his crime, will receive less punishment in the great Judgment-day than if he had escaped the civil penalty?—Of course not. Man punished him for his inhumanity; God punishes for immorality; and the sixth commandment is not human, but divine.

The great cause for confusion lies in a wrong use of terms. Like the hypocritical Pharisees of old, men have come to confound morality and respectability. A man who does nothing to shock the sensibilities of his neighbors, and who does not interfere with their rights, is called a moral man, when in fact he may be grossly immoral. He is a good citizen, but if he is not pure at heart he is not a keeper of the divine law in any sense whatever. That law is spiritual, and that which is not spiritual is not to the slightest degree obedience to it.

If National Reformers and national Sunday-law advocates had any just conception of the nature of divine law, they would cease their insane attempt to make men moral by law, or to enforce the law of God. But because they have no real knowledge of divine government, and fancy themselves competent to act as its high executive officers, they also lose sight of the prime object of civil government, and ruthlessly trample upon human right.

E. J. W.

#### Why We Oppose Religious Legislation.

THIS is a subject that should be clearly defined in the mind of every individual, especially of those who act as teachers either in public or private, or who have the power to influence public opinion to any degree whatever. Those who favor religious legislation very naturally imagine that opposition to their movement is actuated by selfish motives. They think that our only reason for opposing it is the fear that it will tend to inconvenience or endanger us. We say it is very natural that they should imagine that opposition to their movement is wholly selfish, because religious legislation is actuated by nothing but the most selfish motives; and those who advocate it cannot grasp the idea that there can be any action that is not selfish. To anticipate direct argument, we might call attention to the fact that their suspicion of our motives gives evidence of their real ideas of the natural results of the success of their movement. If they did not know that their movement cannot fail to result in persecution, they would not think that our sole reason for opposing it is the danger of being persecuted. But this, we may say, scarcely enters into the account at all. Our reasons for opposing religious legislation are not personal, but general, and of such a nature that we think all candid persons can appreciate them when fairly presented.

The first reason that we present—not the strongest, yet in itself amply sufficient, and one that will appeal most strongly to the largest number of people—is that religious legislation tends directly to the overthrow of civil liberty; it is based on the principle that minorities have no rights that majorities are bound to respect. As the matter of religious legislation is a live issue at the present time, we will take for our proofs and illustrations items from the working of the movement in this country.

And first it will be necessary to show that religious legislation is sought for at the present time. This we can do by the statements of those who are working for a national Sunday law. In his plea before the Knights of Labor, for help in securing a Sunday law, the field secretary of the American Sabbath Union said:—

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."

Rev. J. H. Knowles, editor of the *Pearl of Days*, said in an editorial of January 25, 1889:—

"It will become more and more apparent that the real defenders of the day are among those who regard it a divine, not merely a human institution."

Col. Elliott F. Shepard, in accepting the presidency of the American Sabbath Union, said:—

"The work, therefore, of this society is only just begun. We do not put this work on mere human reasoning; for all that can be overthrown by human reason. We rest it directly and only on the divine commandment."—*Pearl of Days*, January 25, 1889.

Article 3 of the constitution of the American Sabbath Union reads thus:—

"The object of this union is to preserve the Christian sabbath as a day of rest and worship."

And finally, the Blair Sunday-Rest bill, which was so heartily indorsed by this union and by the National Reform Association, expressly declared that it should be construed—

"To secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day."

This evidence might be multiplied, but it is sufficient to show that Sunday legislation is religious legislation, and nothing else. Now let us examine its nature and results.

In Prof. Herrick Johnson's address before the American Sabbath Union, on the Sunday newspaper, an address which the union circulated broadcast over the country as an official document, there are four propositions laid down, the fourth one of which, taken from an Illinois Supreme Court report, is as follows:—

"Every individual has the right to the enjoyment of the Christian Sabbath without liability to annoyance from the ordinary secular pursuits of life, except so far as they may be dictated by necessity or charity."

This proposition is a sound one. We have no fault to find with it in itself, but only with the way it is applied; for the Sunday-law advocates' idea of giving people a right to rest on Sunday is to compel everybody to rest. The proposition that every individual has the right to the enjoyment of a rest on Sunday is no more self-evident than that every individual has the right not to rest on that day, but to rest on some other day. Both these propositions being true, it is very clearly seen that ample provision is already made against anybody being unnecessarily disturbed on his chosen day of rest. We concede that everybody who wishes to rest upon Sunday has the

right, and should be protected in the right, to do so undisturbed. But the very essence of Sunday legislation, and the only foundation upon which it rests, is the theory that those who choose to rest on any other day than Sunday have no right to the enjoyment of that rest undisturbed, and have no right to refrain from resting on Sunday.

That this is what is implied by the proposition laid down by Mr. Johnson, and indorsed by the American Sabbath Union, is clearly shown by their official statements. Thus Dr. Edwards, in an address before the National Reform Convention held in New York in 1873, having stated that the National Reform movement is opposed to atheism in the government, gave his idea of atheism as follows. Said he:—

"The atheist is the man who denies the being of a God and a future life. To him, mind and matter are the same, and time is the be-all and the end-all of consciousness and of character."

"The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation."

"The Jews admit God, providence, and revelation, but reject the entire scheme of gospel redemption by Jesus Christ, as sheer imagination, or, worse, sheer imposture."

"The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy."

"These are all for the occasion, and so far as our amendment is concerned, one class."

Here we find that when the National Reform movement shall have succeeded, the individual who does not regard Sunday will be counted as an atheist. Now listen to what Dr. Edwards said of atheists, in the same address:—

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator."

This is simply saying that under the National Reform régime, the man who should dare to observe another day than Sunday would be considered as having no rights whatever, and entitled to no respect. If he should dare to publicly declare his belief, his insanity would be considered dangerous, and he would be shut up.

This has been stated even more plainly in an article in the *Christian Statesman*, July 7, 1887, entitled, "The Bible in the Public Schools," which was editorially commended as "a masterly article." The writer said:—

"Some advanced champions for freedom of conscience and the rights of men, in Britain and the United States, cannot be accommodated. In this category must be classed agnostics, atheists, and scientific infidels. For my part, without hesitation or apology, I deny such men any reasonable claim to conscientious convictions and privileges at all."

Now substitute in the above Mr. Edwards' definition of an atheist, and you have the simple statement that under National Reform government, people who do not observe Sunday—no matter how strictly they may observe another day of the week—will not be considered as having any claim to conscientious convictions and privileges—they will not be considered as having any rights whatever.

Now listen to another statement. It is from the *Christian Nation*, of September 15, 1886. This is one of the official organs of the National Reform Association, and therefore may be depended upon as properly representing National Reform. I read:—

"Neither does National Reform propose to deprive any citizens, without forfeiture, of any just and inalienable civil right."

But we have already shown from high authority that National Reformers consider that atheists—among whom are classed all who differ with them in religious faith, and especially those who differ with them in respect to the precise day of the week which should be observed—have no rights whatever; so that all a man will have to do to forfeit his rights in their estimation will be to disregard Sunday, or to religiously observe another day in its stead. Now, mark, according to the statement that I have just read, National Reformers deliberately propose to deprive such citizens of just and inalienable rights.

And this is just what the advocates of religious legislation will do. The success of their movement cannot fail of resulting in religious persecution. With the above deliberately-expressed intention to deprive men of just and inalienable rights, place another equally base avowal by Rev. Dr. A. D. Mayo, at the Cincinnati National Reform Convention, in 1872. After declaring that the people of the United States would acknowledge God in the Constitution, he said:—

"They will protect the rights of every citizen, and persecute no man for his religion until that religion leads him to disobey the law which expresses the will of the majority concerning the moral duty of the citizen."

Of course they will persecute. If they succeed in getting the laws that are desired, they cannot do otherwise. For the State is bound to enforce all the laws on its statute-books. If it has laws concerning religion and religious practices, it must enforce them, or else have its authority despised. But the punishment of a man because he differs with others in matters of religious faith and practice, is simply religious persecution.

Mr. Blair declared ("Senate Hearing," p. 97) that the only object of the proposed national Sunday law is to make efficient the existing Sunday laws of the States. Yet inefficient as he considers them, they have proved efficient enough in Georgia, Tennessee, and Arkansas to deprive men of property, of liberty, and, indirectly, even of life. Now listen to what Rev. J. M. Foster, district secretary of the National Reform Association, said when pressed to give his opinion of these outrages:—

"As to the alleged cases of persecution in three States, I have read the description of the cases in Arkansas, and they are not of the public-spirited class that is willing to suffer for the common good. The old man and his son of seventeen, whose horse was sold for \$27, and the man whose young wife and child died while he was in prison, brought that evil on themselves by breaking the law."—*Christian Statesman*, Oct. 10, 1889.

It is not too much to say that such talk is fiendish. Let no man say that persecution will not follow the passage of religious laws. It cannot be otherwise. And it will not be the vicious and depraved who will be the most active in the persecution. No; it will be the very men who are considered the guardians of public morals. Men who are personally very pleasant and amiable may make the worst sort of persecutors, when they get so blind that they can regard as a common criminal the one who disregards an unjust human law in order that he may obey a just and divine commandment. One of the strongest indictments against religious legislation is that its tendency is to transform naturally amiable men into cold-blooded demons of cruelty.

Human rights are God-given; and since God

is no respecter of persons, it follows that he has given to all men the same rights; and thus the Declaration of Independence simply formulated a Heaven-born truth when it declared that all men are created equal, and are endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness. That is, all men are created equal with respect to the rights with which they are endowed. Every man has a God-given right to find his pleasure, enjoy liberty, and pursue happiness in his own way. Of course it is understood that no one shall interfere with another; for all are to be equally protected; and if all are equally protected, none will be interfered with. Now it needs no argument to show that one man's violation of Sunday does not deprive another man of his privilege to rest. That ten men in any community who do not observe Sunday, do not in the slightest degree interfere with the right and liberty of the thousands of others to observe that day, is clearly shown by the fact that in scores of instances a single individual observes the seventh day regularly and strictly, and is not hampered in that observance in the least by the fact that thousands of others openly disregard it, and have no respect for his observance of it.

The proposition that every individual has the right to the enjoyment of Sunday, rightly interpreted, is only the inverse of the proposition that every individual has the right to the observance of Saturday, or of any other day, or, so far as man is concerned, of no day at all. But Sunday laws, as before stated, make no provision for the rights of any except those who observe Sunday, and deliberately propose to deprive all others of their God-given rights. As the *Christian Nation* says, they propose to deprive certain individuals of inalienable rights and privileges. Thus by their own mouth it is proved that religious legislation, as embodied in the movement of the National Reform Association and the American Sabbath Union, is a direct blow at the foundation of our government, and is directly in opposition to the Declaration of Independence,—the charter of American liberty. It is un-American, and that alone should be sufficient to condemn it. The man who in a public assembly would declare that the framers and signers of the Declaration of Independence were misguided men, and that their work was a fraud, would be set down as the worst kind of an anarchist. The preacher who should make such a statement would lose his congregation. The teacher who would make such a declaration to a class would be expelled from the public schools. Yet the National Reform Association and the American Sabbath Union make the same declaration no less boldly, although not in express terms. They have boldly and openly railed against the statement of the Declaration of Independence that governments derive their just powers from the consent of the governed.

We say, then, that their movement ought to be opposed, because it is of the very essence of anarchy. It does not help the matter to say that those whose rights are thus disregarded are only a few, although Sunday-law advocates think to console themselves with this idea. Thus Dr. Edwards said:—

"The parties whose conscience we are charged with troubling, taken altogether, are but few in number. This determines nothing as to who is right; but the fact remains, and is worthy of note, that, taken all together, they amount to but a small fraction of our citizenship."

Almost every lecturer in behalf of Sunday legislation lays great stress upon the assertion that the observers of the seventh day "amount to but about seven-tenths of one per cent of the entire population;" and that, therefore, they are too insignificant to be noticed or to have their rights and privileges taken into account.

But right here is a principle which they overlook: It is not whether a few individuals who observe the seventh day may be ignored on that account, but whether the government can afford to disregard the rights of people simply because they are in the minority. Let the government once start upon the line of doing injustice to even a single individual, and there is no telling where it will stop. If a law may be enacted which will trample upon the rights of one individual, the same principle will allow the enactment of a law that will ignore the rights of many. If a few people may have their rights ignored because they differ with the majority as to the precise day of the week to be observed religiously, a few other people may have their rights ignored because they differ with the majority on some other subject. Moreover, majorities and minorities are subject to fluctuation. Politics are changeable, and the side which has the majority to-day may, within a year, be represented only by a feeble minority; so that if the government once starts upon a career of injustice, not a single individual will have any guarantee of safety.

We have been proceeding upon the supposition that those who observe Sunday, and those who are working for national Sunday laws, are in the majority; but this is a great mistake. The population of the United States is between 60,000,000 and 70,000,000; of this number the best statistics—those which are furnished by the religious denominations themselves—show that less than 15,000,000 are even professors of religion. Only that number of people have their names on church-books. According to the admission of leading men in this Sunday-law movement, a large per cent. of this number pay no more regard to Sunday than do non-professors. Therefore, it is self-evident that the attempt to secure Sunday laws, and to have the government enforce them, is an attempt by a very small minority to control the country.

The petition that has been presented to Congress had, according to the highest estimate of its friends, only 14,000,000 indorsers; and of this number the larger portion never saw the petition. The Methodist Episcopal Church, the Baptist Church, the Presbyterian Church North and South, and the Reformed Church, are counted as having indorsed the petition; and yet it was only a few delegates from these bodies that indorsed it; and on the strength of this so-called indorsement, the entire membership was counted, to make 6,000,000 of the 14,000,000. Leave out the vast number who had never seen the petition, and that 6,000,000 would dwindle down to a small fraction of 1,000,000. Then, notwithstanding the fact that the Presbyterian Church was counted with the other denominations—which together only made up 6,000,000 of the 14,000,000—that church appears the second time in the same list of 14,000,000, thus furnishing 700,000 more to the list, all of which should be omitted.

Then, again, a letter from Cardinal Gibbons personally indorsing the movement, was counted as adding 7,000,000 to the list, all of which should be deducted.

Then the Woman's Christian Temperance Union, 200,000 strong, was added, to help swell the 14,000,000 list. But the very name of the association shows that all of its members are also members of the various Christian churches; and, therefore, they were counted in the denominations that are represented by wholesale.

Then, again, the Knights of Labor were counted over 200,000 strong, to help swell the list. But, in the first place, many of these are members of churches, and so had already appeared in the count of those churches; in the second place, of the 219,000 Knights, probably not more than 200 were present in the assembly which passed a vote favoring the petition. And, lastly, the fraud that was perpetrated in counting the entire body of the Knights of Labor as favoring the Sunday-law petition, is shown by a recent dispatch from Milwaukee to the *Chicago Tribune*. It stated that the Sunday-closing question was likely to cause a great deal of trouble to politicians in Wisconsin. It mentioned the effort that was being made by some of the churches to secure Sunday legislation, and closed thus:—

"The proposition to hold a State mass convention for the purpose of organizing all over the State, has met with a great deal of favor, and will probably be put in effect sometime during the winter. The workers are also trying to interest the Knights of Labor in the movement."

This would sound very strange in the face of the fact that it has been certified to Congress that the Knights of Labor, 219,000 strong, have already indorsed the movement, did we not already know that that representation was a base fraud.

By this brief analysis of the pretended 14,000,000-signature petition, we have shown that an exceedingly small per cent. of the population of the United States is working for Sunday laws; but there is another point which will very largely cut down even this small minority. The petition certifies that each one of its indorsers is an adult resident of the United States, twenty-one years of age, or more; yet the entire membership of all the churches was counted, although it is well known that every large denomination has a large percentage of members who are less than twenty-one years of age. That this fraudulent representation was deliberately planned is shown by the confession of the leading worker, the field secretary of the American Sabbath Union. In attempting to defend himself and his co-workers from the charge of deliberate fraud in the matter, he made the following statement under oath:—

"It is implied that some fraud was perpetrated because the whole membership of churches petitioning was given, not those above twenty-one only; but the records quoted show that there was no attempt to deceive. It is impossible to tell how many in a denomination are under twenty-one, and so the whole number is given."

Who cares how many in a denomination are under twenty-one years of age? What has that to do with the securing of a Sunday law? The petition has nothing to do with the number in any denomination who are under twenty-one years of age, or who are, over twenty-one years of age. All it has to do is with the individuals who voluntarily sign it. If those who formed and circulated the petition had been honest in their intention, the question of how many in any denomination were or were not under twenty-one years of age, would not have troubled them at all.

But they were determined to swell their list of petitioners by every means possible. They could

have guessed the number of church members who were above twenty-one years of age, and put that number down, and thus have presented a little more nearly the appearance of honest dealing; but they resolved to run no risk of making a mistake in number, and so put down the whole number, thus deliberately perpetrating a base fraud. It may well be said that no attempt was made to deceive, because the fraud is so transparent that no one in his senses could be deceived; but the imposition was none the less on that account.

If anyone asks what this has to do with the reasons why we oppose religious legislation, we reply that it has a great deal to do with it. Truth is never advanced by fraud; it cannot be. Truth never seeks to gain its ends by trickery, for that would defeat them. Truth has a natural and irreconcilable repugnance for error and falsehood, but wickedness can be fostered only by deceit. Therefore when any movement seeks to advance itself by any fraudulent means, there can be no better evidence that it is a wicked affair. In every age, from the time of Constantine until now, religious legislation by civil power has been built up by fraud, vindictive selfishness, and perjury.

From what has already been given, therefore, it is plainly evident that the movement in this country for a national Sunday law is a movement for religious legislation, and that this movement is a most wickedly selfish attempt on the part of a few people to get control of the government; a deliberate design to overturn the just and inalienable rights of the majority who either conscientiously differ with them, or else are indifferent; and a settled determination to persecute even to death those who do not tamely yield to their usurpation of authority. It is the worst phase of anarchy that has ever appeared in this country, and should be opposed by every true American citizen.

Another, and the chief reason why we oppose religious legislation, is that, no matter how sincere and conscientious its advocates may be, its influence can be only to bar the progress of true religion, and to propagate immorality. The proof of this is ample. We will begin with the argument for the suppression of Sunday newspapers. The *National Presbyterian*, of January, 1889, in an editorial on "The Church and the Sunday Newspaper," said:—

"The responsibility of the church for the continued existence of the Sunday newspaper is beginning to attract the attention of thoughtful men. It is a fact which it is idle to attempt to conceal, that it is sustained by the patronage of the members of the evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers. The responsibility, then, of this great and growing evil is with the church."

The *Chicago Advance* of January 24, 1889, contained an article by Rev. Geo. C. Noyes, D.D., entitled, "The Sunday Newspaper,—an Expostulation," in which it was stated:—

"If all the Christian people in the land who read or advertise in the Sunday papers were to withdraw their patronage, the publication of every one of them would cease within a month. Upon Christian people rests the responsibility of their continued publication."

The Rev. Herrick Johnson, in his published speech upon the Sunday newspaper, brings this indictment against it:—

"It is tempting hundreds and thousands to stay away from the sanctuary, and making it manifold harder for the truth to reach those who go. Ruskin

says, in view of the thronging activities of our times, the rush and rear of our busy life, the push and press and ambitions of trade, a minister on Sunday morning has just thirty minutes to raise the dead in. The Sunday newspaper is another huge stone laid on that sepulcher, making it just so much harder to raise the dead."

Again he says:—

"This is the fearful indictment against it, that it is keeping an army of workmen from the day of rest they ought to have. It is educating an army of newsboys to trample on the Sabbath, and so counteracting the best influences that Christian people are making to throw around them. . . . It is honeycombing society with false notions about the Sabbath; and it is deadening the spiritual sensibilities even of many of the people of God."

Now, here is an acknowledged evil in the church; professed Christian people are having their spiritual sensibilities deadened, and are openly violating their church obligations; and what is the remedy proposed? Is it a revival of religion? or increased zeal on the part of the ministry? Oh, no; it is to have the State suppress the thing which is leading them astray. What is the plan proposed to enable the minister to reach the people? Is it to ask the aid of the Holy Spirit?—Not at all; it is only to ask the aid of the State to suppress the Sunday newspaper. Thus the effect of religious legislation is to substitute the power of the State for the power of the Spirit of God. It surely can need no argument to show that the religion thus fostered will be only a hollow shell. It will be State religion, and not the religion of the Spirit of God.

The State may force people to church, and may enforce a form of religion, but the Spirit of God alone can reach the heart; and without this power an enforced form is worse than useless, since many people will trust in that form, and will rest content with that alone. It is a most humiliating confession of weakness and wickedness, when the church asks the aid of the State. Take the statements cited from the *National Presbyterian* and the *Advance*. Appeals for Sunday laws, based on such statements, amount to just this: "We have so much evil in the church—so many disorderly members—that we are unable to do anything; there are not enough conscientious members to discipline the disorderly ones, and not enough of the Spirit of God in the church to convert them; and so we must have the help of the State to enforce church discipline, and establish a form of godliness."

They do not realize that this is simply to reject God and to trust in the power of man. Says Bishop Vincent, "The church makes a great mistake when it seeks to secure worldly position, and to influence temporal power." "The abomination of abominations is the aspiration after temporal power on the part of the church. All the church wants is spiritual power, and this goes out when temporal power is invoked."

Those who appeal to the State to help the church in its struggles, should learn a lesson from Ezra. When he was on his journey from Babylon to Jerusalem to build the city, he had to pass with women and children through a hostile country. He was greatly troubled; but instead of asking the king for a troop of soldiers to protect his company, he fasted and prayed to the Lord. Says he:—

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted

and besought our God for this; and he was entreated for us." Ezra 8:22, 23.

The church has preached to the world about the power of God; yet, unlike Ezra, it is not ashamed to ask the world for help, instead of trusting in God. Thus they confess their lack of knowledge of God. Two great evils must result from this course: First, the world will no more believe that there is any such thing as the power of the Holy Spirit, and it will think itself supreme. Second, both the church and the world will be plunged more deeply into sin; because the church is appealing for help against an evil, to the very source of that evil. The world cannot purify the world. A worldly church cannot clear itself of worldliness by the aid of the world. Therefore Christians should oppose religious legislation for the honor of God, and for the preservation of his truth.

But I have a still stronger indictment in this line to bring against religious legislation. It is that such legislation naturally tends to the grossest immorality, and, what is worse, leads the vicious to think that they are Christians. Ground for this charge is found in the following statements. Dr. Edwards, in his New York address before referred to, said:—

"And yet another objection is that the laws of Moses will have to be re-enacted and enforced among us, and that these laws are not at all fitted to our times, our freedom, our civilization. I confess that I am not at all afraid of Moses. . . . Now, if there be anything in the laws of Moses which the coming of Christ and the subsequent overthrow of Judaism did not abrogate, let them be pointed out—there cannot be many of them—and we are prepared to accept them and have them re-enacted."

Again, in the hearing on the Sunday-Rest bill before the Senate Committee on Education and Labor, Senator Blair asked the question:—

"Suppose that human beings trying to live in accordance with the will of God, re-enact his law, and write it in their statute-books; is it wrong for society to put into its public laws the requirements of the obedience to God and his law?"—*Hearing, p. 65.*

And when this question had been answered by the statement that the effect of Sunday legislation is to call the attention of the individual to human authority, to the exclusion of the divine, Mr. Blair replied:—

"The will of God exists. He requires the observance of the seventh day, just as he prohibits murder; and as we re-enact his law in making a law and re-enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath, going further or not so far, according to the idea of various Legislatures."—*Id. p. 66.*

Just think of it! Re-enacting the law of God! And not simply re-enacting it, but even going farther than God, according to the State Legislatures! Was greater presumption ever dreamed of? What could more perfectly meet the description of the power that should oppose and exalt itself above all that is called God or that is worshiped?

But listen to two more statements on the same point. In the *Christian Statesman* of May 30, 1889, Mr. Crafts said:—

"The laws of our statute-books that re-enact the seventh commandment are as distinctly biblical in their origin as the laws that re-enact a part of the fourth commandment."

And Mr. Blair, continuing his remarks before referred to, said:—

"Now the question comes right to this point: God having ordained the Sabbath, as you concede, with all religious organizations, here is the national government, which alone can make that law of God operative in this sphere of national action. Why should

not the national government, then, re-enact that conceded law of the Almighty, and make it effective?"—*Hearing, p. 66.*

Here we see an utter ignoring of the power of the Spirit of God to influence men. The national government alone able to make the law of God effective!! We have already noted the blasphemous presumption of such an idea, but now after one more citation we wish to call special attention to the result upon the people. In the *Christian Nation* of December 5, 1888, the Rev. N. M. Johnston, speaking of Christ's work on earth, said of him:—

"He healed disease; an intimation that when his gospel shall prevail, and wickedness be suppressed by law, then pestilence and disease shall be unknown."

Now note the following points:—

1. The law of God is spiritual. God requires truth in the inward parts. He has declared that outward compliance with his requirements amounts to nothing unless the service is from the heart. His word declares that hatred is murder, and that a lustful desire or look is adultery. No sign may be made that man can see, but God, who looks upon the heart, sees violation of his commandments. The Pharisees, who appeared righteous outwardly unto men, but were corrupt within, were denounced in most unmeasured terms. See Matt. 23:26-28.

2. As wickedness has to do with the heart, so has morality; and nothing but the Spirit of God can reach the heart. No law, not excepting the law of God, can put down wickedness. The only righteousness that is worthy of the name is the righteousness of faith. The apostle Paul declared that he did not want to be found at the last day having the righteousness of the law, but only with the righteousness which is by the faith of Jesus Christ.

3. Since the law of God has to do with the thoughts and intents of the heart, it is evident that no human law can enforce obedience to it, nor punish for disobedience thereof. A man may be as corrupt at heart as Satan can make him, and yet if he preserves a fair exterior, men may call him good. Therefore it follows that,

4. When the State assumes the power of re-enacting and making effective the laws of God, it will declare men to be moral who are grossly corrupt. And since the natural tendency of men is to self-satisfaction, the result will be to fasten men in chains of vice. It will be useless to preach the gospel to men whom a power which they are taught to believe has authority above God, has declared to be righteous. And so the so-called Christian nation will be a nation where murder, adultery, and theft will be clothed with the garb of Christianity. Thus the abettors of religious legislation take away the key of knowledge, not entering into the kingdom of God themselves, and hindering those who would.

To sum up: We oppose religious legislation by civil governments, because it is unjust, and inconsistent with that civil liberty which is inalienable and God-given. Especially is it un-American, directly subversive of that which the founders of this government fought and labored to establish and maintain. Still more do we oppose it, because it is antichristian, tending only to immorality and practical idolatry. It repudiates the power of Christ and the Holy Spirit; it treats the word of God as a common thing, subjecting it to the judgment of men and the caprices of politicians; it even denies God himself, by attributing to fallible mortals the authority which belongs to him alone.

It is, in fact, of the very essence of heathenism; for while a true theocracy is the best government that could be imagined,—God himself being ruler,—when men appoint themselves vicegerents of God, they do just what the heathen did. Therefore, we call on all true Americans—upon all lovers of the liberty bequeathed to us by our fathers in the immortal Declaration of Independence; and with a still louder call we appeal to all lovers of God, of the Bible as his inspired word, and of the pure gospel of the Lord Jesus Christ, to unite with us in warning the people against this monster of injustice and mystery of iniquity—religious legislation. E. J. W.

### The President or Congress?

UNDER the above heading, the *Catholic News* of December 11 gives editorial utterance to the following, which contains some good points:—

"Where does the power lie under the Constitution of the United States, in the President or in Congress? In clause after clause we find the powers of Congress expressed or restricted. As to the President, we find little. The amendments to the Constitution, among other things, exact that Congress shall make no law establishing a religion. This is definite. Then the question is whether the President can practically, without law or constitutional authority, make an established religion. Religious tests are abolished, but if the President can remove all office-holders of one religion, he violates the Constitution virtually, makes a religious test, and an established religion. Nor can the President escape responsibility by appointing a subordinate to do this work. To make an established religion it is not necessary to make the doctrines of one Protestant denomination the religion. It suffices that the mass of doctrines (including hostility to, and protest against, Catholicity) known as the Protestant religion is virtually established. This certainly has been done by Mr. Harrison so far as the Indian Department is concerned, and it is a constitutional question whether in this he does not lay himself open to impeachment. It may be said that the Protestant religion is not a recognized body of doctrines, or a sect, with government and organization. The reply is clear. This is not necessary. The term, 'the Protestant religion,' is one recognized in the statute-book and the legal decisions of nearly all the original thirteen States, and was understood perfectly by the men who framed the Constitution of the United States, and by men who called for the amendments. The first constitution of the State of South Carolina established the Protestant religion in distinct terms. No one was eligible to either House 'unless he be of the Protestant religion,' and it enacted in express terms: 'The Christian Protestant shall be deemed, and is hereby constituted and declared to be, the religion of this State.' North Carolina excluded from office every person 'who shall deny the truth of the Protestant religion.' New Hampshire required the governor and legislators to 'be of the Protestant religion.' The term was thus fully recognized and understood.

"Now, Mr. Harrison, acting through Messrs. Morgan and Dorchester, has actually made 'the Protestant religion' the religion of the United States, and made adherence to that religion a test. Both these steps are in direct violation of the Constitution of the United States, and a usurpation of powers not conferred upon him by that organic instrument. It remains to be seen whether this question shall be raised, and his conduct arraigned. If any of the patriotic feelings of our ancestors of 1789 remain, he will be called to a strict account. There must be no established religion in the United States, no religious test required of anyone fitted to hold office. The question is not a mere trifling one about one person in office or another, it touches the very essentials of the government under the Constitution of the United States."

If we could believe that the writer of the above was sincere, we could applaud him; but we are compelled to believe that the cause of his grievance is that President Harrison is inclined to favor the Protestant religion rather than the

Catholic. We know that there are Catholics who are really Americans, who want no establishment of religion of any kind whatever in the United States; but we are certain that no Catholic newspaper would say a word against any exaltation its church might receive at the hands of the State. But the *News* is shrewd enough to see that a union of Church and State does not necessarily imply State recognition of some one denomination. It says: "To make an established religion it is not necessary to make the doctrines of one Protestant denomination the religion. It suffices that the mass of doctrines (including hostility to and protest against Catholicity) known as the Protestant religion is virtually established." This is true. And it is just as true that the recognition of so feeble a caricature of the Christian religion as would be exhibited by such a union of Protestants and Catholics as is proposed by National Reformers and many Protestant leaders, and by the Catholic laymen's congress, would be an establishment of religion, and a violation of the Constitution.

### Religious Instruction in Public Schools.

THE following from "Romanism versus the Public School System," a book written by Daniel Dorchester, D.D., and published by the Methodist Book Concern, Phillips & Hunt, New York, although directed especially against the teaching of Catholic doctrine in the public schools, applies equally well to Protestant teaching. We bespeak for it a careful reading:—

The provisions of the National and State Constitutions are such that the matter of religious exercises in the public schools is restricted within very narrow limits, specific instruction being ruled out.

The Constitution of the United States says:—

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Massachusetts says: "No subject shall be hurt, molested, or restrained in his person, liberty, or estate, for worshipping God in the manner most agreeable to the dictates of his own conscience, or for his religious profession or sentiment."

Its Bill of Rights says also: "All religious sects and denominations demeaning themselves peaceably and as good citizens of the commonwealth, shall be equally under the protection of the law; and no subordination of any one sect or denomination to another shall ever be established by law."

A statute, in the same spirit, forbids the introduction of any text-book "favoring the tenet of any particular sect of Christians." These are in harmony with the act of the people which, in 1833, finally destroyed the power of towns or the State to tax the people for the support of churches.

#### AN ABLE DISCUSSION.

Said Rev. A. H. Quint, D.D. (*Congregationalist*, July 26, 1888), after quoting the foregoing:—

"These provisions declare a perfect equality of religious denominations, that no one shall be put in power by law, and that no tenet of any sect shall be favored. This necessarily rules out of the schools religious instruction, if it is consistently carried out. A Romanist cannot impose his tenets upon a Protestant child, and a Protestant teacher cannot impose his tenets upon a Catholic child. A Baptist teacher cannot teach immersion, and a Congregational teacher cannot teach endless punishment. Whether we like this or not, it is the fact. No 'common law' even, no theory of some unwritten power in the State, can override the constitutional fetters which the American Revolution produced. No clearer authority is needed than that of Judge Story, in his opinion in the great *Girard* will case, where he declares this new limitation, and where he says, of the equality stated in the Pennsylvania Bill of Rights (like others), that 'the language must have been intended to extend equally

to all sects, whether they believe in Christianity or not, whether they were Jews or infidels."

"It is the spirit of American government for the State to select and pay, from public taxes, ministers of the gospel to preach even sound doctrine, however much it might be for the public good. On the same principle, it is not for the State to employ school-teachers at the expense of the tax-payers to teach the gospel of Christ to children; and any religion less than that is not worth fighting over."

"It has been said that the State has inherent right and duty to determine what the education of children shall be. There is much truth in this, but it needs very careful limitations. Did the Protestant world approve when the Catholic authorities in Italy (if I remember), seizing from his parents the Jewish boy Mortara, educated him in the Romanist faith? The truth is, the State must insist, for its own existence and welfare in a republic, on the instruction of children in all needed branches, and for the diffusion of general intelligence as against ignorance. This grand idea demands the school system; but let it stop when it interferes with religious faiths."

From these premises Dr. Quint reasons very conclusively that—

"Any satisfactory religious instruction in public schools is absolutely impracticable, and we may as well acknowledge it. An avowedly secular system is far better for religion than a formal sham. We cannot teach the distinctive tenets of any Christian denomination. Then, without tenets, what is there to teach? Our own churches cannot consent to the Romanist papal authority as a tenet on one hand, nor to the denial of Christ's divinity on the other; and neither of these will leave the field to us, nor to all the denominations combined who hold the 'doctrines commonly called evangelical.' There is no possible common ground. Eliminate all except what all hold in common—Romanist, Protestant, indifferent, Jew, freethinker—and the remainder. Are majorities to rule? There is nothing more dangerous than majorities unfettered by constitutions."

"It may be said that we have the Bible read in schools. A law of 1855 required it, and a law of 1880 forbade any 'note or comment,' and excused from it all pupils whose parents objected to it. How much Bible is that? One teacher reads of Moses in the bulrushes and of David and Goliath; and another reads colorless psalms. Suppose the law be changed, and note and comment be made lawful—whose doctrine is to be taught by the teacher to our children?"

"No. The safest way, the wisest way, is to secularize the schools. It is simply asserting the American principle, that no church or anti-church shall use for its own purpose the public schools maintained by the taxation of the people. It makes them no more irreligious than a State blacksmith shop would be. It would teach the ordinary branches at the public expense, and leave religious teaching to parents, where God himself placed it. God established the family; men established the public-school system."

"It must not be understood that secularizing the schools excludes teaching and training in the moral virtues. These lie at the basis of all beliefs or no beliefs. They enter necessarily into the government of every school, and the daily intercourse of one pupil with all other pupils. They cannot by any possibility be put out of sight. They are proper subjects of direct instruction. The Massachusetts Constitution, which prohibits so plainly the tenets of every sect and denomination, expressly directs all teachers to 'inculcate the principles of humanity and general benevolence, public and private charity, industry and frugality, honesty, and punctuality in their dealings; sincerity, good-humor, and all social affections and generous sentiments among the people.' Nor is there any doubt that this subject should be emphasized even farther than it now is."

It is plain that if all classes are to use the public school there must be no specific religious instruction. It cannot be imparted consistently with the American system of government. If religious instruction is given, it will be almost certain to savor of some particular sect; and moneys raised by taxation upon the whole people cannot be rightfully used for that purpose. Religious education must be taught elsewhere—in the church and the home. Neither the State, nor the church, nor the home singly, can do the whole work, the complete work, of education.

THE following from the *Christian Union* of December 12 will throw light upon the editorial elsewhere quoted from the *Catholic News*, and is worth reading on its own account at this time when there is a movement to give the church the chief control of the public schools:—

"If it be true, as currently reported, that the Roman Catholic hierarchy, represented by such influential dignitaries as Bishops Ireland and Riordan, and even Cardinal Gibbons, are resisting the appointment of General Morgan as Indian commissioner and Dr. Dorchester as superintendent of Indian schools, on the ground that these gentlemen are hostile to the Roman Catholic Church, and are removing from office Roman Catholic appointees, the fact furnishes another argument against the anomalous system which has grown up in the Indian Bureau of quasi-partnership between the federal government and the churches in the work of education. It makes little difference in their bearing on that system whether the charges are true or false. If they are true, that an Indian commissioner can by virtue of his office work against a particular denomination is a serious objection to the system; if they are false, the fact that he can be subjected to groundless suspicions and false accusations in the faithful discharge of his duty, and that church influence can be brought to bear for the retention in office of incompetent officials, is an equally conclusive objection to the system. The contract school system is impaled on either horn of this dilemma. That system has grown up naturally, and cannot, probably, be abolished at a blow without serious injury; but the fact that it introduces sectarian strife in political administration should be of itself enough to make our Congress resolve to provide, at the earliest possible moment, in lieu of it, a system of education wholly under federal control and maintained at federal expense, leaving the churches independent of the State, and disentangled from all alliances with it, to do their religious work without either help or hindrance from the national government."

"A few years ago," says the *Press and Horticulturist*, of Riverside, this State, "we fought a hard fight to prevent the abrogation of the State Sunday law, largely, it is true, because it gave us the only State restriction of the liquor traffic which we had. It was lost, mainly through the failure of radical temperance people to see the practical value of the law as a temperance measure, and no party can afford to champion its restoration, in view of that experience."

Probably the reason why "radical temperance people" failed "to see the value" of the California Sunday law "as a temperance measure," was that it had no value in that direction. And yet with characteristic consistency, some of those same "radical temperance people" accuse us of being in league not only with the saloons, but with every other evil, because we oppose Sunday laws.

### Government of Switzerland.

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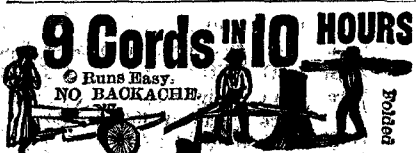
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# THE AMERICAN SENTINEL

## FOR 1890.

WITH the beginning of the new year, the AMERICAN SENTINEL will enter upon its fifth year of publication. IT STANDS ALONE—the only journal of its class—in that it is exclusively devoted to the defense of Civil and Religious Liberty in the United States. During the past year, when the advocates of religious censorship attempted to force their measures through Congress, it was the AMERICAN SENTINEL, and its representatives who stood foremost in exposing the iniquity of that scheme. When, after the adjournment of Congress, the Sunday-Law apostle canvassed the country to organize afresh for this winter's campaign in Washington, it was the AMERICAN SENTINEL, that faithfully warned the people of what was comprehended in the success of his mission.

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## NATIONAL IN ITS CHARACTER,

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The new location will add much to the facilities for prompt and perfect "Sentinel" service. From here the editors can at short notice attend important meetings, and receive early reports of political and religious operations bearing upon the issues discussed in the columns of the paper. Being near the Capital, a close watch can be kept upon Congressional proceedings, and comments regarding the same may be given to the readers of the SENTINEL, at a much earlier date than heretofore.

As the pressure for religious legislation and church prestige in the government increases throughout the country, it will become more and more necessary for those who are set for the defense of the Constitution, to keep vigilant watch in different parts of the country. Arrangements will be made to have every effort of the National Reform Party, the America Sabbath Union, and kindred enemies of freedom of conscience, closely scrutinized, that the public may be at least fairly warned as to the real character of their work.

The work of the SENTINEL, in the past has made for it many firm friends in every political party, and in nearly every religious faith, who have had their eyes opened to the meaning of the so-called "National Reform" movement, and of the growing Sunday-law craze. These will co-operate at every possible opportunity with the SENTINEL'S good work, and keep the publishers posted in regard to their various localities.

With the experience and prestige of four years active campaign, and the increased facilities of the new base of publication, with a thorough knowledge of the logical outcome of every species of Church and State Union; and with a firm determination to follow up and expose the enemies of civil and religious liberty to the people; the publishers have no hesitancy in promising that the AMERICAN SENTINEL, will grow more interesting and more valuable, as time further develops the importance of its mission and the necessity for its existence.

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# The American Sentinel.

OAKLAND, CALIFORNIA, DECEMBER 25, 1889.

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After January 1, 1890, this paper will be published at 43 Bond Street, New York City. Our exchanges, advertisers, and correspondents will please make a note of this fact, and send all papers and direct all correspondence, to reach us after December 15, to our new address.

A STATE Sunday convention was held in Cleveland, O., December 16 and 17, by the Cleveland Ministers' Union and the Ohio Sabbath Union. It is significant that in the program Mrs. Bateham's address was preceded by an address by the editor of the *Catholic Universe*, on "Roman Catholic Co-operation in the Sunday-Rest Movement."

A WASHINGTON dispatch of December 4 says:—

"Senator Cockrell to-day presented a memorial of citizens of Ralls and Pike Counties, Missouri, remonstrating against the passage of any bill for the observance of Sunday or any other religious institution or rite, and also against any amendment to the Constitution providing for religious instruction in the public schools. It prays that the government be kept strictly secular, and that Church and State be entirely separate."

Those Missouri people give evidence of a just conception of what civil government should be.

To enforce upon men the laws of Christian morality is nothing else than an attempt to compel them to be Christians, and does in fact compel them to be hypocrites. It will be seen at once that this will be but to invade the rights of conscience, and this, one of the vice-presidents of the National Reform Association declares, civil power has the right to do. Rev. David Gregg, D.D., now pastor of Park Street Church, Boston, a vice-president of the National Reform Association, plainly declared in the *Christian Statesman* of June 5, 1884, that the civil power "has the right to command the consciences of men."

"Every sin, secret or public, against God, is a sin against our country, and is high treason against the State."—*Christian Statesman*, August 9, 1888.

Every sin, whether "secret or public," being "high treason" against the State, the State must punish it, even secret sin. But how shall the State discover secret sins except by an Inquisition? This again confirms the logic of the theoretical theory of earthly government—that the Inquisition is the inevitable consequence. And so far as the National Reformers are concerned, it is certain that they are ready to use the power which they are doing their best to secure.

A CALL has been issued for a conference on "the Christian Principles of Civil Government," to be held in Cincinnati, January 21, 22, 1890. The call states that it is the imperative duty of Christians and patriots to "band themselves together to banish vice and immorality from our land." It also says that the enemy is coming in like a flood, and that "it is high time to lift up a standard against him." Our Bible says that

when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him; but National Reformers arrogate to themselves, and to civil law, the offices and power of the Spirit of God. The call is issued by a large number of ministers, and the Woman's Christian Temperance Union will co-operate. Among the subjects to be discussed are "The Limitations of Personal Liberty," "The Civil Sabbath," "The Sunday Newspaper," "The Sabbath Movement in Cincinnati," "The Sabbath and the Laboring Man," "The Place of the Bible in Civil Laws," "The Moral Legislation Needed in Ohio," and "The Moral Accountability of Nations."

THE effort to secure a national Sunday law which will result in the revival of the methods of the Inquisition, is gaining strength. Although the Blair Sunday-Rest bill died with the last Congress, the work of circulating Sunday-law petitions has been pushed with redoubled energy. The advocates of the movement are more thoroughly organized than ever, and opposition has tended only to make them more determined and more unscrupulous, although more discreet in their methods. If the present Congress does not witness the passage of a Sunday bill more stringent, yet more plausibly worded, than that introduced by Senator Blair, it will not be from lack of determination on the part of the National Reform Association, the American Sabbath Union, and allied organizations.

IN the *Christian at Work's* report of the late meeting of the Evangelical Alliance, we find the following:—

"Beginning with the first great need of the city, 'religious awakening,' Professor Ely, in a most admirably classified address, spoke at length on what he called a 'Renaissance of Nationalism.' 'The government,' he said, 'is a God-given agency for which we must work, and through which we must work, if ever we are to regenerate mankind. Of all the work that has been done, of all that can be done, for the elevation of humanity, the most successful work is legislative work.'"

This is a speech to fill the heart of the National Reformer with delight. The *Christian Nation* has told about suppressing wickedness by law, and now we are told about regenerating humanity by law. What use such folks have for the Bible we cannot see, for it knows of no means of regeneration except the Spirit of God. And yet National Reformers call themselves Christian, and their work a Christian reform!

SENATOR BLAIR is on hand with his little grist of bills for Congress. On the 9th inst., he introduced a bill "to secure to the people the privileges of rest and religious worship, free from disturbance by others, on the first day of the week." We quote from the newspaper report. It will be noticed that this bill was introduced the same day that the American Sabbath Union met in its first annual convention in New York. It is fair to suppose that the bill which Mr. Blair introduced is one which had received the approval of his employers, and that they will lobby for it without any mental reservation. If the above quotation gives the substance of the bill, it is a most hypocritical fraud; for there is not a man who does not know that in this country every man has the privilege of resting and worshipping on the first day of the week if he wishes to. Mr. Blair seems to be thoroughly imbued with the medieval idea that government is only for the majority.

THE Rev. Dr. Dorchester, from whose book, "Romanism versus the Public-School System," we have quoted at length elsewhere in this paper, says (p. 227) that if all classes are to use the public schools, several conditions must be observed, among which he cites the following:—

"There must be no religious instruction in them. If attempted it will be likely to savor of some particular sect. To attempt it would be inconsistent with the American system of government, and perilous to the successful administration of the school system. A purely secular basis is the only basis on which all citizens can unite. Then no one's doctrines are assailed or slurred. There is abundant opportunity for parents, Sunday-schools, and churches, to look after the religious education, the public school occupying only about one-sixth of the hours of the year. The public school can succeed only on a completely non-sectarian absolutely secular basis. On any other plan it is doomed."

According to this, and it cannot be denied, Senator Blair, although the professed friend of education, is working for the overthrow of our public-school system. This is a fact, although he is doubtless sincere in his work. The country has less to fear from plotting Jesuits than from professed Protestant National Reformers.

IN the Elgin Convention, November 8, 1887, Dr. Mandeville said on the subject of Sunday laws:—

"When the church of God awakes and does its duty on one side, and the State on the other, we shall have no further trouble in this matter."

Yes, we remember how it was before when the Church and the State were united. The gentle Albigenses in Southern France greatly disturbed the church. But the church was wide-awake, for Innocent III. was pope. Philip Augustus was king of France; and the church awoke the State with the cry, "Up, most Christian king! up, and aid us in our work of vengeance!" And thus, with the energy of the pope on one side, and of Philip on the other, the soldiers of Philip marched down upon the Albigenses, and swept them from the earth. And as "the church did its duty on one side and the State on the other," there was no further trouble in that matter.

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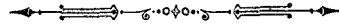
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# INDEX TO THE AMERICAN SENTINEL VOLUME IV.



|   | PAGE.              |  | PAGE.    |  | PAGE.         |
|---|--------------------|--|----------|--|---------------|
| Amended Sunday bill, the.....                           | 6                  | Dr. Crafts at Pittsburg.....                       | 137      | Is it ignorance?.....                            | 150           |
| American system compared with other systems             | 12                 | Doing evil that good may come.....                 | 181      | Is the United States a Christian nation?.....    | 156           |
| As to the Sunday papers.....                            | 21                 | Danger not passed, the.....                        | 214      | Influence of Romanism, the.....                  | 180           |
| America or Rome, which?.....                            | 35                 | Denver <i>News</i> on the Blair bill, the.....     | 230      | Individual rights.....                           | 257           |
| "American Sunday," the.....                             | 37                 | Declaration denounced, the.....                    | 254      | "It is indeed a union".....                      | 273           |
| Analogy, an.....  | 42                 | "Does it pay?".....                                | 266      | Inadmissible admission, an.....                  | 274           |
| Are National Reformers Christians?.....                 | 44                 | Danger ahead!.....                                 | 277      | Is it American or Papal?.....                    | 282           |
| Against the Sunday-Rest bill.....                       | 58                 | Exalting themselves above God.....                 | 18       | Image of the Papacy, the.....                    | 293           |
| Army chaplains.....                                     | 67                 | Enemy in the rear, an.....                         | 34       | Is the Constitution infidel?.....                | 322           |
| American Protestantism.....                             | 76                 | Enforcement of idleness, the.....                  | 89       | International Sunday congress, the.....          | 333           |
| Aims of Rome, the.....                                  | 125                | Exemption clauses in Sunday laws.....              | 149      | Is it for the workingmen?.....                   | 358           |
| "All must rest, or none can".....                       | 139                | Editor Shepard and the Baptist clergyman.....      | 177      | Is the danger real?.....                         | 370           |
| Another display of colors.....                          | 202                | Evils of enforced Sunday-keeping, the.....         | 190      | "Jolly election of a clergyman," a.....          | 341           |
| Authority for Sunday laws, the.....                     | 227                | Evils of enforced idleness, the.....               | 237      | Kind of law wanted, the.....                     | 53            |
| Are governments holy?.....                              | 243                | Elder Crafts' surprise party.....                  | 242      | King and his professed followers, the.....       | 204           |
| Another "boycott".....                                  | 297                | Explanation does not explain, the.....             | 266      | Lutherans and public schools.....                | 14            |
| American Sabbath Union and human rights, the            | 313                | Evangelical, the.....                              | 302      | Latest Sunday-law petition, the.....             | 17            |
| Avoiding the appearance of Church and State...          | 316                | Edmunds resolution, the.....                       | 306      | Let moral government remain moral.....           | 146           |
| Americans disqualified as jurors.....                   | 324                | Evangelical alliance.....                          | 317      | Labor paper on Sunday laws, a.....               | 173           |
| Appeal to the W. C. T. U., an.....                      | 355                | Enforced Sunday observance—who are its allies?     | 350      | Little mixed, a.....                             | 174           |
| "Angelus," the.....                                     | 366                | Freedom in religion.....                           | 3        | Law in Illinois against saloons being kept open  |               |
| Appeal to the Baptists, an.....                         | 372                | Free Church and a free State, a.....               | 11       | on Sunday, the.....                              | 189           |
| Back of that petition, the.....                         | 19                 | Fallacy exposed, a.....                            | 45       | Lutheran minister on National Reform, a.....     | 202           |
| Blair bills and National Reform, the.....               | 35                 | False religion not incompatible with good citi-    |          | Let the church control the church.....           | 264           |
| Blair amendment, the.....                               | 36                 | zenship.....                                       | 60       | Law and the gospel, the.....                     | 276           |
| Blair Sunday-Rest bill, the.....                        | 48, 210            | Frantic appeal, a.....                             | 117      | "Look on this picture, and on this".....         | 290           |
| Blair Educational Amendment bill, the.....              | 49, 57, 66         | Fitly designated.....                              | 123      | Let them persuade men.....                       | 299           |
| Blair Sunday bill unconstitutional, the.....            | 50                 | From a Jewish standpoint.....                      | 182      | Look not to civil laws.....                      | 318           |
| "Breath of the Puritan," the.....                       | 53                 | Fatal alliance, a.....                             | 309      | "Legitimate recreation".....                     | 353           |
| By what power?.....                                     | 67                 | Gospel of Christ is not a political system, the... | 25       | Make a note of this.....                         | 13            |
| Blair bill, the.....                                    | 131                | Good protest, a.....                               | 78       | Must the Chinese go?.....                        | 42            |
| Both on the same platform.....                          | 168                | God in the Constitution.....                       | 91       | Misleading petition—which one is it? a.....      | 153           |
| Bill is despotic, the.....                              | 174                | Georgia starts the machine.....                    | 168      | Mr. Crafts against facts.....                    | 155           |
| Bad logic.....  | 178                | Government religion.....                           | 170      | Missouri convention, the.....                    | 171           |
| Bad tactics.....  | 185                | Georgia Sunday law.....                            | 225, 356 | Mr. Crafts still against facts.....              | 178           |
| Best Sunday observance, the.....                        | 225                | God has drawn the line.....                        | 307      | Missouri Sabbath Association, the.....           | 179           |
| Basis of civil law, the.....                            | 243                | Gathering up the tares.....                        | 316      | Mr. Crafts and the petitioners again.....        | 193           |
| Baptists and religious liberty.....                     | 330                | Good Templar, on Sunday closing of saloons, a...   | 340      | Muzzled by Rome.....                             | 196           |
| Building on the sand.....                               | 347                | "Great reformation," a.....                        | 342      | Mr. Crafts and Sunday laws.....                  | 201           |
| Blessed Sabbath-day, the.....                           | 358                | How are the powers that be ordained?.....          | 18       | Milwaukee pastor on Sunday laws, a.....          | 220           |
| Christianity a religion of tolerance.....               | 38                 | How Sunday-law sentiment is manufactured.....      | 36       | More evidences.....                              | 240           |
| "Cunning craftiness".....                               | 38                 | How they do it.....                                | 85       | Mr. Crafts and his oath.....                     | 249           |
| <i>Christian Statesman</i> speaks again, the.....       | 65                 | He spoke for himself.....                          | 100      | Model nation, the.....                           | 262           |
| Civil Sunday and civil Lent.....                        | 73                 | Heartless double dealing.....                      | 106      | Method of manliness, the.....                    | 270           |
| Columbus Sunday convention, the.....                    | 81                 | How Mrs. Bateham shows up the Adventists....       | 140      | Mr. Crafts in Riverside, Cal.....                | 277           |
| "Civil government and religion".....                    | 88                 | How to reach the masses.....                       | 157      | Mr. Crafts and seventh-day Christians.....       | 289           |
| Constitution and Sunday, the.....                       | 98                 | How others look at it.....                         | 165      | Mr. Small on Church and State.....               | 298           |
| Capital and labor.....                                  | 102                | How it disturbs them.....                          | 179      | Merits of the Edmunds resolution, the.....       | 314           |
| Civil Sabbath, the.....                                 | 123                | How it will work.....                              | 203      | Mr. Crafts on Sunday laws.....                   | 357           |
| Constructive crime.....                                 | 130                | How he looks at it. How do you?.....               | 294      | Morality in the public schools.....              | 369           |
| Cause of persecution, the.....                          | 144                | He withdrew himself.....                           | 298      | Mrs. Bateham and the Sunday newspapers.....      | 373           |
| Christianity does not need it.....                      | 150                | Hear the "Church Union".....                       | 309      | National Reform ally, a.....                     | 3             |
| Christopher Ephraim's tottering morality.....           | 163                | How is this?.....                                  | 315      | National Sunday Convention, the.....             | 4             |
| Constitution in harmony with Christian prin-            |                    | How do the methods compare?.....                   | 317      | New Council of Nice, the.....                    | 10            |
| ciples, the.....  | 165                | He don't belong.....                               | 348      | National Reform (mis)reading of history.....     | 11            |
| Consistency.....  | 205                | Hon. William Jackson Armstrong on religious        |          | Not conscience but bigotry.....                  | 30            |
| Church and the State, the.....                          | 212, 246, 309, 377 | legislation.....                                   | 354      | Notice to subscribers.....                       | 32            |
| Colonel Shepard on religious legislation.....           | 221                | His own definition.....                            | 373      | New theocracy, the.....                          | 43            |
| Compelled to work on Sunday.....                        | 235                | Illinois Sunday convention, the.....               | 1        | "National religion," a.....                      | 54            |
| Constitutionality of Sunday laws, the.....              | 244                | "Intolerant and illiberal".....                    | 54       | National Reform ideas of religion.....           | 144           |
| Civil Sunday holiday, a.....                            | 301                | Intolerance of National Reform, the.....           | 69       | National Reformers.....                          | 158           |
| Commonwealth of souls, the.....                         | 308                | Inconsistency, an.....                             | 76       | "National Reform" vs. the Bible.....             | 176           |
| Cardinal Gibbons heard from again.....                  | 317                | Is it treason?.....                                | 80       | National Sabbath crusade, a.....                 | 197           |
| <i>Christian Statesman</i> in favor of Church and State |                    | Is it not Church and State?.....                   | 86       | New crusade, a.....                              | 198           |
| union, the.....   | 323                | Is it destruction?.....                            | 94       | Nehemiah, the Tirshatha.....                     | 205, 219, 235 |
| Civil law did it, the.....                              | 350                | Is this "the breath of the Puritan"?.....          | 97       | National Reform in Tennessee.....                | 206           |
| Correct principles stated.....                          | 363                | Illinois Sunday legislation.....                   | 106      | Not awakened to the danger.....                  | 222           |
| Christianity and the State.....                         | 371                | Is it sacred time?.....                            | 107      | National Sunday law means a national religion, a | 225           |
| Civil Government and the decalogue.....                 | 377                | "Its practical applications".....                  | 109      | National Reform by the constitutional amend-     |               |
| Duplicity.....  | 70                 | Is it a Christian nation?.....                     | 130      | ment not right.....                              | 230           |
| Despotic law, a.....                                    | 77                 | Invites malice and tyranny.....                    | 141      | Neither Christian nor infidel.....               | 238           |
| Difficulty, a.....                                      | 90                 | Is it republican?.....                             | 142      | No Sunday law needed for protection.....         | 278           |

# INDEX.

|   | PAGE.              |  | PAGE. |  | PAGE.   |
|---|--------------------|--|-------|--|---------|
| National Reform bigotry.....  | 285                | "Rome and the republic".....                                   | 334   | Sound doctrine.....                                      | 363     |
| National religion, a.....   | 286                | Religious liberty in Maryland.....                             | 348   | Stand by the Constitution.....                           | 365     |
| National Reform infidelity.....   | 308                | Religious education by the State.....                          | 349   | Stealing the Lord's day.....                             | 366     |
| National Reformers against the Declaration of Independence.....                 | 325                | Right to rest, the.....  | 349   | Some points of interest.....                             | 372     |
| National Sabbath crusade, a.....  | 325                | Religion and the majority.....                                 | 355   | Sound opinion, a.....                                    | 374     |
| Non-religious basis for legislation, a.....                                     | 326                | Rights of the minority, the.....                               | 361   |  |         |
| New paganism, the.....  | 329                | Sunday-law arguments.....                                      | 5     | That wonderful letter.....                               | 26      |
| National Reform idea of the proper relation of Church and State.....            | 339                | Sample of moral obtuseness, a.....                             | 14    | True words.....  | 30      |
| National Reform success means religious persecution.....                        | 345                | Sunday parades.....  | 20    | Tangible object, a.....                                  | 33      |
| New gospel of paternalism.....  | 366                | "Shall the Constitution be modified?".....                     | 21    | Theological sanitary arrangement, a.....                 | 37      |
| Our position again stated.....  | 7                  | Sunday-law meeting in Oakland.....                             | 26    | Things not what they seem.....                           | 44      |
| Our public-school system.....   | 12                 | Sign of the times, a.....                                      | 28    | They know not.....                                       | 53      |
| Origin of the public-school controversy.....                                    | 43                 | Showing its parentage.....                                     | 29    | Those petitions again.....                               | 77      |
| Only the name, not the power.....   | 59                 | Some questions and answers.....                                | 29    | Temperate protest, a.....                                | 85      |
| Outlook in Pennsylvania, the.....   | 67                 | Sinful and tyrannical.....                                     | 30    | Too good to be true.....                                 | 125     |
| Open letter, an.....  | 121                | Subject to the powers that be.....                             | 41    | True National Reform government, a.....                  | 147     |
| Our authority for that statement.....   | 186                | Significant proposal, a.....                                   | 44    | Timely utterance, a.....                                 | 149     |
| Organized injustice.....  | 222                | Society of Friends and National Reform, the.....               | 51    | That petition again.....                                 | 149     |
| Our position.....   | 265                | Sunday legislation in California.....                          | 51    | Trusts.....  | 154     |
| Only enforcing the law.....   | 338                | Sunday petition socialistic, the.....                          | 59    | That civil Sabbath.....                                  | 158     |
| Principles, not parties.....  | 2                  | Sunday legislation in Illinois.....                            | 61    | That religious Sabbath.....                              | 174     |
| Parent, and the State, the.....   | 9                  | State to enforce church discipline, the.....                   | 68    | Theory of our Constitution is the right theory, the..... | 188     |
| Pertinent question, a.....  | 11                 | Shall we have a national religion?.....                        | 75    | They must interfere with somebody.....                   | 192     |
| Proceedings of the early National Reform Conventions.....                       | 14                 | Sunday in the Catholic Church.....                             | 84    | To crush the liquor traffic.....                         | 209     |
| Papal impudence.....  | 34                 | Sunday in the army.....  | 84    | Their own definition.....                                | 213     |
| Provisions of the Sunday-Rest bill.....   | 35                 | Sunday laws and temperance.....                                | 91    | Timely warning, a.....                                   | 214     |
| Proposed persecution in Tennessee.....  | 45                 | Sectarian instruction.....                                     | 92    | "Theological trust," a.....                              | 238     |
| Pennsylvania Sunday law.....  | 52                 | Senator Houston on religious legislation.....                  | 93    | That Sunday saloon.....                                  | 245     |
| Protecting society.....   | 56                 | "Seventh and first days" of the week are the same, the.....    | 107   | That gracious change.....                                | 253     |
| Practical lesson, a.....  | 58                 | Some pertinent questions.....                                  | 108   | Teach them to be men.....                                | 253     |
| Pleading for a State religion.....  | 68                 | Sunday and the law of nature.....                              | 113   | Tennessee follows suit.....                              | 254     |
| Public-school question, the.....  | 76                 | Sunday legislation is Church and State union.....              | 115   | That Washington preamble.....                            | 281     |
| Papacy in Canada, the.....  | 85                 | State for the Church, the.....                                 | 120   | That exception.....                                      | 300     |
| Purpose of the American Sabbath Union, the.....                                 | 92                 | Silence giving consent.....                                    | 124   | Their object.....  | 330     |
| Plain truth.....  | 94                 | State incompetent to enforce moral law, the.....               | 124   | They subvert the gospel.....                             | 333     |
| "Principles of the Christian religion" according to the National Reformers..... | 114                | Sunday-law robbery.....  | 124   | They are one.....  | 346     |
| Protection to religious worship, and the Bible in the schools.....              | 129                | Sunday legislation.....  | 132   | That unwritten agreement.....                            | 347     |
| Pagan tactics.....  | 132                | Sectarian appropriations.....                                  | 134   | Toleration and liberty.....                              | 373     |
| Puzzled reader, a.....  | 139                | Sunday-law methods in Michigan.....                            | 136   | Taxation of church property.....                         | 374     |
| "Principles of the Christian religion, the".....                                | 142                | Sunday laws antichristian.....                                 | 139   |  |         |
| Pope wanted, a.....   | 144                | Some inconsistencies of National Reform.....                   | 141   | United States Constitution, the.....                     | 27, 133 |
| Please explain.....   | 150                | "Secular theory of education, the".....                        | 145   | Upon what is it founded.....                             | 61      |
| Proposed authority for the national Sunday law.....                             | 161                | Sunday and Sunday newspapers.....                              | 148   | "Unique device," a.....                                  | 75      |
| Piety by proxy.....   | 166                | Statement of Baptist principles, a.....                        | 157   | Unchristian methods of professed Christians.....         | 78      |
| Plea for a Sunday law, a.....   | 166                | Sunday-law theology.....                                       | 169   | Un-American and unbearable presumption.....              | 165     |
| Prophecy being fulfilled, a.....  | 184                | Significant proposal, a.....                                   | 172   | Under the veil.....                                      | 189     |
| Principles of the Christian religion, the.....                                  | 188                | Straws tell which way the wind blows.....                      | 172   | Unnecessary work.....                                    | 211     |
| Political State as a teacher of morality, the.....                              | 195                | Secretary Foster's leap in logic.....                          | 172   | Unchristian union, an.....                               | 226     |
| Papal tactics.....  | 204                | Sunday law in Massachusetts, the.....                          | 173   | Uses of a Sunday law, the.....                           | 212     |
| Practical workings of a Sunday law.....   | 211                | Sunday newspaper again, the.....                               | 173   | Unimpassioned statement of the case, an.....             | 307     |
| Putting themselves on record.....   | 213                | Sign of weakness, a.....                                       | 174   | Un-American movement, an.....                            | 323     |
| Press and the Sunday-Rest bill, the.....  | 237                | Sunday paper in London.....                                    | 174   |  |         |
| Purpose of the National Reformers, the.....                                     | 246                | "Sunday a day of devilry".....                                 | 178   | Voice from Missouri, a.....                              | 164     |
| Political preaching.....  | 262                | Shall we go back?.....   | 181   | "Voice" of Church and State, the.....                    | 179     |
| Puritan theocracy, the.....   | 270                | Sunday law, the—how it will affect American institutions.....  | 182   | "Very interesting question," indeed, a.....              | 245     |
| Petition and the Inquisition, the.....  | 305                | Spirit of intolerance, the.....                                | 197   |  |         |
| Papal Protestantism.....  | 307                | Sunday legislation.....  | 197   | "What the Rev. Herrick would see".....                   | 13      |
| Peculiar Sabbath, a.....  | 310                | "Sweet reasonableness".....                                    | 198   | Why the California Sunday law was repealed.....          | 20      |
| Professor Wilder's lectures.....  | 333                | Sunday question in Cleveland, the.....                         | 206   | Whose country is this?.....                              | 21      |
| Principles of constitutional recognition of God.....                            | 337                | Sunday laws discussed.....                                     | 210   | Who is the unfair one?.....                              | 27      |
| Pagan theory, a.....  | 347                | Sabbath Union and its work, the.....                           | 214   | Who are working for the Sunday law.....                  | 30      |
| Public schools, the.....  | 357                | Should civil law forbid blasphemy?.....                        | 217   | Word to advertisers, a.....                              | 32      |
| Public schools and church property.....   | 364                | Some "constitutional" arguments for a national Sunday law..... | 241   | Word from the workingmen, a.....                         | 38      |
| Papal theory, the.....  | 365                | Secret of the movement, the.....                               | 244   | Why unite Sunday and prohibition?.....                   | 45      |
| Poor "hampered" Rome.....   | 366                | Sunday laws.....   | 254   | What's the matter with milk?.....                        | 46      |
| President or Congress? the.....   | 331                | Sunday prohibition.....  | 261   | Who is sufficient for these things?.....                 | 52      |
| Questions on the Blair bills.....   | 83                 | Sunday "closing".....  | 262   | What does it mean?.....                                  | 60      |
| Queer "Americanship".....   | 299                | State, the, to let religion alone.....                         | 265   | Who is to be judge?.....                                 | 74      |
| Quaker view of National Reform, a.....  | 318                | Sabbath and Sunday.....  | 268   | What they are doing.....                                 | 74      |
| Real point of conflict, the.....  | 29                 | Should civil laws forbid blasphemy?.....                       | 269   | Washington and constitutional religious liberty.....     | 85      |
| Religious legislation.....  | 46, 133            | Sunday-law conviction in Georgia, a.....                       | 273   | What they have to meet.....                              | 90      |
| Religious monopoly, a.....  | 77                 | Senator Douglas and the clergymen.....                         | 274   | Whose image and superscription is this?.....             | 99      |
| Religion and the schools.....   | 92                 | Sunday-law meetings in Fresno.....                             | 276   | Where Sunday laws hit.....                               | 100     |
| Religious intolerance in Arkansas.....  | 102                | Sumptuary measure, a.....                                      | 278   | Why the people do not go to church.....                  | 105     |
| Religion and the Constitution.....  | 110                | Sunday movement in London, the.....                            | 278   | Why the Constitution is as it is.....                    | 109     |
| Religious persecution in Georgia.....   | 131                | Sunday law an antiseptic.....                                  | 286   | What is the politics of the Sunday movement?.....        | 110     |
| Religious freedom.....  | 155                | Sunday in California and New York.....                         | 290   | W. C. T. U. and the Papacy, the.....                     | 117     |
| Reason, the.....  | 182                | Some news.....   | 290   | Which is the more dangerous?.....                        | 129     |
| Rev. J. M. Foster on religious legislation.....                                 | 187                | Sunday laws and workingmen.....                                | 292   | Who are religious persecutors?.....                      | 146     |
| Romanism and the republic.....  | 203                | Sunday observance.....   | 292   | Who is doing the clamoring?.....                         | 166     |
| Religion and the State.....   | 209, 331           | Sound speech.....  | 293   | Who are the friends of the Bible?.....                   | 170     |
| Relation of civil governments to the moral law.....                             | 218                | Sunday question again, the.....                                | 293   | Who shall be the pope?.....                              | 185     |
| Republic of Israel, the.....  | 219                | Sunday closing not a temperance measure.....                   | 299   | Why not watch Protestants also?.....                     | 186     |
| Reply to Mr. Johnston.....  | 228                | Sectarian control.....   | 300   | Why they demand them.....                                | 190     |
| Rights in Washington.....   | 233                | State and the Church, the.....                                 | 300   | What is sectarianism?.....                               | 195     |
| Reasons (?) for the religious amendment.....                                    | 234                | Sunday question, the.....                                      | 310   | Words of appreciation.....                               | 200     |
| Reply.....  | 235                | Sunday-law church going.....                                   | 316   | What is rest?.....                                       | 206     |
| Religion in the public schools.....   | 242                | Sunday-law logic.....  | 317   | Why must all rest?.....                                  | 221     |
| Romanism and the public schools.....  | 257                | Sunday temperance.....   | 324   | Who is on the Constitution's side.....                   | 229     |
| Religion and the public schools.....  | 267, 275, 285, 291 | Shall the Bible be read in the public schools?.....            | 325   | Where does the civil Sabbath come in?.....               | 233     |
| Right and law.....  | 285                | Somewhat mixed.....  | 331   | What they want it for.....                               | 237     |
| Real object of the Edmunds amendment, the.....                                  | 321                | Sunday-law petitions.....                                      | 333   | What next in the fight for religious liberty?.....       | 270     |
| Romanizing the public schools.....  | 323                | "Salt Christians".....   | 340   | Washington Constitution, the.....                        | 282     |
| Reasons for Sunday laws.....  | 326                | Sunday paper in Melbourne, the.....                            | 340   | World's Sunday-school convention, the.....               | 301     |
|   |                    | Secularism defined by Rome.....                                | 341   | Will they compromise?.....                               | 310     |
|   |                    | Some apparent truths.....                                      | 356   | What makes infidels?.....                                | 314     |
|   |                    | Sunday idleness.....   | 357   | Where the line should be drawn.....                      | 322     |
|   |                    | Sunday newspaper, the.....                                     | 362   | What is the matter with the church?.....                 | 338     |
|   |                    |  |       | Why they are anxious.....                                | 341     |
|   |                    |  |       | W. C. T. U. and politics, the.....                       | 349     |
|   |                    |  |       | What it means.....                                       | 353     |
|   |                    |  |       | Will they be humbugged?.....                             | 358     |
|   |                    |  |       | Why not bless a republic?.....                           | 371     |





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