

THE AMERICAN SENTINEL.

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

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ANY religion that seeks the protection of human government thereby admits its own weakness and lack of vitality. A religion that cannot establish itself is unworthy of alliance with government, and should not have its protection. This movement is subversive of liberty, and conducive to religious sham and parade.—Reason.

THE Iron Mountain Railway, a branch of the Missouri Pacific system, has given notice that all unnecessary Sunday trains, both passenger and freight, will be discontinued on that road after May 1. It does well. Any railroad that is in the habit of running unnecessary trains on any day in the week ought to discontinue them if it wishes to make any money.

THE *Pearl of Days* says that "nearly nine thousand persons witnessed the Sunday base-ball game at Ridgewood, L. I., on Sunday, April 14." And so it is everywhere. It is an undeniable fact that the majority of people in the United States do not regard Sunday religiously. Therefore the attempt of the American Sabbath Union to enforce the religious observance of the day is an attempt on the part of the minority to override the will of the majority. Such people have no right to apply the word American to themselves.

THE New York *World* says:—

"The fact that the restriction of Sunday trains on the New York Central Road to business only which will not bear delay, is to be accompanied by corresponding reduction of pay, robs the change of all attractiveness to the employes concerned. Similarly the movement to persuade the street-car companies to reduce the Sunday transportation service will prove unpopular with the men when it is known that it means a diminished opportunity to earn money. It will scarcely be contended that seven days' pay can be regularly given for six days' work, and this appears to be a necessary condition to bring the philanthropists and those whom they desire to benefit together on the same ground."

That shows clearly the full extent of the workmen's desire for a Sunday law. If those who work on Sundays could get the same wages for six days' work that they now do for seven, they would very naturally like to have Sunday work stopped. So they would like to have work stopped every day in the week, if they could get

as much money by lying idle as they now get by working. As we have often stated, money, and not conscience, rules in this matter. If a man is conscientious in regard to Sunday observance, he will not work on Sunday, and nobody can compel him to, law or no law. If he is not conscientious as to Sunday observance, and chooses to work on that day, nobody has any right to interfere and say that he must rest. To do so would be fully as great an infringement of his liberty as it would be to compel him to work on Sunday if he didn't want to. The Sunday-law people talk against monopolies, yet they propose to build up the greatest monopoly this country has ever seen.

Dr. Crafts at Pittsburg.

THE event of the evening of the second day of the National Reform Convention at Pittsburg was the speech by Dr. Crafts, entitled, "Liberty and the Sabbath." With the exception of the speech by Dr. McAllister on the "School Theory of Education," this was the only one of the speeches, so far as we have received them, containing anything worthy of notice. That which makes this speech noteworthy is not its logic, because it has none, but the perverted ideas of liberty to which the speaker gave expression. In the beginning of his speech, he referred to the Sunday-law petition, copies of which had been placed in the seats, and which he read. It has been changed somewhat, so we will quote it as it now reads:—

"To the United States Senate.—The undersigned organizations and adult residents of the United States, twenty-one years of age or more, earnestly petition you to pass a bill forbidding in the Government's mails, military service, and inter-state commerce, and in the District of Columbia, and Territories, all Sunday traffic and work, excepting works of necessity and mercy, and such private work by those who religiously and regularly observe another day of the week, by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

Concerning this, Mr. Crafts said: "It may be best to define it as a supplement to the State Sabbath law, by doing through Congress what the States cannot do,—giving protection to thousands beyond the jurisdiction of the State laws." From this it seems that Mr. Crafts's idea of liberty and protection is that they shall be guaranteed only to those who think as he does; and that everybody else must be deprived of liberty and protection. Mr. Crafts knows as well as we do that public worship is already protected, and that no Sunday law could afford any better protection to it than it has now. His continually harping on that string shows that he is working for a law from some other motive than that of reason and regard for religion.

While we are talking about protection to religious worship, it may not be amiss to inquire

why those who religiously and regularly observe another day, are not entitled to as much protection as those who observe the first day. If Mr. Crafts says it is because those who observe another day are in the wrong, then he contradicts his statement that the Sunday law is not a religious law. To say that Saturday is not the correct day for Christians to observe, and to say that Sunday is the proper day, and ought, therefore, to be enforced by the State, is to say that the State should decide for people on questions of religious duty, or, in other words, that the State should act as Pope.

But the answer which Mr. Crafts does give is that those who observe another day are so few that they are not worth noticing. In his speech he spoke of the opposition to his movement as composed of "two little Christian sects, professedly Christian,—the Seventh-day Adventists and Seventh-day Baptists, who, with the Jews, make about one per cent. of the population." Of course he knows that his wished-for law will work great disadvantage to these people, but he philosophically answers that it is better for a few to suffer in order that many may be benefited. This is what the false-hearted high priest Caiaphas said when the council were considering whether or not Jesus should be tolerated. He said that it was expedient that one man should die in order that the whole nation should not perish. So, in order to save the nation, they put the one man to death; nevertheless, the whole nation miserably perished, and for the very reason that they rejected Jesus in order to save themselves.

Now we will say this, that any law which works injustice to a single individual in a nation, is an unjust law; and the man that talks about securing liberty for the multitude by means of a law which shall deprive a few equally deserving persons of their liberty, shows that he does not understand the first principles of liberty and justice, but is at heart a tyrant. True liberty knows no favoritism. It may seem to some of the Sunday-law workers that liberty for the people can be obtained only by a law which will deprive some people of their liberty; but they will find in the end, that they are grievously mistaken, as did the Jewish people who crucified Christ in order that they might retain their nationality. Their ideas of liberty, and of gaining it, are just such ideas as were held by Napoleon, who, in order to gain his ends, which no doubt he forced himself to believe were for the good of the people, heartlessly sacrificed thousands of men. When people find that in their supposed march to liberty they are obliged to trample upon the rights of a single individual, they should halt, and take that as a sure indication that they are on the wrong road.

Referring to the observers of the seventh day

as in the front rank of opposers to the Sunday-law movement, he said that they constituted but one per cent. of the population, and added, "And yet they would have the other ninety-nine per cent. yield their convictions in this matter." To this we have to say, first, that the observers of the seventh day do not ask anybody to yield their convictions, unless their convictions are that everyone who does not observe Sunday should be deprived of their civil rights. Sunday-law advocates profess to think that the opposers of their movement want to deprive them of their rest-day. Nothing could be more untrue. The opposers of the Sunday law are perfectly willing that everybody who wishes to keep Sunday should be allowed the fullest liberty to do so, and be protected in his worship on that day to the fullest extent. We challenge Mr. Crafts, or any of his co-workers, to quote a single line from any opposer of the Sunday law, whether he be Christian, Jew, or infidel, which could possibly be construed as indicating any desire whatever to deprive any individual of the fullest liberty to rest and to worship on Sunday. The intolerance is all on the other side. It is the Sunday-law advocates who have such overweening ambition to rule, that they cannot enjoy their Sunday rest so long as any person who differs with them is granted freedom of action. The opposers of the Sunday-law movement simply ask equal and exact justice for all.

Again, by his statement that the seventh-day people, who, as he says, form one per cent. of the population, would have the other ninety-nine per cent. yield their convictions in this matter, he conveys the idea that ninety-nine per cent. of the population of the United States have decided convictions in favor of Sunday. Now if that were true, they would not be asking for a Sunday law. If ninety-nine per cent. of the population of the United States were conscientious observers of the Sunday, the day would be observed so strictly that the labor that would be done by the one per cent. would not make a ripple on the surface of society. But let us look at figures for a moment. The population of the United States is about sixty-five million, but the number of church-members in the United States, both Protestant and Catholic, is not more than thirteen million. That is, only twenty per cent. of the people of the United States are even nominally Christian. This is a good deal less than ninety-nine per cent., but not all of these church-members are desirous of a Sunday law. We have in our possession the statements of prominent religious workers to the effect that the larger part of the present disregard for Sunday is due to members of churches. It is repeatedly stated that if it were not for the patronage of church-members the Sunday newspaper could not exist. Certainly, then, the conviction that Sunday should be observed strictly cannot be overwhelmingly strong, even among the small minority of the people who are nominally Christian. Then there are many thousands of people who conscientiously observe the first day of the week, who are as strongly opposed to a Sunday law as any seventh-day person can possibly be. Mr. Crafts himself only claims ten million petitioners for the Sunday law; but the analysis of the petition presented to Congress shows that only a few hundred people actually signed the petition; and it is making a very liberal estimate to say that the entire number of people in the United States, who are zealous for a Sunday law, is less than a million. So

then we may say that one per cent. of the population desire a Sunday law, and are determined to have it in spite of the opposition, and the passive indifference, of the other ninety-nine per cent.

Mr. Crafts says: "It is a very shallow objection, the attempt to charge that this is at the bottom of a Catholic conspiracy to put Catholicism in this country." We do not know of anybody who makes this charge. We know very well that the Roman Catholics are not at the bottom of this movement. We should not think any the worse of it if they were. We know that there are many Catholics who are opposed to it. All the wickedness in the world does not result from what is called Catholicism, neither is all the goodness bound up in Protestantism. Those who are engineering this Sunday movement call themselves Protestants, but they have not the faintest conception of what Protestantism is. Protestantism derives its name from the protest of the German Princes at the Diet of Spires against religious interference with the Government and the rights of the people. A man is not necessarily a Protestant because he calls himself one. When these professed Protestants labor for the very thing against which the German Princes protested, they show that they are not Protestants, but Papists, at heart.

Mr. Crafts devoted a little time to the consideration of the objection that the Sunday law would be unconstitutional. His answer is as follows: "In cases where it has been carried up to the Supreme Court of the State the decisions have been without reserve that such laws are perfectly constitutional. It seems strange that this cry should still be raised, and the curious thing about it is that in the papers that publish these objections there is not the slightest intimation of the decisions of the courts in this matter." A fitting answer to this is the following incident related of that eminent lawyer, Henry W. Paine, of Maine. One day Mr. Paine was riding in a horse-car, reading a sheep-skin-bound volume of law reports. An acquaintance hailed him, and said, "See here, Paine, do you have to study law still?" "This is not law," said Paine. "It is only a collection of decisions of the Massachusetts Supreme Court." So it may be said of the Supreme Court decisions that Sunday laws are constitutional. They are not law. They are not justice. They cannot make wrong right. Just as Chief Justice Taney's decision in the Dred Scott case did not make slavery any more constitutional than it was before.

Mr. Crafts claims that the clause of the first amendment of the Constitution, which says that Congress shall not prohibit the free exercise of religion, is infringed in this country. He says: "Certainly it is an infringement of the free exercise of religion, when the public service is so managed that hundreds and thousands of employes in the service of the Government cannot have their rightful privilege accorded them. No deeply conscientious Christian man can take an office in the whole Post-office Department. No man who has a strict conscience can either be a postmaster or a post-office clerk, and I say it is an infringement on the free exercise of religion." What about the man who has conscience in the observance of the seventh day? He cannot occupy any position in the Post-office Department, because the post-office is regularly open continually on Saturday, when his conscientious convictions compel him to refrain from all labor. Mr. Crafts does not expect that this condition of things

will ever be changed. On the contrary, he intends to make it even more uncomfortable for them than it is at present. Therefore, according to Mr. Crafts's own statement, he and his followers intend to perpetuate that infringement of the Constitution. We have never heard a Sunday-law advocate admit more plainly that the passage of a strict Sunday law would prohibit the free exercise of religion.

But as a matter of fact, the keeping open of post-offices on Sunday does not interfere in the slightest degree with the free exercise of a man's religion. Any man who has conscience in regard to Sunday will keep it. There is no law compelling him to accept a position under the Government. There are thousands of people who keep Sunday strictly, just as there are other thousands who keep Saturday strictly, who have never dreamed that they were being interfered with,—that their religious freedom was infringed by the mere fact that somebody else worked while they were resting.

One more point in Mr. Crafts's speech we will notice, and then leave him for the present. He said: "We will now notice the work of the seventh-day Christian people who are doing so much in this country to disturb the objects which we seek. I have been criticised for calling this people Saturdarians. They say that I have viewed that work a little uncharitably; but we claim that they make a fetich of Saturday." If "Saturdarians" is a proper term to apply to those who observe the seventh day, then "Sundarians" must be a proper term to apply to those who observe the first day of the week. Mr. Crafts would undoubtedly think us uncharitable if we should apply it to him.

Mr. Crafts says that the seventh-day people make a fetich of Saturday. Let us look into this matter. A fetich, according to Webster, is "a material thing, living or dead, which is made the object of brutish and superstitious worship, as among certain African tribes." Now Mr. Crafts charges seventh-day people of making a fetich of Saturday, because they observe it strictly. Suppose we look at the other side. Mr. Crafts and his fellow-workers make a great parade of their conscientious regard for Sunday. Now if the simple fact that seventh-day people observe Saturday strictly is evidence that they make a fetich of it, then it must be that Mr. Crafts makes a fetich of Sunday. Indeed, he is a hundred fold more open to the charge of fetichism than seventh-day people are, for whereas seventh-day people are strict observers of Saturday for themselves only, Mr. Crafts not only observes Sunday strictly, but desires to compel everybody else to do so. This is one of the characteristics of fetichism; for it is well known that nothing will more quickly exasperate the ignorant devotee than to have people lightly regard his fetich. He not only holds it in superstitious reverence, but he thinks that everybody else ought to do the same; and the less worthy the object of his worship is of adoration, the more intense is his desire to have other people give homage to it, and the more intensely is he excited when it is disregarded.

Still further may we turn Mr. Crafts's charge upon himself. A fetich, as before quoted, is the object of superstitious worship. "Superstition," as defined by Webster, is "extreme and unnecessary scruples in the observance of religious rites not commanded." Now there is nowhere in the Bible a command for the observance of Sunday. We defy any individual to produce even a sem-

blance of such a command. Mr. Crafts manifests extreme scruples in the observance of Sunday, and it is certain that he manifests unnecessary scruples, in that he wishes to compel others to do so against their will. Therefore his regard for it is superstition; and since a fetich is the object of superstitious worship, we have proved conclusively that Mr. Crafts makes a fetich of Sunday. The columns of the SENTINEL are open to him to clear himself from this charge if he can.

E. J. W.

"All Must Rest, or None Can."

THE statement is made in various ways by the advocates of Sunday legislation that the possibility of rest for any is contingent upon compulsory resting on the part of all. If this be true, no one has ever had a day of rest, and no one has such a day at the present time. Those who advocate stricter Sunday legislation urge, as a prominent reason, that hundreds of thousands of people are now engaged in business on Sunday; this being the fact, and the logic of the claim which stands at the head of this article being correct, the most devout, who give Sunday wholly to worship and deeds of love, do not yet have a day of rest, neither can they have until the whole are compelled to rest, for their sakes. Putting the facts alongside this claim is sufficient answer to the claim. They show it to be false. Several other facts show the same thing. Devout Jews in all lands, and through all the centuries, though often persecuted and bitterly opposed, have conscientiously and successfully rested from their labors and business, not only upon the Sabbath, but upon many other religious festivals. If there were no other facts in history bearing on this point, other than those in connection with the Hebrew nation, the foregoing claim would be absolutely condemned. For more than two centuries in the United States, the Seventh-day Baptists, and in later years the Seventh-day Adventists as well, have observed the Sabbath strictly, finding no trouble in securing a day of rest and worship, though in "the insignificant minority"—as the friends of Sunday legislation describe them—and in the midst of the world's busiest day. What is needed to secure a day of rest and worship, or, better still, "keep the Sabbath according to the commandment," is a conscience toward God, and a determination to obey him. All else is valueless, and the strictest legislation does no more than create a legal holiday.

The arguments upon which men attempt to base statements like that which heads this article, are futile, illogical, and deceptive. Facts deny the statement, and the attempted argument based upon the statement is destructive of regard for God and of conscience toward him. Not the outward compulsion of civil law, but the inward choice of the heart, settles the question, and regard for any day as a Sabbath will be destroyed in proportion as men induce themselves to believe that such regard must depend upon similar regard on the part of others, or upon the fact that others do or do not cease from their labors. It would be as logical to ask civil legislation to forbid all profanity, upon the claim that the ability to refrain from taking the name of the Lord in vain on the part of one depended upon compelling all thus to refrain. He who respects God as he ought will not take his name in vain, though he dwell in the midst of blasphemy. He who regards the Sabbath as he ought will observe it as God requires, though he dwell in the midst of those who forget God, and trample upon his law. —*Sabbath Recorder.*

A Puzzled Reader.

A FEW weeks ago we copied without comment an article from the New York *Tribune*, in review of a speech made by Col. E. F. Shepard, in which he claimed that God's seventh day was man's first day. The writer of that article showed so clearly the absurdity of Mr. Shepard's theology, and held him up to public ridicule so successfully, that we did not deem it necessary to add anything. But it seems that some have made the mistake of thinking that we indorsed Mr. Shepard's muddled theology, as is shown by the following letter received from an honest man in Columbus, Ohio. We quote the letter in full:—

"To-day I received the last number of the SENTINEL, dated April 24. Although I am a disbeliever in any kind of divine revelation, I read the SENTINEL with much interest, as it is a live paper. In the article headed, 'The Seventh and First Days of the Week Are the Same,' I struck a snag. It may be that my skepticism is at fault, and that I do not correctly understand the wording of the Bible. In the article referred to I find the following passage: 'The first Sabbath was God's seventh and man's first day. Thus God's seventh day of rest after the creation was man's first day of existence, so that his first Sabbath of rest was his first day, although it was God's seventh day.'

"This statement is not in harmony with chapters one and two of Genesis. There we find it asserted, twenty-third verse, 'And the evening and the morning were the fifth day.' Twenty-sixth, 'And God said, Let us make man in our image, after our likeness.' Twenty-seventh, 'And God created man in his own image.' Thirty-first, 'And God saw everything that he had made, and behold it was very good, and the evening and the morning were the sixth day.' Gen. 2:2 says, 'And on the seventh day God ended the work which he had made; and he rested on the seventh day from all his work.'

"Now the day on which it is claimed that man was created, was the sixth, corresponding to our Friday; and on the day following, which we call Saturday, God rested from his work and sanctified it. In consideration of these statements, or, rather, according to these assertions, it must be wrong to say, 'Thus, God's seventh day of rest was man's first day of existence,' for on that first Saturday man had already existed one day; that Saturday was the second day of man's existence, according to my reckoning, which may be misguided, as I do not wear colored spectacles. My eyes must be at fault; else I cannot understand that you learned gentlemen did not point out the flaw in the argument of Col. Elliott F. Shepard. If you would deem it advisable to enlighten me on the subject, I would be under many obligations to you."

We do not think that our good friend needs any enlightenment. He seems to be able to read the English language quite intelligently; and we do not know of anybody who could state the facts in regard to the record in the first and second chapters of Genesis any better than he has done. Mr. Shepard's statement that the first and seventh days are the same is a self-evident absurdity. All the enlightenment that our correspondent needs is to understand that the Sunday-law business is contrary to reason and revelation, and that he must not be surprised at any fraud or absurdity that he may find in connection with arguments for it. Mr. Shepard has been chosen as the head of this great (ir)religious movement; and by virtue of his position as pastor of pastors, he finds himself obliged to give instruction to the clergymen of the United States; and, like anybody else who presumes to talk about that of which he knows nothing, he naturally makes many foolish statements. Still we would not be unnecessarily harsh on Mr. Shepard, for, although he is not a theologian, he makes full as good an argument for Sunday and Sunday laws as any doctor of divinity ever did; which only goes to show that what is needed for the success of the Sunday cause is, not knowledge, but power.

Sunday Laws Antichristian.

THE *Pearl of Days* (New York *Mail and Express*) of February 8 contained an article entitled, "The Sabbath and the Individual," by Rev. George S. Mott, D. D., the vice-president of the American Sabbath Union for New Jersey, from which we quote the following reasons why Sunday laws and their penalties must be made universal:—

"The person who keeps the law must not be put out and disadvantaged thereby, and this would be the case were there no penalties for breaking Sabbath laws. The merchant who closes his store might find that his neighbor who keeps open on Sunday was drawing away a trade which belongs to him. Now we must not permit the Sunday-keeping merchant to be the loser because he regards the law, and so must it be with all kinds of labor. Let public sentiment in favor of Sunday law die away, and try to popularize in this country the Sunday of France, and the American will not be protected in his day of rest. Thus he would be compelled to work on that day or lose his situation. No public conscience or statutes will be on his side."

This is one of the most common arguments for a Sunday law, and is urged by doctors of divinity who claim to be working in the interests of the gospel and pure morality; but to our mind it is one of the strongest evidences of the antichristian character of all Sunday legislation. A Christian is a follower of Christ, that is, a follower of his example and teaching. Now let us quote a few words from his lips, that we may have his statements concerning what must be done by those who follow him:—

Matt. 5:10-12: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you."

Luke 6:22, 26: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the son of man's sake." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

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

Matt. 16:24, 25: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Luke 14:27: "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

John 15:18-20: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also."

John 16:33: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

The American Sabbath Union proposes to change this order of things that Christ prophesied should exist. He said that as it was before his first advent, so it should be till the end of time: the righteous should be evil spoken of by the world, and would have greater difficulty in making a living. He expressly told his followers that they would be cast out even as he had been; that they could not plan for ease in this life, and at the same time secure the life to come. He taught them that, when there was a question of right and wrong, they should not parley, nor take anxious thought as to what they should eat or drink or wherewithal they should be clothed, if they should pursue a right course, but that they should first seek the kingdom of God and his righteousness, and trust him for their necessary support. He expressly stated that if a man did not take up his cross and deny himself, he could not be his disciple.

Now, suppose the American Sabbath Union succeeds in getting laws upholding the Christian religion, and making it easy for a man to profess Christianity, making it impossible for him to suffer any loss thereby, what would be the result? It would simply show that the Christianity that was thus professed was not Christianity at all, but a false profession thereof. By their claiming that they are going to have the religion of Christ respected, and to secure those who profess it from being put to disadvantage, they are doing their best to prove that Christ was a false prophet. But this cannot be done. Christ spoke truth. He did not say that the majority of men would reject truth because he wanted them to do so, but because he knew just what they would do. National Reformers may say as much as they please that, although their laws will make it easy for men to profess Christianity and to comply with the outward forms of it, they will not hinder them from being real Christians at heart, and true followers of Christ; but before they can make their claim good, they will have to prove that the Bible is untrue.

Jesus said: "Broad is the way that leadeth to destruction, and many there be which go in thereat;" and that the way to life is narrow, and that few will find it. But the American Sabbath Union proposes to make the way to life so broad that nobody can help finding it; and then if anybody has a desire to follow the Saviour, and to walk in the narrow path, it will pursue him with a goad and compel him to walk in the broad way. But "the Scripture cannot be broken." The broad way will be till the end of time the way to destruction. And so, when the National Reformers shall have succeeded in getting their system of Christianity so protected by civil law that nobody can suffer any inconvenience in obeying its demands, they will simply have succeeded in changing the truth of God into a lie, and in leading people to destruction while making them believe that they are leading them to everlasting life.

Christ never authorized anybody to offer ease and comfort as an inducement for people to follow him. He had no ease while on earth, and he said that it is enough that the servant be as his Lord. When he sent Ananias to baptize Saul of Tarsus, he said, "I will show him how great things he must suffer for my sake." The American Sabbath Union says: "We must show men how little they will have to suffer, and how prosperous they may be in business, for the Lord's sake." Is it not antichrist?

When a man came to Christ, saying, "Master, I will follow thee whithersoever thou goest," he replied: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He was "a man of sorrows, and acquainted with grief," and he says, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" But the American Sabbath Union proposes to make Christianity very popular; therefore it proposes to lead men away from Christ and pure Christianity.

The apostle Paul says, "If we suffer, we shall also reign with him;" but the American Sabbath Union proposes to make it impossible for anybody to reign with Christ, by making it impossible for anybody to suffer with him. Again he says of the children of God that they are "heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together." But the American Sabbath Union says that it must not be possible for anybody to be made to suffer for Christ. Therefore we say that the American Sabbath Union is an antichristian institution, devoted to the suppression of pure Christianity, and the propagation of hypocrisy and dead formalism; and to just that extent, also, is it an enemy of mankind. Let every lover of pure Christianity and of his fellow-men work heart and soul against its iniquitous work.

E. J. W.

How Mrs. Bateham Shows Up the Adventists.

In the *Christian Statesman* of April 11, Mrs. J. C. Bateham writes an article headed, "The Seventh-day Adventists and the Sabbath." We propose to examine it in connection with another article written by her, on the same page, entitled, "Sabbath Rest and How to Maintain It." In the first-mentioned article she says:—

"The Seventh-day Adventists are circulating in many of the States petitions to Congress against any legislation in favor of a day of rest. They say the ultimate intent of Blair's Sunday-Rest bill is to compel people to attend church; that it is to help the Catholics; that a union of Church and State will be the result, and various other things, all of which are of course false."

Yes, some of the Adventists are circulating that protest, and scores of other people, of all classes, are doing the same thing. Whether it is the intent of the Sunday-law advocates to get people to church, we shall see further on. Although many of the Catholics do not favor the Sunday-Rest bill, yet it is in the direct line of the fundamental principles of their church. That was the first church that ever asked a civil government to enforce an article of church discipline by the passage of a Sunday-Rest law. That law was the first step in a union of Church and State, which logically culminated in the tribunals of the Inquisition. That law was passed on the principle that the State has a right to define and protect religion, and that protection means compulsion.

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above the other, or esteem all days alike holy." "Let the National Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World." "All religious despotism commences by combination and influence, and when that influence be-

gins to operate upon the political institutions of a country the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence." "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."—U. S. Senate Report, 1829.

Mrs. Bateham says, "all" of these statements of the Adventists "are of course false." What an easy matter it is for her to do away with the arguments of an opponent. "Of course." That is all she needs to say, and the thing is settled. "Of course." Isn't that conclusive reasoning? What more could be asked for? Is she not a prominent official of the Woman's Christian Temperance Union? and are not their decisions authoritative when they speak *ex cathedra*? She has traveled enough, and surely she ought to know whether a thing is so or not. But if she feels so assured that everybody will take it as a matter "of course" that "all" the statements made by the Adventists on this subject are "false," why does she waste her precious time and the valuable space of the *Statesman* by noticing them at all? We apprehend she has met arguments backed up by evidence which she cannot refute, and that is why she asks the people to accept her statements as a matter "of course," without any effort at reasoning or production of proof. She says further:—

"The bill is designed to save our State Sabbath laws from destruction as the result of the National Government having allowed postal and other work and interstate commerce on Sunday, and to secure a weekly day of rest to the laborers who are among the largest class of petitioners."

Doctor Crafts also says in the same paper, that "the national law is needed to make the State laws complete and effective."

This shows that when the national law is secured we shall stand in an entirely different relation to the State laws than we do at the present time. Many of the State laws are now practically useless, for reasons given above, hence they ask for a national law to make the State laws "effective." Now listen to this:—

"If made into a law it will no more compel church-going than do our own State laws, and will have no more tendency to bring about a union of Church and State than these State laws under which we have lived since States were formed."

That is to say, that when the State laws become "complete and effective" they will produce no different results than are seen at the present time, while they are incomplete and ineffective. In other words, because the horrors which attend a union of Church and State are not experienced while the union is ineffective, therefore there is nothing to be feared when it becomes effective. Still air never blows anybody away, therefore how can a cyclone be dangerous?

Mrs. Bateham says further, in her last-mentioned article:—

"Senator Blair's Sunday-Rest bill, prepared at the request of the Woman's Christian Temperance Union, and in response to the first two millions of petitions, is in the main entirely satisfactory to us."

She must, then, regard it as a law that will do some good, else it would not be "entirely satisfactory" to her. Now, how must Sunday be kept in order to be beneficial according to the experienced judgment of Mrs. Bateham? She says:—

"I have spent many months in the countries of Europe and in the West Indies, and have traveled over a large portion of this country and of England, and have everywhere made a careful study of the Sabbath as affecting the people in their home life and national life, their mind and their bodies, their morals and their religion, and I everywhere find that the more carefully the day is kept as a day for rest and

worship, by families and nations, the more they are prospered."

Notice, it must be "kept as a day for *rest and worship*," and by the Nation as well as by the family. Doctor Crafts and Joseph Cook agree with this sentiment precisely, and so do all the other leaders of the Sunday-law movement. Well, how must people use Sunday in order that it may be "kept as a day for rest and worship"? Mrs. Bateham answers:—

"We want it for the purposes for which God designed it when he bade us keep it holy, not for frivolity and amusement, not for sleep and idleness, not for the Sunday newspaper with its demoralizing literature, but for reading which is elevating and improving, including the word of God, and for attendance upon church services; a practice which I believe does more than almost anything else to insure prosperity in this world and happiness in the next."

Dr. R. O. Post, at the Illinois State Sunday-law Convention for 1888, said:—

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

Now let us put this argument together:—

1. The only kind of Sabbath observance that amounts to anything, or is at all satisfactory, is that which regards it "as a day for *rest and worship*." "The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it *as a day of worship*," says Joseph Cook.

2. Senator Blair's Sunday-Rest bill "is in the main *entirely satisfactory*" to Mrs. Bateham and her co-laborers.

3. Therefore the spirit and intent of that bill must be to secure worship as well as rest, because that is the only kind of observance that is "entirely satisfactory." And Mrs. Bateham tells us that this includes "reading which is elevating and improving, including the word of God," and "attendance upon church services."

If they will work to secure an amendment of the Constitution, the purpose of which is to maintain religious instruction in the public schools, and then compel all the children in the land to attend these schools to receive this instruction, why should they not compel them to attend church on Sunday and receive a little more of that same kind of instruction? Most assuredly they will. And if they will compel the children, why not the parents? Don't the parents need moral and religious instruction as much as the children? If it is the duty of the State to take in hand the moral and religious training of her children, as a matter of civil policy, to insure her own preservation and prosperity in this world, is it not as clearly her duty to see that the parents are cared for in this same respect? This is the way they will reason.

Senator Blair's Sunday bill is to "be construed, so far as possible," in such a way as "to secure to the whole people . . . their mental and moral culture" on Sunday, and no one need tell us that they will not so construe it. But how are they going to attend to the moral culture of the people on Sunday unless the people go to the places provided for moral culture? To say that the spirit of the Blair Sunday bill enforces church attendance would be but a slight trespass upon language compared with the claim that the fourth commandment enjoins Sunday-keeping.

The more they deny that the prime object of all Sunday laws is to help the church, and to get people to church, the more do they expose the hypocrisy of their scheme. They claim that the State has a right to enforce any measure which

will insure prosperity in this world, and Mrs. Bateham says, "Attendance upon church services [is] a practice which I believe does more than almost anything else to insure prosperity in this world." What, then, is to hinder them from compelling people to go to church as soon as they get the power in their hands? Just nothing at all. If they believe it is right to attend church, they will have no trouble to persuade themselves that everybody ought to be compelled by law to do it. Here is their principle:—

"To compel men to do wrong, of course is wrong; but to compel them to do right, is right."—*Pope Pelagius, A. D. 556.*

The Blair Sunday-Rest bill and religious amendment contain every feature necessary to the establishment of a religious despotism in these United States. That the leaders in this movement are determined to succeed, and to make these laws "effective" does not admit of a doubt. If the laws in some of the States are to be made any more "effective" than they have already been, may Heaven protect from the fiendish persecutions of their bigoted inquisitors the poor Christian souls who, with Elijah and Daniel, Christ and his apostles, the prophets of the old dispensation, and the martyrs of the new, dare to serve God according to the dictates of their own consciences, and refuse to bear allegiance in the realm of morals and religion to any king but God.

A. DELOS WESTCOTT.

Some Inconsistencies of National Reform.

If the future work of National Reformers follows in the line indicated by their present utterances, it will present to the world one of the sublimest spectacles of inconsistency witnessed by modern times. One of the secretaries of the National Reform Association, Rev. M. A. Gault, in a decree against those who dissent from his theories, says:—

"Our remedy for all these malefic influences is to have the Government simply set up the moral [divine] law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it" (*i. e.*, the divine law.)

This is a "remedy" which possibly, like many other so-called remedies, would only aggravate the disease. Does Mr. Gault mean to assert that should the Government grant the National Reformers license to dose out their "remedy," all will thereby be made righteous, and thus the millennium begin? This must be his thought, for the Bible says, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Now one of those commandments says, "Thou shalt not take the name of the Lord thy God in vain." Jesus says, "Out of the abundance of the heart the mouth speaketh." Matt. 12:34. Then if a man blasphemes, it is because he has it in his heart. So then if this proposed "remedy" effects a cure for the man, it must change his heart.

Again, we are warned against the Joss-house and its idol worship. "The Government must establish a standard of religion or admit anything that is called religion," and then "lay its hand on any religion that does not conform to it." The first commandment says, "Thou shalt have no other gods before me." Paul says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. Now, we are exceedingly

anxious to know how these doctors are going to apply their "remedy" to that particular form of idolatry which Paul warns against? A man does not "conform" to God's law when he covets; he is an idolater, and violates not only the tenth precept but also the first.

Do these men mean what they say? If they do, then they design to invent some means by which to control men's thoughts. If the patent has not run out perhaps Rome will loan them her inquisitorial machine, and although a little rusty from recent disuse, it would be an excellent appliance in the administration of their "remedy." To be consistent, National Reformers should adopt this Papal plan as the most efficient process for the prohibition of free thought that has ever yet been devised.

Let us glance further to see the consistency of enforcing upon the citizens of the United States obedience to God's law. Paul says, "The carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7. Are not the great mass of citizens of the United States carnally minded?—Yes; and this is stating the case very mildly. Very well; then they can't "conform" to the law of God till they are converted and possess the Spirit of God. So these doctors, in their arrogant assumptions, have set themselves about the huge task of accomplishing an impossibility. O consistency! thou art a precious jewel, but as yet undiscovered in the realm of National Reform.

The gospel of Jesus Christ is the power of God unto salvation to everyone that *believeth*. Rom. 1:16. The good result of obedience to God's law can be secured only by faith, not by force. If the righteousness of the people is what the National Reformers indeed seek, why do they not apply the *Lord's* remedy, and not their own? The fact that they utterly repudiated Hon. Mr. McDougal's speech recommending to them the gospel for "malefic influences" is evidence that that is *not* what they seek; they want power, civil power, to enforce their "remedy." "State and religion" is what they want, says Jonathan Edwards, and he continues, we "are going to have it." It must come, says M. A. Gault, though the terrors of the "sword and the bullet" become agents in its accomplishment. Is it possible that the sentiments of this Jesuitical order are about to be crystallized into American fundamental law? Where are the champions of American rights? Let them herald the note of warning with trumpet tones, and let all true citizens realize that "eternal vigilance is the price of liberty."

E. E. MARVIN.

Invites Malice and Tyranny.

I REGARD the Blair Sunday bill as a distinct attempt to enforce by legislation the observance of Sunday, not merely as a day of rest, but as a day of religious worship. This fact, which is veiled in the opening clause of the bill, becomes apparent in the closing section. It is a piece of religious legislation, and being such is unconstitutional. Even were it designed to secure only the civil observance of the day, it is inexcusably faulty, since it in no adequate way defines what specific acts or classes of acts are violations of the law, but leaves it to the complaining witness to declare whether or not he has been "disturbed." This invites malice and tyranny.

The wording of the bill is so vague as to permit it to be construed most arbitrarily and tyrannously. It is manifestly oppressive upon two

classes of our people, the Jews and the Seventh-day Adventists, whose religious convictions already compel them to observe the seventh day, and who would, by this bill, be obliged to keep two days in the week.

The bill will be supported by many well-meaning people who fail to perceive that it is subversive of political and religious liberty, and that it is the opening wedge for countless measures which will tend to recall us from American nineteenth-century freedom, to the intolerance and oppression that more than two centuries ago drove the protesting minority of the Old World to seek an asylum of liberty on the shores of New England.

The proposed amendment to the Constitution is an amusing composition, which, in section 1, provides against the establishing of religion in any State, and in section 2 provides for the establishment in each State of free public schools, in which shall be taught "the principles of the Christian religion"! Instead of an established Christian church, we are to have an established Christian school. And who shall decide on what are "the principles of the Christian religion," when doctors of divinity disagree?—*Rev. C. J. Bartlett, in Reason.*

Is It Republican?

PRESUMABLY, most of the readers of the AMERICAN SENTINEL are accustomed to hearing the term "republican America" applied to our own beloved land. By this term we understand that the United States possesses a form of government which is distinctively republican. But a republic must be something in which each individual can take a common interest, therefore, a true republican government must be purely secular. It would be possible to conceive of a religious republic only upon the supposition that all men hold to the same points of religious faith and practice. But this is purely a supposition, and never has been and never can be true of our own or of any other earthly government. Consequently, we repeat that the highest conception of a true republic must be a government which is secular and only secular in its administration.

We are led to make these remarks on account of the growing tendency upon the part of many journals, especially some of a religious character, to regard the President as a sort of patriarch, or general high priest for the Nation. If these journals were of Roman Catholic persuasion, such sentiments would not appear strange, although in that case their allegiance would attach itself to the old gentleman who has his headquarters in the Vatican. But for American citizens to pick up any of the religious acts of the chief magistrate of the Nation, and assume that there is in, and by virtue of, these acts, a religious precedent established which it is necessary for us as good citizens to follow, is simply absurd. It is worse than absurd, it is wicked; because it is stepping from the light and progression of true political liberty backward into the mental darkness and moral degradation of Papal slavery. Because Washington, immediately after his inauguration, attended divine service, does that imply that all the citizens of the Government which he had just sworn to uphold, were to accept his example as conveying any official recognition of Christianity, or of any other religion, for that matter? Certainly not. Listen to his own statement, and see how widely he severed religion from the State. In his reply to certain Baptists who were fearful their

religious rights would be encroached upon, he said:—

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

And yet, judging from the intense anxiety which seems to have been manifested by some overzealous religionists in desiring that President Harrison should attend church on the centennial of Washington's inauguration, it would seem that there must be some idea in their minds that by this act the President would bind a certain amount of religious obligation upon the people whom he represents. This idea is nonsensical in conception, and would be terribly unjust in its application. As well might it be argued that in case the President saw fit to be immersed in order to carry out certain individual religious convictions, it would be the bounden duty of every good citizen to go and be immersed likewise. A man is permitted to hold any religious view he chooses, and still be President of the United States, but he is not permitted, nor is it understood that by virtue of his official position he has any right, to dictate that others shall subscribe to his peculiar religious or irreligious ideas.

And this brings us to the consideration of the proclamation recently issued by President Harrison himself concerning the observance of April 30, the centennial anniversary of Washington's inauguration. In the proclamation the statement is made that the "representatives of religious creeds, both Christian and Hebrew, have memorialized the Government to designate an hour for prayer and thanksgiving on that day." And "in response to this pious and reasonable request" Benjamin Harrison, in his official capacity as President of the United States, does "recommend" that at a certain hour "the people of the entire country repair to their respective places of divine worship, to implore the favor of God," etc. Some may think that this entire proceeding was eminently proper, and wonder why any objection should be raised, but there are certainly some who can see in such things as this the violation of the first principles of individual rights.

Supposing that the "representatives of religious creeds" did desire to spend an hour in prayer and thanksgiving on a certain day, did that make it necessary for a proclamation to that effect to be issued by the President? Even admitting that these individuals were "representatives" of the entire religious element of the country, and that that religious element constituted the majority of the population, that does not help the matter any unless we are prepared to concede that "might makes right," and to deny entirely the individual rights of conscience when opposed to the conscience of the majority. The request for such a proclamation as this (although perhaps signed by many right-minded people) was virtually an attempt to coerce the worship of others besides themselves. If not, why did not these "representatives," if they were representatives indeed, make the necessary announcements to their respective believers? This would certainly have been sufficient for the ones directly interested. The fact that they did not do so, but called upon the President instead, seems conclusive evidence of their desire to have others brought to acquiesce in their views by executive power.

But it may be said that the proclamation contained no reference to executive power; that it did not command, but simply "recommended." Exactly; no command was made, because no legal

right existed by which such a command could be given. So of the despotism of the church in the early centuries. It is a noticeable fact that at first the requirements of the church were merely requests, and then when the church began to have influence in the affairs of State the civil power was led to "recommend" that these desires be complied with, and these recommendations soon grew to be absolute commands, to disregard which was considered not only heresy against the church but treason against the Government as well. And it was by just such steps as this that the imperial or governing power became an imperious power and a tyrannical despotism, under the complete control of a combination of intolerant so-called "representatives of religious creeds." Let the people of the United States take warning lest the use of executive power to "recommend" religious ceremonies becomes an abuse of that power to "command" individual conscience, a domain so sacred that even the power of civil authority should hesitate to invade it.

We have not written the above because we are opposed to Christianity, or to the service of God. Far from it; we believe in Christianity with our whole heart, and endeavor to practice its precepts, and it is because of the high standard set by our divine Lord that we do oppose all such abuse of the secular power. Christ said, "My kingdom is not of this world." "Whatsoever ye would that men should do to you, do ye even so to them." These are our principles. Thanksgiving proclamations and all such proclamations as the one referred to, in fact, any proclamation coming from official source, requiring or recommending the worship of God, is a virtual attempt of Cæsar to exact the tribute which God alone has the right to require, and therefore we are opposed to it.

J. W. SCOLES.

"The Principles of the Christian Religion."

WHAT are they? The amendment to the Constitution proposed by Senator Blair calls for the teaching of the principles of the Christian religion in the public schools. It also provides that no public money shall be appropriated to any school in which "the doctrines, tenets, belief, ceremonies, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character," are taught.

Are not the principles of the Christian religion to be found, then, in all the controverted doctrines of the popular churches of the land? The reply is, "They are to be found only in the doctrines in which they are all agreed." But on what are they all agreed? What principle or doctrine of Christianity is not denied by some of them? Is it all simmered down to the keeping of Sunday, "the wild, solar holiday of all pagan times"? If so, the Sunday-Rest bill is all that is needed as a guide.

R. F. COTRELL.

THE Denton (Texas) *Chronicle* of April 20 contains a screed on Sunday legislation, by a lady who signs herself Jenny Bland Beauchamp, in which she shows her ignorance of the question by the statement that "two hundred and forty thousand Knights of Labor and Associated Engineers signed the petition" for the passage of a Sunday law. That is a bigger claim than even Mr. Crafts ever made. If any more than two Knights of Labor ever signed the petition it has had a decided boom of late.

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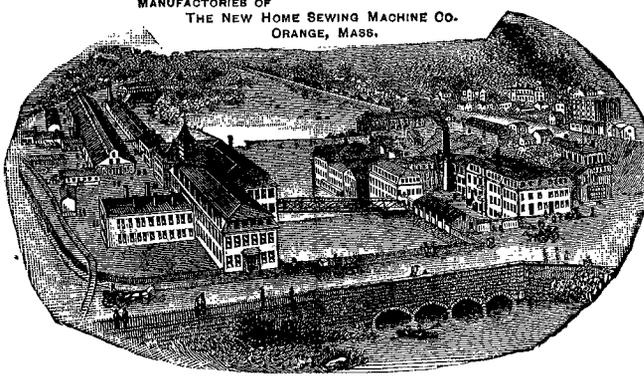
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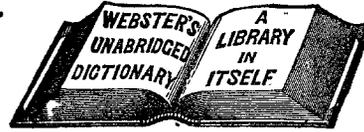
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The American Sentinel.

OAKLAND, CALIFORNIA, MAY 29, 1889.

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THE *Alta California* says that the local courts of Pittsburg, Penn., have ruled that it is disorderly conduct to distribute heterodox tracts on the streets. We should like to know what judge decides what tracts are orthodox and what are heterodox. If the Pope ever comes to America we know where he will find a congenial home. He could no doubt find employment for his leisure hours in assisting the local courts of Pittsburg.

THE ubiquitous field secretary of the American Sunday Union—Mr. Crafts—is nothing if not refined in his language. In a recent speech in New York he said that his Sunday-law movement is opposed only by “a little insignificant set of hair-brained, woolly-headed fanatics, of about one hundred men.” Well, well! If that is all the opposition Mr. Crafts finds, we should think he would stay at home and take his ease, and let his religio-political machine run itself. He must be traveling about the country because he likes change of scenery.

WE have already announced the debate between Mr. Crafts and A. T. Jones, to be held June 12, 13, 14. This discussion will without doubt be one of great interest, and will be worth hearing. Many people will doubtless travel quite a distance to be present; but still only a few of those who are interested in the matter can hear the discussion. But we are resolved that they shall lose nothing of it except the tones and gestures of the speakers, and have made arrangements to have all the speeches reported stenographically, so that the next SENTINEL that appears after the debate will have the first installment of it. If possible, we shall publish the whole of one evening's session in one paper, so that no injustice may be done to either party. The numbers of the SENTINEL that contain the matter will be of special interest to everybody, friends of Sunday legislation as well as opposers—inasmuch as both sides will be presented impartially. We cannot at present tell just what numbers will contain the discussion, but those who wish extra copies to distribute can send in their orders just the same. State that you want the numbers containing the discussion.

THE *Christian Union* is often considerably confused in its theology and its views of National polity, but when it does get on the right track for a while its utterances are as good as those of any other paper that speaks truth. In its issue of May 2 it has “A Centennial Homily,” in which it gives expression to some weak thoughts and some good ones, and among the latter are the following:—

“The church is a corporation of men and women organized for certain purposes, which, whether wholly good (as the church people claim) or wholly bad (as the infidel pamphleteer claims), or partially good and partially bad, are certainly, on the one hand, innocent, and therefore entitled to the protec-

tion of the State, and, on the other, non-political and therefore not entitled to any partnership with it. We would have the State appropriate no moneys to institutions under church control; we would have it enter into no entangling alliances with church or clergy in the work of education; we would have it recognize no religious tests; we should be glad to have it abolish all oaths, and punish false affirmation with the penalties now visited on perjury; we would have it enforce no religious observances, except as such enforcement is necessary to protect the religious rights of the individual—no Sunday laws, for example, except to protect the individual's right to his Sabbathical rest.”

THE National Reform Association does not receive much aid and comfort from the *St. Louis Christian Advocate*, although it believes in National Reform principles. In a recent issue it spoke as follows of the Pittsburg Convention, which was then in session:—

“We have closely watched conventions, conferences, and general meetings of this kind, and are free to say that they have not, as a general thing, been promotive of much good to the great body of the people. In many cases it was evident that the zeal of the leaders was far in advance of their discretion, and intelligent, sober-minded men were rather turned against than for that which they advocated. We must, however, be careful what we say about such proceedings, or, rather, about the spirit which prompts them, as the principal actors are usually of the class that not only think themselves right, but are exceedingly sensitive and impatient of anything and everything like contradiction or opposition.”

This is a very just estimate of the men who run the National Reform machine. THE AMERICAN SENTINEL is fully conscious of the fact that they are exceedingly “impatient of anything and everything like contradiction or opposition,” yet it calls on all its readers to bear witness that it has endeavored faithfully to do its duty. We would that we had less reason for opposing them.

National Reform Ideas of Religion.

THE *Moral and Scientific Companion*, published at Florence, Arizona, prints the following items of “Religious Ideas of the Nineteenth Century.” They are well stated, but they are not peculiar to the nineteenth century, but date from the days of Constantine. We wish to caution our readers, however, against imagining that the AMERICAN SENTINEL subscribes to any of these ideas. We repudiate them entirely. They are championed in this country only by the National Reform Association and the American Sabbath Union:—

“A man may keep the Sabbath by merely being idle!

“A man (irrespective of his belief) can keep the day holy if forced by law to remain idle!

“A man, even though an infidel, keeps the Sabbath holy when forced to rest, not on the seventh day, but on Sunday, the day after the Sabbath of the Bible!

“The United States,—infidels, heathens, and all,—will be a ‘Christian Nation’ when compelled to remain idle on the first day of the week [now called ‘the American Sabbath’], even though they break the whole ten commandments during the week!

“A religious party may count one man's signature as 7,000,000 when it comes to petitioning for a law enforcing their pet beliefs!

“The minority are atheists and should not be tolerated—the majority are infallible, provided they preach National Reformism or Sunday compulsory observance!

“The Lord [according to their premises] is not powerful enough to struggle against the ‘wicked minority’ without the assistance of national religious laws! That is, they propose to do what the Almighty can't!

“A national Sunday law is not a religious one; to the saloon keeper and workmen it is merely a ‘sanitary measure,’ to keep them from overwork; to

the prohibitionist it is solely a ‘temperance measure;’ to the religious people it is entirely a ‘Christian measure.’

“Laws enforcing the beliefs of the ‘Christian church’ (heathens, Mormons, Quakers, unbelievers, Jews, Seventh-day Baptists, Sabbatarians, etc., excluded) will not be a union of Church and State, nor will they be religious laws, but merely ‘civil protections’!

“‘Wide is the gate, and broad is the way, that leadeth to [salvation], and many there be which go in thereat.’”

A Pope Wanted.

SOME papers are very indignant over the fact that Mr. Bennet has invaded London with his *Herald*, and is actually selling it on Sunday, thus destroying the rest of the people, because the paper is sold by the thousands. We have yet to learn that any efforts have been made to compel people to buy the paper, or that anybody has bought a copy who did not want one, therefore we cannot tell just where the invasion of Sunday rest has come in. But the following from the *London Christian* shows what idea some who would fain be called Christians have of the way to propagate Christianity:—

“In the days of Nehemiah men of Tyre brought fish and all manner of ware, and sold on the Sabbath to men of Judah and in Jerusalem; but that wise governor put a summary stop to their operations, and set his servants at the gates, that there should no burden be brought in on the Sabbath-day. We need a Nehemiah in like manner to prevent this man of America bringing such a Sabbath-day burden into our country.”

What they want is a Pope.

The Cause of Persecution.

OUR Government, having existed over one hundred years under a Constitution tolerating all religions alike, has been more prosperous than any country on earth under any other form of government. Therefore we would let well enough alone, knowing that intolerant religious legislation of any kind, in favor of any religion, has always been attended with disastrous consequences. The student of history searches in vain for an exception. It is a principle of logic that when one event follows another for a great number of times without an exception, one is the cause; the other, the result. Therefore religious intolerance is the cause of persecuting barbarity, whether the religion be heathen, Hebrew, Mahomedan, or Christian. Similar barbarities were practiced by Nero, Mohammed, the Pope, the Presbyterian, the English Church, the Orthodox, and the Puritans; burning, torture, banishment, are used alike by all. In all countries, at all times, in all religions, from the Druids to the National Reformers, intolerance, with its attendant barbarity, has been instigated by the priesthood.—“*Marcus*,” in *Alexandria (Minn.) Post*.

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