

# THE AMERICAN SENTINEL.

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

VOLUME 4.

OAKLAND, CALIFORNIA, NOVEMBER 13, 1889.

NUMBER 42.

## The American Sentinel.

PUBLISHED WEEKLY, BY THE  
PACIFIC PRESS PUBLISHING COMPANY,  
No. 43 BOND ST., NEW YORK;  
18 POST ST., SAN FRANCISCO, CAL.;  
12TH & CASTRO STS., OAKLAND, CAL.

EDITORS,

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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 Truth* 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-

loon, 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 infringement 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 worshippers 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 infringement 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:

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"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: 'Whatever 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 guesswork 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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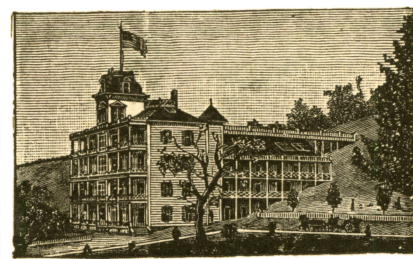
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# The American Sentinel.

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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