

# 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,

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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 nationship. 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 unrepresentative 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 employes 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 employes 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 employes 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 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, 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 the 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. COTRELL.

### "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.

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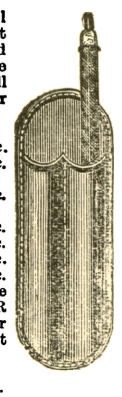
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# The American Sentinel.

OAKLAND, CALIFORNIA, JULY 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.

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.—*Machavel.*

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