

THE AMERICAN SENTINEL

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

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America remarks that Elizabeth Stuart Phelps has contributed an able article to the *Forum*, entitled, "The Christianity of Christ," and adds: "This subject is little studied in the present generation, yet it is the only Christianity which should engage our thoughts or our devotion."

America is evidently not well indoctrinated in the principles of National Reform, else it would understand that the Christianity of Christ is getting to be somewhat out of date, and is, according to that program, to be shortly superseded by National Christianity. Nevertheless, the words of *America* are true; the Christianity of Christ "is the only Christianity which should engage our thoughts or our devotion."

THE *Christian Union* of May 9 notes the action of Vanderbilt in reducing Sunday travel on his railroads, and says: The thanks of the religious community are especially due to Mr. Cornelius Vanderbilt, whose persistent urgency in this matter has at length borne fruit." Why the thanks of the religious community? They tell us that this Sunday-rest movement is not a religious affair at all, but that it was started by the workmen, and is solely in the interest of the workmen. Then why should religious people feel specially thankful, since, according to Mr. Crafts, they only reluctantly took part in the crusade at the urgent request of the laboring classes? It doesn't require very much discernment to tell why the religious community alone are mentioned as feeling thankful. The religious (not necessarily Christian) community alone are interested in it. The majority of the laboring men are indifferent or opposed.

SOMEBODY has sent us a Chicago paper containing the following marked paragraph:—

"The gentleman named Schweinfurth, who is posing as the Beekmanite Christ down about Rockford, is in a very pretty fix. The White Caps have served notice on him to leave that neck of woods. The fetching part of the ukase, however, lies in the alternative which they present. If he doesn't decamp by a certain time the gentlemanly White Caps promise to take Mr. Schweinfurth into the near-by woods, plaster the tar on him as long as it will stick, and then set him on fire. That's all. Only just that. And still Schweinfurth hesitates to skedaddle."

We have read of this man before, but never thought him worthy of any mention, and do not now; certain it is that we have no sympathy with his blasphemous pretensions, but we wish to say, now that the matter is up, that we think that bad as he may be he is not half as dangerous to the community as are the lawless scamps that threaten dire vengeance against him; neither are his doctrines likely to do a tithe of the harm that will surely rise from the idea that seems to be gaining ground quite rapidly, that the majority of a community have a right to dictate to a minority in matters of religion. If the Illinois pretender has violated the civil or criminal law of the State, then let the State deal with him as with other offenders; but if his only offense has been to teach erroneous doctrines, whereby he has drawn away disciples after him, he should be protected from violence even if the Governor has to order out the militia to do it. This White Cap business should be promptly stamped out.

A Misleading Petition—Which One Is It?

IN the February number of *Our Day*, the magazine edited by Joseph Cook, in an editorial notice of the presentation of the Sunday-law petition to Congress, we find the following:—

"The Seventh-day Adventists, whose chief aim in life seems to be to break down the American Sabbath, are circulating a misleading counter-petition, which gives the impression that it is the religious observance of the Sabbath which the great petition asks Congress to promote, whereas nothing is asked beyond protection of Sunday rest and public worship in the domain of the National Government, as has been afforded in nearly all the States from the beginning to citizens in the domain of State governments."

About the same time Mr. Crafts published a circular letter in which he said:—

"Prompt action on the petition is the more important from the fact that the enemies of the Sunday-Rest law, a curious combination of Saturdarians, saloonists, and a few papers, are becoming very active in the circulation of misrepresentations and misleading counter-petitions, the latter so worded as to give the false impression that we are asking for a law to promote the religious observance of the Sabbath, whereas our petition seeks only protection for Sunday rest and worship."

Since so much is said about this counter-petition, it may be well to publish it, that all the readers of the AMERICAN SENTINEL may know what it does ask for. The petition reads as follows:—

"To the Honorable, the Senate of the United States—
"We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the Na-

tional Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it."

Now we can compare the statements with the petition. Mr. Cook and Mr. Crafts say that this counter-petition is misleading, in that it gives the false impression that the Sunday-law people are asking for the promotion or protection of the religious observance of Sunday. But the most careful reader of the counter-petition will fail to find in it any reference whatever to the American Sunday Union, or to a petition for a Sunday law, or to the Blair bill, or to anything whatever that has been done. It simply asks that Congress shall not pass a bill in regard to the observance of the Sabbath, or in regard to any other religious institution; nor to favor any amendment that would tend to give preference to any religion, or to any religious body, above another, but to keep Church and State entirely separate, as they were designed to be by the fathers of our country. In short, the sum of the petition is that Congress will not interfere in religious controversies, and in matters purely religious. Our Sunday-law friends claim that this is just what they want; they claim that they do not want religious legislation; they claim that they want Church and State kept entirely separate. Now if they are sincere in their protestations, why do they object so strongly to this counter-petition? Indeed, if they mean what they say when they deny the charge that they are laboring for a union of Church and State, and are so bitterly opposed to civil interference in matters purely religious, they ought to sign the petition. Indeed, they should be intensely anxious to sign it. If their protestations are of any value, then this so-called counter-petition is not a counter-petition at all, but is exactly in harmony with their petition and their line of work, and they ought to adopt it. But they do not indorse it; they most bitterly denounce it. Then what shall we conclude? We can form no other conclusion than that they are not sincere when they say that they do not desire a union of Church and State; when they say that what their petition calls for is not religious legislation. It is the wounded bird that flutters. The hatred which they manifest to this petition, and their evident chagrin at the large number of signatures of the best people that have been secured for it, show that the petition strikes directly against their work. They show that the counter-petition asks Congress not to do the very thing that their petition desires it to do. And what is that? It asks them not to legislate upon the subject of religion, and not to do anything that tends to Church and State union. By op-

posing the petition which asks that this be not done, they show that they want it done. In no other way could they so clearly show the real object of the Sunday-law petition, and the spirit of the Sunday-law movement, than by the bitter opposition which they make to this counter-petition. Their action in the matter stamps their movement as a movement to secure a union of Church and State, and nothing else.

Now we will have a little direct testimony concerning the matter of the religious observance of Sunday, which both Mr. Cook and Mr. Crafts say they do not desire. We will quote once more a few statements which will show clearly just what they do want. We have given them many times, but we shall doubtless be compelled to repeat them many more times, for the Sunday people persist in telling the people generally another thing from what they talk among themselves. First, we repeat the statement made by Mrs. Bateham in her speech at the Washington Convention last summer. Referring to the petitions that hung around the assembly room, she said:—

“As I look about this church to-night, I cannot help thinking of the fourteen million people that this meeting represents, all of whom are praying to have the holy day observed. They are praying that the Government will pass a law that will compel the people to observe the first day of the week; and people in every State of the Union are distributing circulars to secure signatures to that effect.”

This statement is taken from the report in the *Lutheran Observer* of December 21, 1888, whose editor, Dr. Conrad, was one of the speakers at the convention, and is one of the officers of the American Sunday Union. Nothing that we could say could more directly contradict the statement made by Mr. Cook and Mr. Crafts than does this statement by Mrs. Bateham. They say that their petition does not ask for the religious observance of the day, but she says that the petitioners pray to have the holy day observed. Of course, we know that there were not fourteen million petitioners, and that the day is not holy; but her statement intimates that those who signed the petition intelligently did so with the understanding that it was a request to have the day observed as though it were holy. It is true that the petition itself does not say anything about religious observance; but Mrs. Bateham says that those who sign the petition thereby pray that the Government will pass a law to compel the people to observe the first day of the week. And the fact that she calls it a holy day shows that they sign the petition with the understanding that it is to secure the compulsory observance of Sunday as a holy day. Therefore, if Mr. Cook and Mr. Crafts are so righteously indignant because their petition has been, as they say, misrepresented and made to appear as though it called for the religious observance of Sunday, they should turn their guns upon Mrs. Bateham. Not an enemy to the Sunday-law petition or the Sunday-law movement has said a single thing beyond what Mrs. Bateham herself has said.

Again, in the report above referred to in the *Lutheran Observer*, we find the following statement made by Dr. Crafts. He said, “The bill which has been introduced makes Sunday the ideal Sabbath of the Puritan, which day shall only be occupied by worship.” That bill was introduced by Senator Blair in response to the petition which has been referred to, which was gotten up by the Woman’s Christian Temperance Union. Yet Mr. Crafts says that they do not want anything like religious legislation, and that they don’t petition to have Sunday observed religiously.

Again, Mr. Crafts said in his address before the general assembly of the Knights of Labor, reported in the *Journal of United Labor*, November 29, 1888, that “the weekly day of rest has never been secured in any land, except on the basis of religious obligation. Take the religion out and you take the rest out.”

Col. Elliott F. Shepard is president of the American Sunday Union. The *New York Mail and Express* of January 25, 1889, gives in full his address before the convention upon his election as president of the Union. In that address, he spoke of the petition as follows:—

“We have already been told that there are upon this petition for a National Sunday-Rest law some six millions of Protestants, and some seven millions of Romanists. The Romanists are supposed to be represented by that one signature—of Cardinal Gibbons—which was obtained with much less trouble than the greater part of the Protestants in our country. We have some six millions already on the petition, so that we have a basis to work upon; but there are still fifty-two millions of Protestants whom we must interest in this movement. We must go on; we must bring them to sign the petition for the Sabbath. We are very glad to welcome as a coadjutor the Roman Catholic Church in any branch of Christianity, or in any form of benevolent work in which it will consent to join us; but we must not forget the greater number of the population outside of that church, and we are bound to prosecute this work until we lay its binding truths of divine authority before the whole people, and bring them all into the valley of decision. Choose this day whom ye will serve; if the Lord be God, serve him; and if the world be God, serve that. You have to say yes or no—whether you will stand by the decalogue, whether you will stand by the Lord God Almighty, or whether you will turn your back upon him. The work, therefore, of this society has just begun. We do not put this work on mere human reasoning—for all that can be overthrown by human reason. We rest it directly and only on the divine commandment.”

Now this shows that their petition is the one that is misleading. It shows that they expect to gain a great deal more than appears on the face of their petition; it shows that they have worded their petition just so as to secure the greatest number of signatures to it. They are multiplying signatures by every means, both fair and foul—principally foul—counting in its favor thousands of people who never heard of it, as well as other thousands who have heard of it, but who know really nothing as to its real design; and then they intend to wheel these petitioners into line, as favoring their construction of the petition, and demanding a law to compel people to observe Sunday as a holy day.

We might give other quotations from the leaders in the Sunday movement, but these are sufficient. We are not dealing in conjectures, but we give the statements as they appear in black and white, upon the authority of the leaders of the Sunday-law workers themselves. If anything in our language seems to be harsh, we leave it to the candid reader to decide if it is not just. We make no scruple in charging bad faith upon the leaders in this Sunday-law movement, because we condemn them only out of their own mouths; but in so doing we wish to make no reflections upon these men as individuals. We have no doubt that personally they are very pleasant men, and that under almost any other circumstance they would reason logically and act fairly. We attribute their course, not to any inherent wickedness in themselves but to the force of circumstances. They have committed themselves to the securing of an iniquitous law, and such a law can be secured only by iniquitous methods. Religious legislation by civil Governments has always been marked by

fraud and a disregard for the rights of dissenters; and when these men give themselves to such unrighteous work they can do no other than what they are doing. We pity them, and hope that some of them, at least, may see the error of their way and turn from it. E. J. W.

Trusts.

THE “Trust” is now the favorite scheme by which the greedy increase their gains. There is the Whisky Trust, the Sugar Trust, the Coffee Trust, the Oil Trust, and Trusts of all kinds too numerous to mention. A Trust is formed by the leading dealers in a certain article of trade laying together all their interests in that line, making a combination so strong as to control the market, and then putting up the price to the highest possible point. If a dealer refuses to join the Trust and does not follow the rise in price which is laid upon the article by the Trust, then the Trust takes steps to compel him either to join the Trust or go out of business. If the Trust cannot so fully control the market as to keep him from buying from anybody but them, at their own price, then they will run down the price so low that he cannot afford to sell at such a rate, and in one way or the other the object of the Trust is accomplished,—he is either forced into the Trust or out of the business,—and then the Trust, having the field entirely to itself, puts up the price to the highest possible point, clears immense sums, pays its trustees enormous salaries, and divides the profits amongst the managers of the combination, making them, many times, millionaires in a very few years. The Standard Oil Trust, for instance, has nine trustees who are paid a salary of \$25,000 a year, and divides among its managers profits amounting to millions every year.

It will readily be seen that the word “Trust” is but another name for an organized monopoly, but with this characteristic: it is wholly irresponsible. A corporation, a railroad or steamboat line for instance, may secure a monopoly of the traffic in a certain locality, but being a corporation, receiving its charter from the State, it is responsible to the State, and the State may put a check upon its exorbitant greed. But a Trust is not incorporated, is responsible to nobody but itself. The following from the *Christian at Work* fitly describes the Trust:—

“What after all is a Trust? Well, for one thing it is neither a corporation nor a well-defined common-law Trust; it avoids the checks and safeguards which a wise public policy has thrown around corporate acts; its articles of agreement are secret and jealously guarded even from the investor himself; no charter nor statements need be filed for public inspection; no reports need be made or published; it may carry on any business it desires; the principles of *ultra vires* acts do not check it; no limit is placed by statute on its capital stock; no law prevents an increase or decrease of its Trust certificates; no qualifications are prescribed for its trustees; no tax is levied on its charter or franchises or capital stock; no limit is placed by the public on the power and discretion of its trustees; no publicity is given to its acts. It may move from State to State; it may evade taxation and defy the powers of courts; it yields vast sums of money secretly, instantaneously, and effectively to accomplish its nefarious ends; and it does all this not for the advancement of the community and the Nation, but for the purposes of extortion and for the annihilation of independent firms. Such a trust is the Sugar Trust; such are the four great Oil Trusts—such in short are almost all the Trusts.”

It is evident that, in its accepted use, the word “Trust” signifies a combination of capital for the formation of an irresponsible monopoly to rob the consumer of the extra price which he can thus be

forced to pay. This is the one extreme. There is another monopoly, although not called a Trust, at the other extreme, which is as irresponsible, and consequently as despotic, as any Trust in existence can be. Although not called a Trust, to all interests and purposes it is a Trust. Although, by those who compose it, it is not granted that it is a monopoly, yet a monopoly it is. Instead of calling this a Trust it is called a *Union*. Instead of a monopoly in certain lines of trade, it is a monopoly of labor. What we refer to is the trades-union. It is as really a Trust, and as certainly a monopoly, as any Trust or any monopoly that was ever formed. And, like any other monopoly, its greed grows by what it feeds upon.

An instance in point (if any instance were needed to show what is palpable to all) will show that the action of the Union is identical with that of the Trust: In the fishing season of 1888 the Fisherman's Union in the Columbia River formed a combination so strong that no outside fisherman was allowed to enter the Columbia to fish. Then, having secured control of the river, they forced up the price of fish so that each fisherman of the Union made from seven to ten dollars a day. The only difference between this and the Trust is in the amount secured to the parties interested in the monopoly.

More than this, the trades-union not only assumes the monopoly of work within the trades, it monopolizes the trades themselves. This combination that is responsible to no law, presumes to make and enforce the law that nobody shall learn any trade without the consent of the Union; and that consent is granted only to a limited number. Under this "law" of the trades-union Trust a manufacturer cannot apprentice his own son, at his own trade, in his own shop, without the consent of the labor Trust. Some months since a young man wrote a letter to Mayor Hewitt, of New York City, asking to be directed to some place where he could learn some mechanical employment. He said that he had applied to more than fifty employers to be received as an apprentice, but could not find an entrance anywhere. The mayor replied, regretting that he could not give him a favorable answer, and said:—

"In this great city there ought to be abundant opportunity for every young man to learn a trade. Under the regulations adopted by the various trades-unions, the number of apprentices is limited, so that there is growing up in our midst a large number of young men who cannot find access to any mechanical employment. This is a lamentable state of affairs, because these young men are turned loose upon the streets, and grow up in habits of idleness, resulting in vice and crime. If this action of the trades societies in this matter really limited the competition for employment which they experience, it might be defended, at least upon selfish principles; but inasmuch as foreign workmen are free to come to this country in unlimited numbers, the only effect of these regulations is to keep our own young men out of useful employment, which is freely open to those who are born and trained in foreign countries. The evil is of the most serious character, and I trust that this statement of it may lead to a reconsideration on the part of the various trades organizations who now restrict the right of employment without benefit to themselves, but to the great injury of the rising generation."

We seriously doubt whether this statement, or any other, will ever lead to any such reconsideration as the mayor suggests. Monopolies never voluntarily loose their grip.

Only lately some boys in Chicago made application to the Police Court to be sent to the Industrial School, or House of Correction, that they might become sufficiently acquainted with some

trade so as to enable them to follow some useful occupation. We are not informed whether their request was granted or not. But even if it were, we know that even this refuge is not long to be left them; for the despotism of the labor Trust is controlling the State, and is already declaring that the trades shall not be followed to any material extent even in penal institutions, but that all criminals shall be supported in comparative idleness.

The third week of last July, the Legislature of New York, in response to the "labor" agitators, enacted a law which provides that no manufacturing machinery shall be used in any of the penal institutions of that State; that hand labor only shall be employed; that only such articles shall be made therein as can be used in the penal or public institutions of the State; and that none of the prison products shall be sold to the public. And why is this? Because, it is said, articles manufactured in prison by convict labor and sold outside, come into competition with articles manufactured outside by "free labor," thus lowering the prices of the outside articles, which tends to reduce wages and degrade "labor"!

Is it necessary to point out to any man who thinks, the blind fallacy of such an argument? Do these men not know that if the State is not allowed to make the convicts support themselves, they will have to be supported by taxation? And if the manufacturer has to pay increased taxes, wages will be lowered accordingly. But the labor monopoly may say, We will not allow him to lower the wages. Very well, he will then add to the price of his goods the extra tax which he pays to support idle convicts, and when the laboring man buys any manufactured article he will pay the tax. And if the merchant or the grocer has to pay an increased tax for the support of convicts, he will add the amount to the price of his goods, and when the laboring man buys a piece of muslin, or a pound of coffee, he pays the tax which the State is compelled to levy to support the criminals, whom he himself has declared shall not be allowed to do enough to support themselves. The whole subject then resolves itself into this simple question: Shall the convicts be made to do enough work to clear the expense which they cause, or shall the laboring man support them in idleness so that the proper dignity of labor may be maintained?

Thus the labor monopoly forces the youth into idleness rather than to allow them to support themselves by honest trades. Through enforced idleness they are led into vice and crime, and by that into jails and penitentiaries; and even there the labor monopoly compels him to dwell in idleness. Therefore of all Trusts the labor Trust is the most heartless; of all monopolies the labor monopoly is most wicked. To say that such organizations are in the interests of labor, is a perversion of language. Their principal effect, if not their direct aim, is solely to promote idleness, with its inevitable consequences,—vice and crime.

A. T. J.

RELIGIOUS FREEDOM.—One fatal mistake which has contributed to support the throne of Intolerance, is to suppose that people may be made religious by force; that torturing and mangling the body may benefit the soul. It appears much more self-evident that if a man has not a religion of his own choice, he can have none at all. A man may be constrained to dissemble what he really is, and to affect to be what he is not; but he cannot be compelled to be a servant of God.—*Selected.*

Mr. Crafts against Facts.

WE have before us a copy of the Vineland (N. J.) *Evening Journal*, of April 19, which contains a report of an address on the Blair Sunday-Rest bill, delivered in that place by Doctor Crafts. From that report we make the following brief quotations, that we may compare them with the facts:—

"The Blair bill, said he, is not what its enemies would have it. Blair drew this bill for the Sabbath men the same as any lawyer would draw bills for any client. Blair has drawn bills for another sect who are opposed in some degree to the American Sabbath, or a day of rest. The two bills are put together by enemies of the Rest bill, and thus misrepresentations are made. When Blair drew the original bill he used his own language, and the bill read 'promote' Sabbath observance instead of 'protect.' Enemies took the word 'promote' as an effort to get God in the Constitution and establish State religions—that is, religions supported and maintained by the State.

"The friends of the bill never had any desire to 'promote' Sabbath observance, and therefore that word was stricken out and 'protect' inserted, and this was done immediately, but the enemy still delights in informing the people that 'promote' is the word. Dr. Crafts gave a history of how the movement for Sabbath observance first started, and denied, as has been charged, that the W. C. T. U. was at the head of the move. The movement was started, not as a religious measure at all, but because some people saw that it was necessary to have a day of rest for the health of the multitudes, and that in these days of soulless corporations and combinations, it was necessary that law should stand between the 'spoiler' and the employes. When P. M. Arthur, the head of the Locomotive Engineers, and T. V. Powderly, the head of the Knights of Labor, each representing thousands of signatures, signed the petition for this Sunday-Rest bill, it was plain that they saw a need of a day of rest for the workingmen. Now labor organizations are taking the matter up and will carry reform out. Understand that 'religious observance' nor the 'word of God' are not mentioned in the bill, and are no part of it. The 'Rest bill' is for the benefit of the masses and the health of the people. The bill does not deny the right to work to any citizen in the United States, on any day of the week, provided that citizen does not engage in trade where there is competition, so that his neighbor is compelled to keep open his shop."

We know nothing of a bill that Mr. Blair has drawn for a sect that is opposed to the American Sabbath or to a day of rest. Indeed, we do not know of any sect in the United States that is opposed to a day of rest; but whatever other bills Mr. Blair may have drawn up, the enemies of the Sunday-Rest bill have not put together nor confounded it with any other. All our strictures have been made upon the Sunday-Rest bill, without any regard to any other bill. Further, Mr. Blair did not draw up the Sunday-Rest bill just as a lawyer would draw up any bill, but has shown himself intensely partisan in pushing the bill. In the notice which the April number of *Our Day* gives to the hearing on the Rest bill, we find this sentence: "We subjoin from its pages some of the dialogues between Senator Blair (who showed himself matchless in cross-questioning) and the opponents of the bill." This states the case exactly, as the reader of that hearing will see. Mr. Blair did act the part of a paid attorney, cross-questioning and arguing with the opponents of the bill, but assisting those that were praying for its passage. This may be set down as one instance where Mr. Crafts unfortunately differs with facts.

Again, concerning the relative importance of the words "promote" and "protect." It is not true, as Mr. Crafts states, that "the enemy still delights in informing the people that 'promote' is the word." It is a matter of fact that the bill

was not amended, nor was any substitute introduced during the session of Congress. *All there is to it is this: The American Sabbath Union, at its meeting in Washington last December, saw that the statement that the bill was designed to promote the observance of Sunday as a day of religious worship, showed too plainly upon its face that it was an act to establish a State religion. Accordingly they appointed a committee to formulate changes they desired in the bill. This committee reported; and among other things was the substitution of the word "protect" for "promote" in the preamble and last clause of the bill. These changes we immediately noted, publishing the original bill side by side with the bill as the Union desired it to read; we have printed it more than once, and have repeatedly referred to the change from "promote" to "protect;" although, as it has been said before, the bill which was introduced into Congress read, "to promote its (the first day) observance as a day of religious worship," until the bill died a natural death by the adjournment of Congress.

What Mr. Crafts objects to, however, is the fact that we have showed that the word "protect" does not conceal the object of the bill any more than did the word "promote." We have shown again and again that so far as the people who observe Sunday are concerned, they do not need any more protection than they already have. There is abundant provision in the laws of every State for the protection of religious worship. And the bill which Mr. Blair introduced does not say that it is desired that *the people* shall be protected, but that *the religious observance of the day* shall be protected; and that can mean nothing else but that all the people shall be prohibited from using the day in any other way than as a day of religious worship.

And this is just what Mr. Crafts himself has said that they desire to secure by the passage of the bill. In the Washington Convention he declared that "the bill which has been introduced makes Sunday the ideal Sabbath of the Puritans, which day shall be occupied only by worship." So here we have No. 2 of Mr. Crafts's unfortunate collisions with facts.

Again, the report says that "Dr. Crafts gave a history of how the movement for Sabbath observance first started, and denied, as has been charged, that the Woman's Christian Temperance Union was at the head of the movement." Unfortunately for Mr. Crafts, we have something upon this point also. In the *Union Signal* of May 3, 1888, there appeared a report of a hearing which the Senate Committee on Education and Labor gave on the 6th of the preceding month to the friends of a Sunday law. Mrs. J. C. Bateham, the superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union, presented the opening paper, and was followed by several ministers. The *Union Signal*, to which we just referred, said: "Senator Blair will now draft and present a bill for us." This shows that the bill was introduced at the request of the Woman's Christian Temperance Union.

Again, in the hearing before the committee on Education and Labor, on Thursday, December 13, 1888, Mrs. Bateham, in replying to a question by Mr. Blair, said: "This petition work has been done chiefly by our Woman's Christian Temperance Union. The ministry, I may say, have had almost nothing to do with it. It was started in behalf of the elevation of the masses to protect

the morality of the people." This is sufficient on that point.

Mr. Crafts says that the movement was started, not as a religious measure at all, but because some people saw that it was necessary to have a day of rest for the health of the multitude. Again he says: "Understand that 'religious observance' nor the 'word of God' are not mentioned in the bill and are no part of it. The Rest bill is for the benefit of the masses, and the health of the people." Mr. Crafts may presume upon the ignorance of the people to whom he lectures, but he ought to take some precaution to keep his lectures from getting into print, where they can be seen by those who are familiar with the Blair bill. With his statement that religious observance is not mentioned in the bill, and is no part of it, compare the preamble of the bill. We quote it with the changes desired by the American Sabbath Union, so that Mr. Crafts can find no fault with it. It reads as follows:—

"A bill to secure to the people the enjoyment of the Lord's day, commonly known as Sunday, as a day of rest, and to protect its observance as a day of religious worship."

Now it is technically true that the term "religious observance" does not occur in this preamble; that is, the words do not occur in just that relation; but nevertheless it is plainly declared that the bill is to protect the religious observance of the day. But this is not all; the bill itself closes with the statement that "the act shall be construed so far as possible to secure to the whole people rest from toil during Sunday, their mental and moral culture, and the protection of the religious observance of the day." Yet in the face of this Mr. Crafts wishes us to understand that "religious observance" is not mentioned in the bill and is no part of it! The reader can draw his own conclusions as to the design of Mr. Crafts in making that statement.

Again he says that "when P. M. Arthur, the head of the Locomotive Engineers, and T. V. Powderly, the head of the Knights of Labor, each representing thousands of signatures, signed the petition for this Sunday-Rest bill, it was plain that they saw the need of a day of rest for the workingmen." Mr. Crafts is here trying to substantiate his assertions that this Sunday movement was originated solely by the workingmen and not by the churches. But it is about as nefarious a statement as the other; for, as a matter of fact, Mr. Powderly and Mr. Arthur did not indorse the petition in behalf of the thousands who had never seen it, until Mr. Crafts had labored with them for several hours, overcoming their objections. And further than this, the *Union Signal*, referring to the vote passed by the General Assembly of the Knights of Labor after Mr. Crafts had argued and pleaded with them, said that it was a wonderful victory achieved by Mr. Crafts. It could not have been very much of a victory to secure the signatures of those workingmen, if the workingmen had instituted the movement. There seems to be a little discrepancy here which we will leave to Mr. Crafts to explain.

Once more, Mr. Crafts says that the bill does not deny the right to work to any citizen in the United States, on any day of the week, provided that citizen does not engage in trade, where there is competition, so that his neighbor is compelled to keep open his shop. If we had the space we would reprint the bill in full; but those who have files of the AMERICAN SENTINEL can find it, and

can verify our statement that the bill specifies nothing of the kind. We will quote enough to show that it does deny the right of any person subject to the exclusive jurisdiction of the United States to work on Sunday, even if he is not engaged in trade, and if there is no competition. Section 1 of the bill (and let it be understood that we are quoting from the bill as amended by the American Sabbath Union) reads as follows:—

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

We advise Mr. Crafts to study the Sunday bill a little more thoroughly before he lectures again. We might dwell at length upon the last statement quoted by Mr. Crafts in regard to competition, but if we merely call attention to it it will be sufficient in this place to let the reader see that if his statement were true it would show that the Sunday movement was simply a part of a gigantic monopoly, that if carried out would eclipse anything that has ever been known. All that we designed to do in this article was to call attention to the almost constant collisions between the statements of the leaders in the Sunday-law movement and the truth. It can truly be said of them that they are not afraid of the truth, for they meet it in conflict nearly every day.

E. J. W.

Is the United States a Christian Nation?

THIS question is answered in the affirmative by most Christians living in our glorious country. Let us see if the affirmation is based upon truth. How do those who hold that we are a Christian Nation prove, or attempt to prove, such to be a fact? Some would-be proofs for our national Christianity have recently come to our notice in the *Rocky Mountain News*, a leading political paper in this section of the country. Before giving his reasons why we are a Christian Nation, the editor of the *News* in the issue of April 11, by way of general remark, says: "It is singular that an intelligent person should question a proposition that is so palpably true." That proposition, however, is not so palpably true as the editor would imagine. "The truth is," the editor says a few sentences further onward, "that it (the first amendment to the Constitution of the United States) merely establishes an equality of rights among Christian denominations, and incidentally admits and tolerates unbelief." This sentence misrepresents the first amendment entirely; but even if the sentence contained the truth, does the fact, we ask, that the Nation in its Constitution establishes, and that *merely* establishes, an equality of rights among the various Christian denominations, constitute it a Christian Nation? No, no more than does the "incidental toleration of unbelief" constitute it an infidel Nation.

One of the "reasons" why we are a Christian Nation, according to the *News*, is the following: "The Nation was established by Christians and is

still mainly composed of the same class of beings." But an institution established by Christians is not necessarily a Christian institution; the church fair of the Roman Catholic Churches in Denver, which was mentioned in No. 15 of the *Witness*, was gotten up and was patronized by persons denominated Christians; but did that fact make it a Christian affair? Then it is not true that the Nation at the present time is mainly composed of Christians. Statistics serve to show that only one-third of the population of the country is professedly Christian. Another proof advanced for our being a Christian Nation is the fact, as the editor says, that the Christian religion was recognized in various conventions prior to the Continental Congress, also in that Congress, also in the Constitution, in so far as the latter has "the provision that precludes Congress from 'prohibiting the free exercise thereof.'" But recognizing the Christian religion in the manner in which the Constitution does, this does not make the respective person or Nation a Christian person or Nation. For how is it recognized? Is it recognized by the Nation in its Constitution by declaring it to be the religion of the Nation? No; the Christian religion is recognized by the Nation only in so far as in its Constitution it declares this religion to be one which the members of the Nation may believe, and the precepts of which they may practice. Then the Christian religion is not even definitely or separately mentioned, but all other religions are placed on the same plane with it, and as far as the Constitution is concerned are entitled to equal respect, belief, and practice in this country.

These proofs for our being a Christian Nation, it is evident, we trust, are unsound; let us throw them overboard. If this is all that can be adduced as proof that we are a Christian Nation, then the assertion may fearlessly be made that we are not a Christian Nation.

In order to set forth the truth of this proposition more plainly, it must continually be borne in mind what constitutes a nation. A nation is a mass of people living in a given country and governed according to given laws, which are in conformity with a certain so-called constitution. Now in order to determine whether a nation is monarchical, aristocratic, or democratic, reference must be had to the constitution of that nation, and not to the private opinions of its different members. For, granted that, in the present day, a majority of our people, which, however, we hope is not the case, were monarchical in their views and tendencies, would that make our Nation a monarchy? Not at all! But those people could make this Nation monarchical, provided they were sufficiently strong in numbers to have the Constitution altered according to their wishes, and actually had this done. But so long as that has not been accomplished, the Nation remains a democracy, in consequence of the Constitution declaring it such and actually constituting it such.

Likewise, if we wish to determine whether the United States as a Nation is a religious Nation, we must not ask, Are the majority of the people religious or not? but recourse must be had to the Constitution. Now is the United States a religious Nation? Yes, if the word religion is taken in its broadest sense; for the Constitution, indirectly at least, as we take it, recognizes a God, a supreme Being, for instance, in Art. II, Sec. 1, No. 9. But is the United States a Christian Nation? No; for nowhere in the Constitution can there be found one word that rec-

ognizes the Christian God and the Christian religion, nor that can be construed as recognizing them. So little does the Constitution even dream of doing this that it forbids it in its very first amendment, which is as follows: "*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*"

In the *Rocky Mountain News* of March 25, of the present year, there is an article in which the following words occur pertaining to the Christian religion and the Constitution of the United States: "In a letter published in the *Sentinel*, December 5, 1789, addressed to the Presbyterians of New Hampshire and Massachusetts (who had complained of the omission of an acknowledgment of God in the Constitution) George Washington said that religion was left out of that document 'because it belongs to the churches and not to the State.' 'Religion,' said Madison, 'is not within the purview of human government.' Benjamin Franklin wrote, October 9, 1780: 'When a religion is good I conceive that it will support itself, and when it cannot support itself, and God does not care to support it, so that its professors are obliged to call for help of the civil power, it is a sign, I apprehend, of its being a bad one.' Justice Story said: 'It was deemed advisable to exclude from the National Government all power upon the subject. The Catholic and the Protestant, the Calvinist and the Armenian, the Jew and the infidel, may sit down to the common table of our national councils.' A treaty adopted between the United States and Tripoli, November 4, 1796, signed by George Washington, contains this sentiment: 'The Government of the United States is not in any sense founded on the Christian religion.'"

These sentiments express the Lutheran doctrine concerning Church and State. The Church and the State are two radically different institutions, each moving in a sphere peculiar to itself. Let each remain in its own sphere; let neither interfere with the affairs of the other. Both have a work to perform; let each perform the work appointed to itself.—*Rev. H. Raup, in Lutheran Witness, St. Louis, May 7, 1889.*

How to Reach the Masses.

I LIVE in Washington City, and am pastor of the Central Presbyterian Church, which is located in a densely-populated portion of the city. There are no rented pews; the seats are free at all the services; the entire revenue is derived from the weekly gifts of the congregation; all comers are equally and alike made welcome. There are persons of all conditions and classes who are regular members of the church and congregation. In the last few years every house within four blocks of the church has been visited by members of the congregation, going two and two, and the inmates have been kindly and cordially invited to the services. The pastor has extended repeated invitations to scores of the "masses" living near the house of worship. Yet at this very moment there are enough of these "masses" within five minutes' walk of the church, who never attend the worship of the Most High God, to pack to its utmost capacity our present edifice and another one of the same size.

Now, what are we to do to save these masses who refuse to be saved; to evangelize these masses

who will not be evangelized; to gather into the church these masses who will not be gathered? Some of the masses are lawyers, capitalists, merchants, mechanics, wage-workers, and some very poor; but, as they do not and will not come to church, they are all masses. Is my life and the life of my congregation to be entirely devoted to one unceasing effort to bring these people to church? If, after repeated invitations and offers of the gospel, they continually and willfully reject Christ, is it like our Lord, and does it honor him, to force his salvation on unwilling souls?

A chosen apostle said: "Seeing ye thrust it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The church has been fairly flooded of late years with publications of all sorts and sizes proclaiming the gross neglect of the masses by evangelical churches and Christians. Statistics have been tabulated, *ad nauseum*, to prove that all manner of failures and dire evils are upon us. True, the facts are dark enough. The devil is very busy, and evil is rampant. True, believers continue, as they have ever been, a little flock, and as they will continue until the Lord returns, when he will give them the kingdom. Christ is still a rejected king. I venture the assertion that nine-tenths of the churches of this land, city or country, are never filled at any regular service, morning or evening; and, if all the services are considered, we can furnish seats free for just as many more people as now come to church. The church has always furnished, and is furnishing to-day, far more seats than there are persons who come to fill them. The gospel agents, agencies, and accommodations are sufficient to evangelize all the masses of cities and countries in less than a week, if only the masses were willing; but, alas! this unwillingness is the supreme difficulty, which only the Holy Spirit can remove.—*Rev. A. W. Pitzer, in the Interior.*

A Statement of Baptist Principles.

THE following letter, referred to elsewhere in these columns, and which we are kindly permitted to publish, is from a Baptist clergyman, and should commend itself to every fair-minded person, both by the candor of its tone and by the sentiments expressed in it. It is another evidence that all Baptists are not ready to prove recalcitrant to the principles for which Roger Williams so heroically suffered. We trust it will be carefully read, and candidly pondered, especially by those who imagine that opposition to religious legislation is akin to infidelity.

SALINAS, Cal., May 9, 1889.

W. A. RUNNELS—*Dear Sir:* Your kind letter of April 17 is before me, and I have received two or three copies of the *AMERICAN SENTINEL*. One of the principal reasons why I am a Baptist is the positive and radical position of the denomination on the subject of Church and State. The entire and absolute separation of Church and State has been a cardinal principle with American Baptists from Roger Williams down to the present time. It was through the direct efforts of Virginia Baptists, aided by Washington, Jefferson, and Madison, that the first amendment to the Federal Constitution was adopted, providing that Congress should have no power to establish a religion, or prohibit the people in the free exercise of their individual religious convictions. The literature of the American Baptist Publi-

cation Society is liberally permeated with the doctrine of soul liberty and the rights of conscience.

The sermon on this subject, by Rev. R. D. Clark, of Eureka, published in the SENTINEL of April 24, has the true Baptist ring. No intelligent Baptist can controvert his position. It is as fundamental and firm as the everlasting rock, and in vain will the waves of religious fanaticism and intolerance break against it. All that Christian people have a right to ask of the State is, *protection in their worship and church work.* All Sunday laws and Sabbath laws which require the people to yield a certain observance of a certain day in the interests of religion, is contrary to the spirit of our Government, and an invasion of the civil rights guaranteed to every citizen of the republic. When will the people learn that the religion of Jesus Christ can never be implanted in the heart by legislative enactments and civil processes? I believe the first day of the week is the "Lord's day," to be observed by his people under the new covenant, but I do not believe *its observance is to be enforced by legal enactments.* If this institution of religion is to be sustained by the pains and penalties of civil power, then why not all other Christian institutions, including baptism and the Lord's Supper? Where is the difference in principle? While I insist upon my right to hold public worship on the first day of the week, I insist with equal tenacity that the Sabbatarian has just as good a right, from a civil standpoint, to hold public worship on the seventh day of the week.

It is the province of the State to recognize, track out, and punish crime; but, when it comes to the ordinances, institutions, and forms of Christian worship, we say to it, HANDS OFF.

These are my views upon this subject, and I have written them at your request. You are at liberty to make any use of them you think best.

Very truly yours,
E. B. HATCH,
Pastor Sabinas Baptist Church.

National Reformers.

THEY tell us again and again that our Government is atheistic, because, as a Nation, we have never acknowledged God as the supreme ruler of the universe, a statement wholly at variance with truth, no matter how often it may be repeated. They can hardly put on cheek enough to deny the official character of the Declaration of Independence, the national and necessary preamble to the Constitution and laws of the United States. Every school-boy knows that in the first sentence of that first official deliverance of the Nation, "the law of nature and of nature's God" are acknowledged; and again, near the close of it, it "appeals to the supreme Judge of the world" and confesses "reliance on divine providence." If this is not acknowledgment of God by the Government of the United States, then there was no Fourth of July in 1776. This is our atheistic Government!

But they ask that the name and the religion of the Son of God be put in the Constitution. Now a little reflection will convince the candid mind that this would unite Church and State.

The blessing of God and "the protection of divine providence" having been invoked in behalf of the Nation in its preambles, the Declaration of Independence, the Constitution itself must be an inventory of its own powers. These powers all being compulsory, forbid its connection with the Christian religion.

God has appointed the State, or secular power, as a representative of justice with power to compel obedience.

He appointed the church, or spiritual power, as a representative of mercy, with power only to persuade. If then, the religion of Christ be recognized by the secular power at all, it will belong to that power as a proper subject of forcible propagation or forcible suppression, neither of which is admissible. God has appointed his church to carry the religion of his Son to all the world, but he has not appointed the State either to help or hinder, because it knows no power but force.

It is the duty of the State, or secular power, here and everywhere, to protect the persons and property of those who believe, preach, or practice the religion of Christ, and nothing more. The church of Christ, with her omnipotent Founder to lead, needs no State support, nor will her great charter allow it. To show that the National Reformers hold no such truths as these, we have only to quote from their own official organ, the *Christian Statesman*. That paper says:—

"We advocate such a religious amendment to the Constitution of the United States as will place all our Christian laws, institutions, and usages on an undeniable legal basis in the very charter of the Government."

The above language certainly implies an amendment that would give Congress the control of the Christian religion, and it would depend upon the religious complexion of that body whether we had a Protestant or Catholic establishment. They tell us that their amendment would not unite Church and State, for the Constitution already provides that "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof;" and that is true, and a glorious truth while it stands there; but we propose to show that their amendment will erase it. For example, Article IV, section 3 of the Constitution provides for the rendition of fugitive slaves, but the thirteenth amendment abolishes slavery entirely, and of course abrogates the rendition article. An amendment always abrogates a former clause inconsistent with that amendment, and the courts will so decide. Now take the *Christian Statesman* for what that amendment is to be, and put it in the Constitution, with congressional power to enforce it, then if you have not got a union of Church and State there is not a lawyer in the United States that can write down with pen and ink what would constitute a legal establishment of religion by the State.

They are challenged and defied to answer the following question without self-stultification: If there was a party in this country that wished to unite Church and State, where else could they begin than with this amendment?

WILL M. GLENN.

Coulterville, Penn.

That Civil Sabbath.

THE New York *Mail and Express* says:—

"These Sunday newspapers take away the Sabbath of those who make them up and sell them. They teach young people, into whose homes they go, that worldly matters need not be laid aside on Sunday; they secularize the day for every Christian who reads them."

How do the Sunday newspapers take away the rest of those who work at them on Sunday? Why, just as a farmer's corn-field takes away his rest when he hoes corn on Sunday. But who is to blame? the farmer or the corn-field? the printer or the Sunday paper? A corn-field or a Sunday

paper that is mean enough to take away a man's rest on Sunday ought to enter the toils of the Inquisition at once.

But why need worldly matters be laid aside on Sunday? Isn't it a "civil Sunday" that they want the law to enforce by civil penalties? Are not worldly matters civil matters? and is it not proper to attend to civil matters on a civil day?

Again, "they secularize the day for every Christian who reads them." Who secularizes the day for Christians? Is it the paper? or the professed Christians who read it? Is it the corn-field? or the Christian that hoes in it? Why don't you tell the truth, and put the blame where it belongs? Why don't you say that these excellent Christians (?) have not enough conscience and moral backbone to do what they believe to be right, and that you want a law that will take away from them all chance to do wrong, so they will be compelled to receive the blessing of God and go to Heaven? Without a Sunday law, no doubt many of these good Christians would continue reading the Sunday newspapers till the day of Judgment; and when asked why they were not ready for Heaven, they would reply, "O Lord, we should have been ready if it had not been for those Sunday papers. You see we tried to get a law to stop them, for we did not want to read them; but they kept on printing them, and they would creep right into our homes on Sunday, and we just had to read them." And they will expect the Lord to excuse their hypocrisy and pass them into the realms of the blest, while he pronounces judgment upon the Sunday newspapers in the words, "Be ye eternally damned!"

But why should you blame the Sunday papers, or Christians, or anybody else, for secularizing Sunday? Isn't that what the leaders in the Sunday-law movement profess that they are trying to do? Are they not urging Congress and every State Legislature to pass laws enforcing the observance of Sunday "as a civil institution," and do not secular and civil mean the same thing? We would like to have somebody tell how they can make Sunday a "civil institution" without making it at the same time secular. The Christians who read the Sunday papers are merely carrying out in their actions what those that censure them are trying to enact into law. They are making Sunday a civil, or secular, institution.

A. DELOS WESTCOTT.

THE *Christian Nation* says of such men as Murat Halstead, editor of the Cincinnati *Commercial Gazette*, that "the best thing to do with them is to send them out of the country." What is his offense? Why, he is not the kind of a politician that suits the National Reform idea. If it will aid in securing the supremacy of his party, he "will openly declare that a Sabbath law cannot be enforced anyhow." That makes him an awfully bad man from a National Reform standpoint, and he "should not be appointed to any office." It is said that "coming events cast their shadows before," and such utterances as these from the *Christian Nation* show what kind of a Government we may expect when the "Reformers" shall have succeeded in making this a "Christian Nation" by constitutional amendment. They make very smooth pretensions, but occasionally the real spirit of the religious amendment movement crops out. The foregoing is in perfect keeping with the sentiments expressed by leading National Reformers on various occasions, and is a fair indication of their ultimate intentions.

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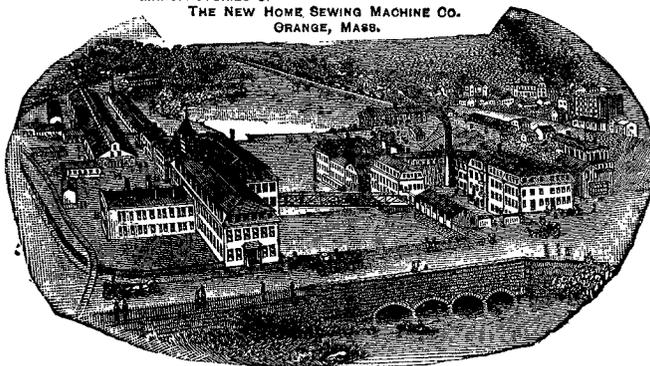
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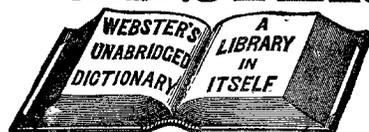
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The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 12, 1889.

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THE excellent article, "Is the United States a Christian Nation?" on another page of this paper, is from the *Lutheran Witness*, published in St. Louis, Mo., and is well worth a careful reading. In these days, when, through a mistaken zeal, the leaders of so many of the churches are seeking some sort of an alliance with the civil power, it is refreshing to find in the organ of one of the oldest and most respectable denominations, the proper relation of Church and State so clearly set forth. The sentiments expressed in the article are not only Lutheran doctrine relative to Church and State, but they are the doctrine of all true Protestants of whatever name.

M. A. GAULT, district secretary of the National Reform Association, says that there are four ways by which this may be made a Christian Nation, namely, first, agitation; second, petition; third, by the ballot; fourth, by the sword. In attempted justification of the latter method, he says: "Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned, and used the ballot, they drew the sword; so shall we, as a last resort, be compelled to use the sword and the bullet." And in this he exposes the true animus of the association to which he belongs.

DISCUSSING Sunday laws in a recent letter to that paper, the Washington correspondent of the *Christian Standard* says:—

"No State Legislature has a right to pass a law because it is the will of God; to put on the statute books, for example, the first and second commandments; to legislate people into Christianity. To do this would be for the State to establish a religion, and to infringe that right of self-liberty which is the atmosphere of our Constitution and laws. Again, it will not do to pass a law for the benefit of the individual; to make a man more moral; to compel a man to attend divine worship. To do so would violate liberty."

Yet, strange to say, that same correspondent urges the passage and the enforcement of laws compelling everybody to rest upon Sunday. His want of consistency brands him as a genuine National Reformer.

THE St. Louis *Observer* says:—

"Christ's kingdom is not of this world. The church is not a police board, nor Caesar's lieutenant, but a Saviour of lost sinners. Its simple, sole, glorious mission is to bring sinners to Jesus by preaching the gospel to them with the Holy Ghost sent down from Heaven."

And commenting upon this the Cedar County (Neb.) *Nonpareil* remarks:—

"This has been our idea of true Christianity, and of the duty of the church. That is, to convert, to preach the gospel, and argue, and appeal to man's better nature—rather than to say to the sinner, 'You must do this and you must not do that, and meddle with politics and pass laws in the attempt to compel people by force to be good.'"

All of which is sound and in accordance with the principles advocated by the AMERICAN SENTINEL.

THE *Christian Statesman* of May 16 has the following item:—

"There is sufficient justification for a general movement of workingmen to recover their lost Sabbath, in the following words of Carroll D. Wright: 'No man likes to work on Sunday; the only railroad men who favor Sunday work are those who don't work themselves on that day.' At the same time, while this would justify a general movement of the working classes, it will never bring it about. The only motive strong enough to preserve and maintain the Sabbath is the religious motive. The fear of God is the only sufficient defense for the rights of man!"

We doubt Mr. Carroll's statement, though possibly he may voice the feelings of the majority of railroad men; but even if they all want to rest on Sunday that would not justify a law compelling other people to rest if they don't want to. But the point to which we wished specially to call attention is the admission made in the latter part of the paragraph quoted, namely, that the religious motive is the only one strong enough to maintain Sunday rest. It has been most persistently urged that the movement in favor of Sunday laws was not from a religious but from a sanitary standpoint; now the *Statesman* candidly acknowledges that the religious motive is the only one strong enough to do the work. It follows that if the religious element is the stronger it must give its color to the whole thing, and so, after all the denials, the demand for Sunday laws is a demand for religious legislation.

A MINISTER of the Christian Church writes from Winters, Cal., to a friend of the AMERICAN SENTINEL, as follows:—

DEAR SIR: Your letter is before me. In reply, will say, first, I am opposed to civil enactment for the purpose of compelling obedience to religious rites, ceremonies, ordinances, or institutions. Such laws contravene the law of God and invade the rights of men. God requires a willing and personal obedience, not one made mandatory by civil enactment. Man is accountable to God alone for his religious faith and practice. I regard the efforts being put forth by the Sabbath Union as Gentile-Judaism gone mad. Such laws as they seek to have enacted would be subversive of every principle of individual religious liberty, and would outrage the consciences of Christian people who fail to understand that God made a mistake and meant the first day when he commanded all Israel to observe the seventh day as a Sabbath of rest.

I doubt the wisdom of a law compelling the people to rest one day in seven as a police measure, and when a civil enactment intervenes to compel all people to observe the first day of the week as a Sabbath such intervention is an outrage upon personal liberty. The right of candid investigation and independent inquiry in all matters pertaining to faith and morality are through such laws slaughtered by blind fanaticism, religious bigotry, and intolerance. Such a law would be an unwarranted assumption of power.

As a Disciple I do not feel it my duty to observe any day as a Sabbath. It seems to me, however, to be the climax of absurdity and religious ignorance for these first-day-of-the-week-Sabbath observers to base their authority upon the fourth command of the decalogue, which plainly made mandatory the observance of the seventh day. In all the Old Testament Scriptures no reference is made to the first day of the week as a Sabbath-day, and to use the fourth command of the decalogue to prove that the first day of the week is a Sabbath-day, or to enforce its

observance as such, is about as logical as an essay on botany for the solution of a mathematical problem. While I do not indorse all of the religious views of the AMERICAN SENTINEL, I can but admire its ability, honesty, and devotion to personal liberty in religious faith and practice, and its able defense of such liberty.

I am, with great respect, your humble servant,

* *

SUNDAY-LAW advocates claim that such legislation is no infringement upon the rights of those who observe the seventh-day Sabbath, as they are at perfect liberty to keep any day they choose. Suppose that we have a Monday law, instead of a Sunday law, would the first-day philanthropists think that it was no hardship on them to forego business on that day on account of their conscientious rest on Sunday? Indeed, they would not so admit. One of their strong arguments in favor of a law to compel all classes to close business on Sunday is, that he who conscientiously rests on Sunday cannot successfully compete with others who continue their business seven days. They protest against the financial disadvantage against which the Sunday man labors in resting, while others work, but claim that it is no disadvantage to the seventh-day man to be required to do the same thing. The man who is foolish enough to keep the seventh day according to the fourth commandment, ought to be willing to pay tribute of one work day's income for the privilege of obeying God—in this land of liberty! This is another specimen of National Reform consistency.

ON another page we publish a letter from a Baptist minister of this State, which breathes true Baptist principles. Indeed, as we not long since told a prominent Baptist clergyman of this State, the principles for which the AMERICAN SENTINEL contends are those for which Roger Williams contended, and every consistent Baptist will be with us. We are sorry to know, however, that all Baptists are not consistent. Many forget the persecution which Baptists suffered for their religion in the early history of this country, and are willing, in turn, to become persecutors for conscience' sake. A case in point is called to mind by the reference made in this letter to the sermon preached by Rev. R. D. Clark, of Eureka, which was recently published in the SENTINEL. Because of that sermon, Mr Clark has been compelled to resign his pastorate. But we rejoice to know that there are many, not only among the Baptists, but among all the denominations, who heartily indorse the work of the SENTINEL.

WESTERN civilization utterly repudiates the idea of paternal government, and denies the existence of any analogy between the family and the State.—*President George Washburn.*

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