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

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EDITORS,

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REV. J. M. WYLIE, a prominent Sunday-law advocate, says: "Those who went out to gather manna on the Sabbath got nothing." Correct; and it is equally significant that when they went out on Sunday they got the regular daily allowance.

THE National Reform Association, at its last annual meeting, urgently discussed the necessity for a national divorce law. But the advocates of this measure still cling with great tenacity to their pet scheme of repealing one of the best of divorce laws,—that which separates Church and State.

ANOTHER despairing cry that arose from the Kings County, N. Y., Sunday Association was as follows:—

"By the conjoint efforts of the Common Council and Park Commissioners, we are advised that music will be provided in Prospect Park on Sunday afternoons during June, July, and August; perhaps they will be dubbed sacred concerts, to make them more palatable. . . . That if established here, they will be the means of depopulating the churches and Sunday-schools, there can be no doubt."

Well, well, well! Can it be possible that the churches and Sunday-schools are held together by so frail a tenure, and rest upon so capricious a basis, that they will be depopulated by music Sunday afternoon in the parks?—It must be so; else this great association would not in public convention have confessed it to be so. But what a confession!

To employ force in propagating religion or maintaining it where it has been propagated, is to offer a dishonorable and pernicious service. To attempt compelling a man to become religious is itself a species of irreligion, and the absurdity of such an attempt is as flagrant as the iniquity of it. The timid may be compelled to a feigned assumption of what they neither understand nor approve; but the judgment, the conscience, and the affections, the abodes of religion or its opposite, are not within the reach of compulsion; error and vice have retreats from which nothing but truth and grace can banish them. The conduct of the religious despot is preposterous and infamous; his machinations and efforts tend to the

extinction of all that is free, noble, and ingenious in man, and to the production of those pests to society, suspicion, servility, deceit, and hypocrisy.—*Sel.*

Sunday-Law Theology.

THE president of the National Sunday-law Association, Col. Elliott F. Shepard, made a great speech May 18, in Brooklyn, N. Y., to the Kings County Sunday Association. Of course his speech was on Sunday laws, and he still insists, in spite of the denials of the two secretaries of the association of which he is president, that "the only authority for the Sabbath-day is to be found in the statutes and laws and commandments of the Lord God Almighty." Dr. Crafts says that "Mr. Shepard don't know very much about this." Nevertheless, Mr. Shepard goes on as though he knew a good deal about it. Mr. Shepard seems to be quite a theologian in his way, and the professional theologians seem to think so too, because he is invited to their conventions, general assemblies, etc., to instruct them in regard to the limits and obligations of the ten commandments; they indorse his expositions of Scripture, by frequent manifestations of applause; and, from the assurance with which he sets out his views of Scripture and moral obligation, it evidently appears that he actually considers himself a theologian of no mean order.

We cite an instance or two illustrating the depth of his theological lore. He says:—

"God rested upon the accomplishment of his work at creation, and his seventh day was man's first day."

Now the Bible says that on the sixth day God made man and gave him dominion over the beasts of the field, the fowls of the air, and over all the earth, and over every creeping thing that moveth upon the earth. Then every beast of the field and every fowl of the air was brought unto Adam to see what he would call them, and he gave names to all cattle, and to the fowls of the air, and to every beast of the field. This was all on the sixth day, and for all that to be accomplished in the same day that he was created would seem to show that he must have been there on that day. Yet Mr. Shepard insists that he was not there until the next day. We have a sort of lurking suspicion that Mr. Shepard is wrong.

More than this, for all that to be accomplished on the sixth day would show that it must have been not very late in the forenoon, at least, when man was created; and it would seem that if man should be able to accomplish all that is written in the Bible of that man in the same day that he was created, that that must have been his first day. We have always understood that a man's birthday—the day of his entrance into the world—counted as his first day; but Mr. Shep-

ard's theology will have it that his first day is the next day after his birth.

Yet more than this. When Adam had named all the creatures upon the earth, it was found that there was not any fit to be a companion for him. Then that same day the Lord made the woman and brought her unto the man, and married them—all this on the sixth day; yet Mr. Shepard's theology will have it that even his wedding-day didn't count, and that his first day, his birthday, in fact, did not come till the next day after he was married. We can't shake off the suspicion that there is something wrong with Col. Elliott F. Shepard's theology.

Another instance. Mr. Shepard says:—

"The Sabbath was his [man's] first day, and he was prepared by this first day of rest for six days of labor."

The Sabbath was his first day, and yet the first thing he had to do was to rest! Well, well! we have indeed heard it suggested that certain individuals were born tired, but never before did we know that when the Lord created man, he made him tired.

Further, Mr. Elliott F. Shepard says that by resting on the first day of his existence man was prepared for six days of labor. This is another thing new under the sun. We have always understood that men rest after labor, and the whole world has understood it so, and has acted according to this understanding of the matter; but it must be that this is all wrong, because Mr. Shepard says so. He says that the rest comes first, in order that we may be prepared to labor.

Is it any wonder that after such a magnificent display of theological oratory as this, the divines and other members of the Kings County Association should greet the speaker with "applause"?

Just one more instance and we are done. Mr. Shepard says:—

"Mark, it was not the seventh day which he blessed, but the rest-day."

Reader, please turn to Genesis, second chapter and third verse, and "mark" these words: "And God blessed the seventh day, and sanctified it." Then decide if you can that the Sunday theology of the president of the National Sunday-law Association is anything else than a downright fraud.

Theologically, Mr. Shepard's statements are unworthy of anything but contempt; but yet there is a serious side to this thing which forbids its being passed by with the contempt which it deserves. Mr. Shepard and all those who are working for a national Sunday law propose to compel everybody in this Nation to accept that theology, and to act in conformity with it. They propose to have the National Legislature frame this stuff into a law; and then to have the courts of the United States adopt the same theology, and by their decisions uphold the law; and then

to have the executive department of the Government compel all people to receive it as the oracles of God. The stupendous impudence of such a proposition can be accounted for only upon the theory that again the "mystery of iniquity doth already work."

A. T. J.

Who Are the Friends of the Bible?

THE *Congregationalist* of February 7 contained an editorial entitled "Unsectarian Morality," in which it says:—

"The *Christian Register* published last week the replies of thirty-five eminent men and women, many of whom are practical educators, to the questions whether morality can be taught in our public schools without sectarianism, and what suggestions they had to offer as to methods and influences. As, naturally, they look at the subject from widely different points of view, their replies vary considerably in detail. It is the more gratifying, therefore, to notice that most of them answer the first question heartily in the affirmative. Of course the five Roman Catholics claim that morality cannot be taught, in any sense satisfactory to them, without including the inculcation of the principles of Roman Catholicism; and there are one or two others who reply negatively."

This is in line with the ideas expressed by Senator Blair in his speech in the Senate, December 21, on the occasion of referring his proposed religious amendment to the Committee on Education and Labor. Said he:—

"In regard to the general principles of the Christian religion, no one but a bigot would think of having introduced into the public schools instruction in favor of any form of sectarianism; but a knowledge of the Christian religion, even if there be no enforcement of those truths upon the conviction and belief of the child, instruction in those principles, a statement or explanation of what they are, exactly as instruction is given in the principles of arithmetic and geography and any of the common branches of science, is exceedingly desirable and important for every citizen of this country to possess, whether he applies the principles in his personal conduct or not."

No one can talk that way who has any just idea of the Scriptures—their nature and object. Such talk can come only from those who can see no more in the Bible than they do in an ordinary text-book on science; just as the carrying out of Mr. Blair's proposed amendment would result in lowering the Bible, in the minds of the people, to the level of text-books on arithmetic and geography.

In contrast with the statements of those who imagine that the Bible can be studied with profit in the same way that history and geography are studied, let us place the statement of a man who knows what the Bible is, and what it is for. In the *Old Testament Student* of February, 1889, the editor, Prof. William R. Harper, of Yale University, writes as follows:—

"The Old Testament is not Hebrew literature. This statement may appear startling; but it is true. The Old Testament is not Hebrew literature in the sense that the *Iliad* and the Greek Drama are Greek literature; or the Book of the Dead, Egyptian; or the Zend Avesta, Persian. If one desires simple Hebrew literature, the product of the Jewish mind, he will find it in the Talmud, Targums, and other rabbinical writings. The writers of the Old Testament were more than mere Hebrews. Moses, David, and Isaiah did not simply reflect national thought and feeling. They were inspired, were men to whom divine thought and feeling were revealed. When we speak of the study of the Old Testament as literature, we mean, then, the study of the national dress and outward adornment of a body of divine truth. Such study is profitable and interesting, and very important. But is it insignificant when compared with the study of the doctrine which this outward national dress contains? Renan has made a special study of the Hebrew Scripture from the point of view that they

are a national literature, and with what result? The divine truth has made so little impression upon him that he can write a play, 'the story of which, of a nun's debauchery the day before the guillotine, is as corrupt as can well be conceived, and its leading thought is that passions must run their course even if death stands at the door.' Such debasing thought and philosophy may thus co-exist with the highest appreciation of the Bible as a literature. Turn now from Renan to those who have studied these sacred writings to find therein the voice of God speaking of sin, justice, and mercy; and how great the contrast! Here belong such men as Luther, Calvin, Latimer, Knox, Wesley, together with the great rank and file of earnest Christian workers and believers. The Old Testament is not the history of men's thoughts about God, or desires after God, or affections toward him. It professes to be a history of God's unveiling of himself to men. If it is not that, it is nothing; it is false from beginning to end. To make it the history of the speculation of a certain tribe about God, we must deny the very root of any speculations which that tribe ever had. For this root is the belief that they could not think of him unless he had first thought of them; that they could not speak of him unless he were speaking of them."

"In the modern revival of biblical study there is a danger that the Scripture by some may be studied only after the manner of Renan, or too exclusively as a national literature."

Dr. Harper is not ignorant of the literary beauty of the Bible, as anyone who is acquainted with him can testify; but he sees the danger of studying it with that sole object. As a matter of fact, it cannot be taught according to Mr. Blair's ideas—except by avowed infidels, which of course would never be thought of, and if it were, the result would necessarily be to make infidels. No man who has any regard for the Bible as the word of God, can teach it without conforming his teaching to his own religious views; and if this were done in the public schools, confusion and religious strife would inevitably follow. How can the danger be averted?—Only by keeping the Bible out of State schools, and leaving instruction in it to the family, the church, and the private or denominational school.

They are not true friends of the Bible who are clamoring for its introduction into the public schools. They may be sincere in their motives, but they would give the sacred Book the worst blow it has ever received. The friends of the Bible are those who wish it studied for just what it is—the revelation of God's will to man—the guide to holiness and eternal life. E. J. W.

Government Religion.

[The manuscript of the following article was found among the papers of the late Elder J. H. Waggoner, after his death. It was evidently intended for the *SENTINEL*, and contains pointed facts, gathered from various ages, pertinent to the question of national religion now agitating our country. The matter has not been published before, and those who have been readers of the *AMERICAN SENTINEL* from the beginning will be pleased to read this, one of the latest emanations from the pen of its founder.]

THE self-styled National Reformers repudiate the idea that they are advocating a union of Church and State, and yet they openly advocate "religious legislation" in the State, and "national religion," even commending the Roman Catholic Church as being the upholder of national religion. It is a sad truth, as many martyrs have witnessed, that the Roman Church is an earnest defender of national compulsory religion. Indeed, the National Reformers have not only commended the Catholic Church, but advocated a coalition with that church, because that, in some countries, it is the only upholder of national religion. And if anyone wishes to understand the actual benefits and beau-

ties of national religion, he need not go to the history of the Inquisition, to Constance, to Smithfield, and like places, but let him go, even at this day, to those countries where the Catholic Church and national religion have entire control. Let the Presbyterian members of the association try a six months' residence in Spain, and they will find that, in certain circumstances, their Presbyterianism must be compromised or concealed, or it will prove the door to a prison. And if that is not sufficient, let them go to certain places in South America where government is administered solely in the interest of the church, and where such is the case the country is removed scarcely a step from barbarism. How can people rise whose minds and consciences are enslaved by a priesthood which claims the exercise of supreme power in the name and place of God. And yet this is exactly the position that the *Christian Statesman* and *Christian Nation* declare that the Church and the State relatively ought to occupy. They say that the kingdom of Christ is to be set up by the votes of the National Reformers, and they are to be the administrators of the kingdom.

The celebrated historian, Neander, noticing the secularization of Christianity in the Roman Empire, made the following suggestive comment:—

"While it was the State that should be Christianized, instead of this Christianity would be changed into a civil polity, and what belongs to the kingdom of God would be secularized; an evil in which, to be sure, as we shall see, the Eastern Roman Empire especially involved itself."—*Torrey's Neander*, Vol. 1, p. 162; *Hurd & Houghton*, N. Y.

This is the natural tendency, and, indeed, the very object, of national religion. And what do we find in the United States at the present time but a plea for the accomplishment of this object? We are gravely informed that the Sunday, as the "Christian Sabbath," is the "very safeguard and bulwark of our holy religion." Prize books are industriously circulated to prove to the world that the Sunday is one of the most sacred and important of all religious institutions. And yet politicians, and doctors of a sickly divinity, and such sensible religious journals as the *New York Independent*, assure us that when they advocate its enforcement by the State, it is not at all as a religious institution, but altogether as a "sanitary regulation," as "a Government holiday," and that compulsion to observe it is not an infringement upon anybody's conscientious convictions or religious rights, because it is not enforced upon religious grounds, but for purely civil reasons. If that is not secularizing what they claim to be a most sacred religious institution, we fail to see what could be. Reading the words of Neander, and applying them to ancient Rome, we can all see the inconsistency, the evil, and the danger. But when the very thing is being enacted in the United States, under the specious pretext of Christianizing our beloved country, and to glorify the Saviour, how different it looks! But it must be remembered that the Inquisition was established, and the *auto da fé* was kept in existence, by the very same pretext.

The *Independent* scorned the idea of the National Reformers, and of all who wished to give our Nation a religious character by changing the Constitution. But at length it declared this as the solution of the difficulty: Let the "Christian Sabbath," and other Christian tenets if necessary, be adopted by the Government as civil institutions, and all may consistently be compelled to observe them as civil laws. The Sabbath ceases to be a religious institution as enforced by

the Government, and therefore it is not religious persecution to compel people to observe it even though they conscientiously observe the identical day commanded in the Bible.

The reader will see that the idea is not new. Neander outlined it as the evils of the Catholic Church in ancient Rome in the early centuries. On the fulfilling of this purpose I will give another item of history. In a work entitled, "A Concise History of the Papal Supremacy," published in Dublin, Ireland, 1810, a copy of which I found in the library of the British Museum, in London, I read something of interest on this subject.

The general council of Chalcedon was called by the Emperor Marcian in A. D. 451. It is well known that its canons provoked no small controversy and contention. The history here referred to speaks of the action of the emperor as follows:—

"He forbade any person to hold disputes in public about religion; and he gave this reason for it: 'He does injury to the judgment of the holy synod, who shall discuss and dispute the articles which were there rightly judged and disposed of, since those matters appointed by the bishops, assembled at Chalcedon, concerning the Christian faith, were ordained by us, or were decided by our commandments; and those who despise this law shall be punished.'"

And so the matter has already been solved in this self-same way. It was no infringement on the rights of anybody's conscience to compel them to accept without questioning the canons of the council. Oh, no; they were established as imperial laws, and surely it was right that all should obey the laws of the empire. How easily and consistently is the whole matter disposed of, and nobody's religious liberty endangered. "Whatever man has done, man may do."

An authority with the Woman's Christian Temperance Union has presented a picture of the happy state of the Nation when every voter will be called upon to consider the religious bearings of political questions; when Christianity shall be discussed in every caucus, and declared from every rostrum. Neither is this a new idea. Neander has also given us a sketch from real life of that very state of things; and he has stated the inevitable results. Thus he speaks:—

"Now, as so much depended on the fact whether a party had the emperor's vote on its side, every art was employed, consequently, to secure this; all that was corrupt in the Byzantine court found its way into the bosom of the church—court parties became doctrinal parties, and the reverse. Imperial chamberlains, eunuchs, directors of the prince's kitchen, disputed on formulas of faith, and affected to set themselves up as judges in the theological disputes. That which must pass current for sound doctrine in the church was subject to the same fluctuations with the parties at court."—Pages 165-66.

Here is the evil inherent in this national religious system, as we have pointed it out in the SENTINEL. If our Nation is to retain its republican features, then the religion of the country is to be subjected to the decision of every election, liable to be changed with the changes of administration, and every corrupt faction in the State, or will urge its way into the church for political effect. And yet we are charged with being enemies to Christianity because we do not unite with them in their efforts to bring about this very state of things. Woe to the church and to Christianity in our country, if ever this National Reform scheme is successful.

They must be dull indeed who cannot see that all that is corrupt in politics will force itself into the church, whenever a profession of Christianity becomes necessary to political preferment. That

was a wise and prudent action of the framers of our unrivaled Constitution prohibiting religious tests in our Government; a provision well calculated to preserve the purity of religion in the churches, as well as an equal administration of justice to all classes.

Eusebius, the historian, overpraised Constantine for the benefit that it was supposed that he had conferred upon Christianity and upon the church; yet he left on record the baleful effects of the emperor's kindness and liberality, writing thus:—

"In truth, I can myself bear testimony to the grievous evils which prevailed in those times; I mean the violence of rapacious and unprincipled men, who preyed upon all classes of society alike, and the scandalous hypocrisy of those who crept into the church, and assumed the name and character of Christians."—*Life of Constantine, chap. 54.*

Statements of this kind might be multiplied to almost any extent, yet the lovers of national religion are wont to paint the church, in the days of Constantine, as in its most happy state, blessed with the patronage of this first Christian emperor.

Human nature is always the same—never to be trusted too far. Like causes may be expected to produce like results. Many in America flatter themselves that in this age, and in our country, there can be no danger. So it always appeared when evils came in by small beginnings, and with deceitful promises. But the promises are just as deceitful, and the dangers just as great, at this time as in any age when religious ambition grasps for the reins of civil power.

The Missouri Convention.

A Sabbath Observance Convention was held at Sedalia, Missouri, May 23 and 24. After the organization of the convention, a paper was read by Rev. T. A. Tatlow, of Edina, on "Sabbath Observance in Rural Life." The main point of the paper was to show that Sabbath observance "has a quickening and abiding influence upon man, especially in rural life, because he is in such life especially impressed with a sense of his dependence upon God. For not only man himself, but even his cattle also, are directly dependent for their subsistence upon the products of the earth. . . . Therefore, as far as the divine law regarding the Sabbath-day contemplates the secular good of man, so far the civil power must obey the law and secure proper secular obedience to it on the part of its subjects."

The reading of the paper was followed by a free discussion of its contents, Rev. M. A. Gault being first to speak. He said:—

"This question [whether Government shall appeal to the divine authority in enforcing Sabbath legislation] has been put by Dr. Howard Crosby in this form: He says that Governments should not say you must keep the Sabbath because God says so. That is not the province; he says, of civil government. That Government has no right to compel another or higher authority than the will of the people. All that Government can say is prescribed by the will of the people, according to Crosby. And Dr. Crafts very heartily declares and teaches that Governments should say you must keep the Sabbath because it is good for you; because, as Brother Tatlow has stated to you, it is a law of our physical being. We must have one day's rest in seven, therefore Governments should have Sabbath laws, but not to compel divine authority in enforcing those Sabbath laws.

"Now we take the ground that Governments should invoke divine authority on this question;

Governments should say to the people, You must keep the Sabbath, and have the Sabbath's rest secured to all classes, not merely because it is good for you, but because God says so; because there is a divine appointment behind this question. The point may be illustrated by the story of a man who had a melon patch, and who put up at one end of the patch a sign which read as follows: 'Boys, don't steal these melons, for they are green, and God sees you.' That is, that farmer appealed to divine authority. He gave the boys to understand that they must not steal melons, not merely because it would injure them, but because God saw them. And in that way he reached their consciences.

"Well, that simple idea of the farmer expresses the philosophy that underlies this whole question. I believe that Government can reach the conscience of the people. A man without God is a man without a conscience, and a Government without God is a Government without a conscience. A Government has no right upon the conscience of man to enforce a law without recognizing the idea of a supreme Being, the Almighty God, as revealed in Jesus Christ. Now, the only reason why I should appeal to divine authority on this question is because God is the source of all legitimate authority, whether in the family, or in the church, or in the State,—God is the source of all authority. We cannot go back of God to find even a definition of virtue or a standard of virtue, or the authority for virtue. And you may take this position, and hold it successfully,—that without God, without the ten commandments, there is no right or wrong. You cannot go back of God's decalogue to find a definition of right. So this is a fundamental question.

"Now, when the child asks the parent, What business have you to order me around, that parent can say, God has vested me with parental authority. So it is in the church; the church appeals to the divine law; and so the State must also appeal to the divine law. Now, let me explain here that we do not mean that the State should appeal to the ecclesiastical law, nor to the divine law. The ecclesiastical law binds the church, and the civil law binds the State. Civil government has no right to compel people to religiously observe the Sabbath-day, or to compel the church to perform any religious duty as such; that is beyond the province of the State. But the civil law—the ten commandments—because they are civil—they bind the State. They bind the State just as well as they bind the church."

The Chairman—"The discussion is now open for anyone to take part in it."

Elder R. C. Porter, in addressing the chairman and members of the convention, said:—

"It is hardly to be expected that all of us, without any discussion, would see eye to eye upon this question; and possibly what I may have to say will not be exactly in harmony with what Brother Gault has said. The question before us is whether it is the province of human government to appeal to the divine law in enforcing the Sabbath. And as I look at that question it seems to me that I shall be compelled to differ with Brother Gault upon this question simply for this reason: Our Saviour has taught us in the sacred record that we should render unto Cæsar the things that are Cæsar's, and to God the things that are God's. Cæsar represents civil government. The things to be rendered to God are our religious obligations to him. Now, the question to be settled with reference to the subject of

this discussion is, Is the Sabbath God's, or is it Cæsar's? If it is the Lord's, then render it to God, not by Cæsar, or through Cæsar, but to God, because it is his. The Sabbath is the Lord's; then we should render it to God, not because Cæsar says so, but because we should render to God the things that are God's, and the Sabbath is the Lord's, and God does not ask Cæsar to have anything to do with rendering to him the things that are his. We are to remember the Sabbath-day in obedience to the command of God, and Cæsar has no right to say whether we shall or shall not render obedience to that command. But the Lord will hold us individually responsible for his claims upon us, and we will have to settle that with God. Therefore, it seems to me that the logical conclusion of the matter is that God does not want us to frame laws that would compel anybody to render obedience to that which he claims as his.

"Now let me illustrate: Suppose we take that precept and appeal to the divine law in support of the idea that we should remember the Sabbath-day to keep it holy. Now, I ask, what would be the result of it? The result of it would be that the first question to be decided is, What was the intent of the Lawgiver in giving the law? Cooley, in his 'Constitutional Limitations,' says: 'It is the intent of the lawgiver that is to be enforced.' Then the object of the State is to enforce the intent of the lawgiver when the law was made. Suppose we apply that to the divine law. What was the intent of the Lawgiver in making the law concerning the Sabbath? It was to enforce the seventh day as the Sabbath. Then applying this rule of interpretation in the enforcement of law, would we not be obliged to keep the seventh day, as that was, unquestionably, the intent of the Lawgiver when the law was made? But even suppose that the intent of the Lawgiver should be carried out by a civil enactment, compelling all people to keep the seventh day, I should as strongly oppose any such an enactment as I would if it enforced the observance of the first day of the week, on the ground that it would interfere with the rights of conscience of those who conscientiously believe they should observe the first day of the week, and that civil government has no right to interfere with the rights of conscience, or to legislate with reference to religion, or to dictate what a man shall or shall not believe.

"If the State has a right to enforce one precept because it is a divine commandment, it has a right to enforce all other religious obligations, because they are divine commandments. It is unsafe for us to appeal to the divine law and make that the basis of our statute laws simply because it is a divine law. Civil laws are the natural outgrowth of the civil relations of man with his fellowman. It is the province of human government, if that be true, to legislate only with respect to these civil relations. Then, suppose we should appeal in the enforcement of the fourth commandment to the divine law, as stated by Brother Gault, why would we not then be at liberty to take another step and appeal to another precept, which says, 'If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.' Then would we not have an equal right to appeal to this precept and enforce it by civil statute? But if this were done, how could a criminal ever be brought to trial in any court of

justice? And so when we come to look the matter squarely in the face, in consideration of these facts, we see that the true province of civil government, as declared in our Saviour's words, is to render to Cæsar only the things that are Cæsar's, and unto God the things that are God's."

Mr. W. P. Gray, secretary of the convention, then said:—

"I for one have made this question very much of a study, especially that topic of it. To appeal to divine authority in our legislation on this subject would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all Governments derive their just powers from the consent of the governed. I for one do not believe that, as a political maxim, Governments derive their just powers from the consent of the governed. And I believe with Mr. Gault on this, I think. And so the object of this movement is an effort to change that feature in our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed; and that had something to do with leaving God out of the Constitution. And I think that the provincial history of this country will compel us to come back to that and recognize God in our Constitution. And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government."

A Significant Proposal.

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

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

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

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1.

Straws Tell Which Way the Wind Blows.

THE *Freidereker* is a German paper published in Milwaukee, Wis., devoted to the interests of religious liberty. In the issue of May 26 are some resolutions passed on Catholics' Day at Vienna, during the first week of May last. The document reads as follows:—

In consideration that the general observance of Sunday rest is of the highest importance in a religious and social view; and,

In consideration that the Christian holidays are to the Catholics just as sacred as the Sundays, and that they are the holidays of the by far *overwhelming majority* of the population of Austria;

Therefore, the Catholics' Day asks that the law prohibiting industrial labor on Sundays be carried out more strictly than heretofore, and that the granting of exceptions by means of special ordinances be restricted still more by law.

2. That the prohibition of all industrial labor be extended anew to *all Christian holidays*.

3. That the benefit of rest on Sundays and holidays be extended by law to the employes in public offices, as well as to all private offices not in the service of the Government, and especially as much as possible to the officers and employes of the public institutions of transportation and travel.

The language of the above petition is plain, and shows the inevitable drift of all religious legislation by the State. By this straw, although in a foreign country, we may easily forecast the prevailing direction of the wind in the United States when the Blair measures shall have been enacted into laws. At that meeting the Catholic loyalties of the entire Austrian Empire were represented by delegates, under the guidance of their priests, bishops, and cardinals, working in the interest of the church. The European powers were urged to re-enthronize the Pope of Rome, and delegates pledged themselves to support and favor the church press and the church schools.

With the Protestant churches in America banded together in a "National Reform Association" to further the work of making an *image* to the Papacy within our own Government, is there not cause for alarm at the menace to our religious liberty. May the American people read correctly the signs of the times. There are breakers ahead. *.*

Columbus, Ohio.

Secretary Foster's Leap in Logic.

SECRETARY FOSTER, of the National Reform Association, has a letter in the *Christian Statesman* of April 18, in which he says:—

"But even on the secular theory, Sabbath laws should be enforced. Man has an inalienable right to the seventh part of time for rest. The Government, as the institution of human rights, should secure this right. That would prohibit all common labor on the Sabbath."

We pity the intelligence of the man who is honest in such an argument. Secretary Foster, haven't you the civil right to rest on Wednesday, if you want to? Is it any of our business, or the Government's business, if you lay aside your National Reform nonsense, and indulge in absolute rest every Wednesday? Don't hesitate; tell the truth, and say, No. Very well, "the Government as the institution of human rights should secure this right. That would prohibit all common labor on" Wednesday.

And haven't you the right so far as the civil government is concerned, to rest every day if you have money to pay your bills?—Certainly you have, and it is the duty of the Government to secure to you this right. "That would prohibit all common labor" forever.

Now, Mr. Secretary, for the sake of your own cause, don't give it and yourself away by any more such absurd arguments.

But you will ask, How are the railroad men going to keep Sunday? *Answer*—By refusing to work. Didn't they know when they went into that kind of work that they would be asked to work on Sunday? If a man is anxious to keep Sunday, will he deliberately enter into a contract which requires him to work on that day? Is there any law on the statute books of this country that requires any man to enter into a contract with a railroad company against his will? One would suppose there must be, to hear these would-be reformers talking about securing the rights of the workingmen. But there is not; and no railroad company can compel any man to work on Sunday if he does not want to work. If the railroad men wanted to keep Sunday they would keep it, and the trains would be obliged to stop for want of men to run them. But in order to get these men to rest they are obliged to pass a law compelling all trains to stop on Sunday; and then, when the trains are stopped, the men still refuse to rest, so they ask for another law to keep the men from engaging in some other kind of work, or in games and amusements, on that day. How these railroad men must be clamoring for Sunday, when they will not keep it unless they are absolutely obliged to!

Again, there is a principle involved in this question which seems to be overlooked, namely, the principle of governmental interference with private contracts. If, on the ground of protection to the public health, it is proper to interfere with a private contract by which a man voluntarily agrees to work on Sunday, then, on the same ground, and with the same propriety, all night work should be strictly forbidden. From a physical standpoint, a law prohibiting night labor would be ten times more valuable than any kind of a Sunday law. No one thing has so much to do with breaking down young men as night labor and night debauchery. Why not compel people to go to bed at nine o'clock?

How plausible, and yet how dangerous! That man whose time is not his own, every moment of it, except when needed in the service of his country, is a slave. No one has the right to interfere with any man's time, against his consent, so long as he does not interfere by force with the rights of others. No railroad company forces anyone to work on Sunday. This is an article in their contract to which the laborer voluntarily consents.

On the principle that the Government has a right to compel a man to rest, it may also control by law all the voluntary functions of nature. It may command him when to sleep, when and how much to eat, and how much exercise to take. It may regulate and appropriate his property with absolute authority. A man's time is his property, and if you may tell him how he is to spend his time, you may tell him how he is to spend his other property. The *Christian Statesman* quotes from Mr. Kennan as follows:—

“The theory upon which the Government of Russia proceeds is that the citizen . . . is incompetent to manage even the affairs of his own household; and that, from the time when he leaves his cradle and begins the struggle of life, down to the time when his weary gray head is finally laid under the sod, he must be guided, directed, instructed, restrained, repressed, regulated, fenced in, fenced out, braced up, kept down, and made to do generally what somebody else thinks

is best for him.” “Weary of Ishmaelitism in theology and upon questions of public morals,” the Russian Government enforces upon all the “laws of Christian morality” as defined on its statute books. In harmony with the public-health argument for Sunday laws, they “prove that political interests are to be placed before the rights of religion,” and offer “political necessities and expediences” as a sufficient excuse for the adoption and enforcement of a national standard of religion.

It is astonishing to hear National Reformers condemn the Government of Russia for carrying out the same principles which they are seeking to establish in our own Government. They seem willing to resort to any artifice whereby their own popularity and influence may be increased. Let us watch the viper while we gather the roses.

A. DELOS WESTCOTT.

The Sunday Law in Massachusetts.

A RECENT decision of the Supreme Court in Massachusetts has again revived the Sunday question in that State. The decision was rendered in a case of the State against a tobacconist for keeping his place of business open on Sunday. Prior to A. D. 1887, Massachusetts had quite a strict Sunday law, but that year it was very much modified, and while as it now stands it absolutely forbids the keeping open of some places of business it allows others to remain open. For instance, one clause permits the sale of drugs and medicines and articles ordered by the prescription of physicians, also mechanical appliances used by physicians or surgeons. Taking advantage of this provision, the druggists resumed their Sunday sale of cigars and sundry other articles. A druggist was arrested and tried for violating the law because he sold tobacco, but the court and jury decided that tobacco was a drug and could be sold on Sunday. “The retail cigar dealers being, unfortunately, mostly Hebrews, therefore unable,” as the *Boston Post* puts it, “to understand the niceties of the Yankee conscience, could not see why it was they could not sell cigars as well as the druggist,” and one of them determined to test the question, and so sold cigars and tobacco on Sunday. He was promptly arrested, tried, and fined. He took an appeal, but the Supreme Court sustained the decision of the lower courts in his case. While we do not approve the use of tobacco in any form, it is difficult to see why cigars are any worse sold by a Hebrew than by a Christian, so called. But this is only another illustration of the inherent injustice of Sunday laws. It is to be hoped that this will enable the law makers in Massachusetts to see that it is impossible to regulate Sunday-keeping by law.

The Sunday Newspapers Again.

In a recent speech at Ocean Grove, New Jersey, on the “Sabbath Question,” Col. Elliott F. Shepard charged that the Christian people are responsible for the Sunday papers. In proof of his assertion, he stated that the proprietor and editor of a leading daily in New York City, whom he reproaches for issuing a Sunday paper, justifies himself by saying he did not care to set himself “up as more holy than his best Christian neighbors.” This editor was himself a church-going man, but finding that church-members wanted the paper on Sunday, and that by supplying it he could increase his profits about \$20,-

000 a year, he yielded to the demand; so there was another great daily added to those which were printing a Sunday edition. From this showing, it may be necessary to have a law prohibiting the publication of Sunday papers; but we cannot fail to see the parallel between this and the demand made in the fourth century for laws to prevent the Christian people from attending theaters and shows instead of going to church on Sunday. But we presume if people will not do their duty of their own accord, they will have to be coerced, at least this seems to be the view of the matter taken by National Reformers.

A Labor Paper on Sunday Laws.

WE would commend the following excellent editorial article from the *El Dorado Independent and Workingman's Friend*, of May 18, 1889, to those of our readers, if there be any such, who think, as is claimed by Dr. Crafts and others, that Sunday laws are demanded by the workingmen. The *Independent* says:—

“The Sunday-law question has become a prominent matter of discussion, made so by the attempt on the part of those claiming to be Christians to violate the spirit and meaning of the Federal Constitution, which, if it means anything, expressly forbids legislation involving a union of Church and State. No matter what the pretense, the fact is patent to every candid mind that the first and main object of legislation upon the matter is to enforce religious observances. We believe in calling a spade a spade, at the same time we design no prejudice to the Christian religion. It is the attempt to enforce religion by law that we have to do with. The proposition to enforce a Sunday law is nothing less than the manifestation of a deliberate contempt for one of the most sacred constitutional rights of the American people. It is a violation of the principles of American institutions. It is bigotry and intolerance. It is a relic of barbarism.

“We regard the constitutional question involved in the Sunday-law proposition a test of honesty, and one that stamps as hypocritical all pretensions to Christianity. No one can be honest, and no one can be a Christian, who wantonly disregards the sacred principles of civil and religious liberty, and would bind the consciences of men with legal enactments. A religion that requires to be enforced by law is in direct conflict with the entire teachings of Jesus Christ.

“But aside from all religious considerations, no constitutional authority exists upon which a law can be made, saying what an individual shall or shall not do on any certain day of the week that does not apply to all days. All laws governing human action are of a general nature, not confined to any one day, but to all days alike. Any law designed to make one day better than another can have no other authority than that derived from ecclesiastical dogma. Again, no one will deny that it is the inviolate right of every individual to rest on any day he chooses. To enforce the observance of any certain one day of the week as a day of rest would annihilate that right. There is no escaping these conclusions. There is no necessity for adding words. The points we have made in this article are common to every thinking mind. The question is with each individual mind to answer for itself, Shall we maintain the principles of civil and religious liberty? or shall we bow the knee to ecclesiastical tyranny?”

This is another evidence of that which we have repeatedly stated, that comparatively few of the workingmen are really in favor of Sunday legislation. The fact is, as we have more than once proved, that the demand for Sunday laws originated with a few religious bigots, and that by dint of long speeches and smooth arguments a few laboring men were persuaded to indorse the movement, and then with an immense flourish of trumpets it was at once announced that the demand was the spontaneous production of the labor unions. "For ways that are dark and for tricks that are vain" the National Reformers are not one whit better than ward politicians.

A Little Mixed.

IN the remarks of Rev. M. A. Gault, in the Missouri National Reform Convention, on another page of this paper, will be noticed the characteristic mongrel logic of the Reformers. The discussion being on the question whether the State should appeal to the divine law in the enforcement of Sabbath observance, Mr. Gault said: "The church appeals to the divine law, and so the State appeals to the divine law." Then, to be sure of being understood in the matter, he added: "Now let me explain here that we do not mean that the State should appeal to the ecclesiastical law, nor to the divine law." This is in keeping with the consistency of the Blair Educational Amendment bill, which in the first section provides that "no State shall ever make or maintain any law respecting an establishment of religion;" and then in the second section makes it the duty of the Government to see that each State maintain public schools for the very purpose forbidden in the first section.

Mr. Gault continued: "The ecclesiastical law binds the church, and the civil law binds the State. Civil government has no right to compel people to religiously observe the Sabbath-day." That is wholesome doctrine, if he would only stick to it; but previously, in the same speech, he had said: "Government should say to the people, You must keep the Sabbath and have the Sabbath's rest secured to all classes, not merely because it is good for you, but because God says so; because there is a divine appointment behind this question." Now the solution to all this muddle of doctrine seems to lie in his treating the ten commandments as a civil law, as well as a divine law; for he says, "The civil law—the ten commandments—because they are civil—they bind the State." In this, he seems to speak of "things that are not as though they were," in contemplation of what shall be when National Reform rule shall have been established in the Government. However, the decalogue seems to be a very convenient code for the Reformers,—moral when it best answers their purpose, and civil when any emergency in their cause demands that construction. But that is characteristic of Church and State logic everywhere.

A Sign of Weakness.

THE above is the heading of a short communication to a journal recently started in Minneapolis, called *Reason*. Our readers will agree with us, we think, that the article, which we herewith give, is well worthy of a place in a paper bearing that name:—

"My main objection to the 'Blair bills' is that they look in the direction of that union of the

secular and spiritual power which has always proved so disastrous in the past. If these bills become law, the legislation necessary to carry them out and enforce them must inevitably work injustice to a large class of our citizens. The Jew or the atheist who gives his allegiance to our Constitution, who pays his taxes for the support of the Government, has the same right to protection and immunity from coercion that the most orthodox Christian has. The wide diversity of views upon the Sabbath, and the question of religious instruction in schools, is itself sufficient to show that any legislation to secure uniformity must result in hardship to many. For the State to take any action upon religious grounds, that is, upon the assumption that such action is required by the law of God, establishes the principle that legislative bodies are the proper tribunals to determine what are the laws of God. This is the principle upon which union of Church and State is based. It is the principle that has been at the bottom of all religious persecution. If the State has a right to determine what are the laws of God, it has a right to enforce them, if need be, with the sword.

"In the present agitation upon the subject covered by these Blair bills, I see, not a sign of strength, but of weakness and degeneracy in the Christian church. Just as soon as Christianity begins to cry out for the aid of the secular power, so soon does it confess that it is beginning to sink. As long as it is strong and vital it needs no such assistance. The great thing for the church to do is to throw away all such amendments as the ones proposed, burn their petitions, abolish their mass-meetings, and fling themselves into a moral and spiritual campaign—using the power of truth, of genuine Christian living, and putting into their lives, instead of into the statutes of the Nation, the principles of Jesus Christ. If all the Christians of this country should for one day show an earnest disposition to live by the golden rule, carrying it out in all their relations to their fellow-men, it would do more towards converting unbelievers to Christianity than all the laws that have been enacted from the days of Constantine to the days of President Harrison."

The Bill Is Despotic.

IF the Blair bill and the proposed amendment are righteous measures, we may well ask why did not Jesus and his co-workers petition the Roman Government to establish the kingdom of God by law. The gospel asks for no legislation, and should have no laws to support it. The great commission was to *disciple the nations*.

The "Blair bill" makes the "Lord's day" a religious institution and violates the spirit and the letter of Article I. [See amendments to Constitution of the U. S.] It prohibits persons from engaging in any recreation "to the disturbance of others on the first day of the week." The crime would be in disturbing someone. Some over-zealous persons would, for the purpose of prosecution; seek to be disturbed. The bill is despotic, and a long step backward toward the Dark Ages. We have no scriptural command to observe the first day of the week as a day of rest and worship. The authority is custom and common consent. There is a respectable body of Christians in this country which holds to the seventh day, and freedom of conscience would be placed under the ban of law by the bill. Shall the State compel seventh-day worshipers to give up their creed? Is

the United States Senate an infallible pope to issue bulls and promulgate decrees?

The first section of the proposed amendment is misleading and false, as it relates to the second section. The first prohibits an establishment of religion, and the second is that "the principles of the Christian religion" shall be taught in the public schools.

Who shall determine what are the principles of the Christian religion? The answer is an easy one. The dominant religious denomination of any State can interpret these principles in accordance with its creed. Thus would churches be tempted to degenerate into political parties.—*W. S. Peckin, in Reason.*

Sunday Paper in London.

THE appearance of the London edition of the New York *Herald*, one issue of which is published on Sunday morning, calls forth a letter from a correspondent of the London *Times* vigorously protesting against the innovation, and appealing to the leaders of English journalism to resolutely set their faces against it. The cause assigned for this protest is that all those connected with papers which issue an edition on Sunday will be compelled to work on that day, and thus be deprived of observing it as a day of rest.

Evidently the *Times* correspondent doesn't know anything about the work of a daily newspaper office, for such work is done during the day and night before the date of issue. The work of the Sunday morning paper is always done on Saturday and Saturday night, and the employes have an opportunity to rest on Sunday. On the other hand, those who work on a Monday morning paper must necessarily work on Sunday. The London papers all issue a Monday morning edition, the work for which is all done on Sunday. So the innocent correspondent of the *Times* need not hope that the "leaders of English journalism will resolutely set their faces" against a Sunday morning paper. He had better begin his missionary work to prevent the desecration of Sunday with the English journals.—*San Diego Union and Daily Bee, May 15, 1889.*

That Religious Sabbath.

IT is officially announced that "Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, is planning to visit every State and Territory (except some of those recently visited) before the end of the year, to promote the observance of both the religious and the civil Sabbath, by sermons, lectures, and especially by organizing State and county and city Sabbath associations, or preparing the way for such organizations."

This should put an end to the oft-repeated declaration of the Reformers that all they want is a *civil* Sabbath. Here is the open official announcement that the field secretary will visit all parts of the country to "promote the observance" of the *religious* Sabbath also. It also appears that they have not given up the idea of *promoting* their ideal Sabbath. When the Sunday-Rest bill was first introduced, it was a bill to "promote" the observance of the first day of the week as a day of religious worship; but the promoters had that word changed to "protect," for the purpose of blinding those who might think that to promote would imply aggressive action. The official announcement proves what we said at the time, that the intent of the measure, and its effect if passed, would not be mitigated in the least by that verbal change.

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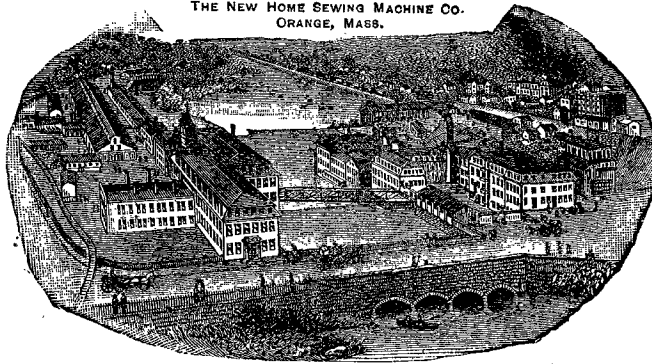
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The American Sentinel.

OAKLAND, CALIFORNIA, JUNE 26, 1889.

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

IMPORTANT matter pertaining to the Kings County (N. Y.) Sabbath Association, and also to the Missouri Sabbath Observance Convention, is unavoidably crowded out of this issue. Further reference to the proceedings of these bodies will appear in succeeding numbers.

THE Kings County Sunday Association, New York, says: "From the ranks of the idlers the criminal classes are recruited." This is true; it cannot be disputed for a moment; but that association exists for the sole purpose of securing the enactment of laws enforcing idleness regularly one whole day out of every week in the year. Now put this and that together: The Sunday Association proposes by law to enforce idleness. "From the ranks of the idlers the criminal classes are recruited." Therefore, the Sunday Association multiplies recruits for the criminal classes. Let them escape the logic if they can.

THE persistence of the advocates of a religious amendment to the Constitution is manifested in the fact that the field secretary of the National Reform Association expects to visit every State and Territory before the end of the year. His object in making this tour is to organize State, county, and city Sunday associations, and thus prepare the public mind for a vigorous appeal to Congress in behalf of a National Sunday law. Will the opponents of such legislation take steps to offset his nefarious work? or will they let their liberties go by default? If you wish to be fortified against his inconsistent fulminations, subscribe for the AMERICAN SENTINEL, which is strictly devoted to the defense of our American institutions, and the work of exposing the vagaries of National Reform.

IN one of the late issues of the *Christian Cynosure*, of Chicago, it refers to the AMERICAN SENTINEL as "a small paper whose special object is to antagonize the National Reform Association and every effort to secure the sanctity of the Sabbath-day."

To the first part of this statement we yield an unqualified assent. Inasmuch as the National Reform Association is seeking to debase religion by bringing it down on a level with common politics, we do antagonize it. We are glad the *Cynosure* at last begins to recognize the fact. If such an unholy alliance is to be formed, and if the so-called church of God is determined to prostitute herself to the service of the world in return for the paltry power she hopes to receive thereby, we want it distinctly understood that she can find no encouragement to such a course in the columns of the AMERICAN SENTINEL. Not that we are opposed to religion; far from it; our position is from a religious standpoint, but because we know from the past workings of such experiments that the inevitable result is always detrimental to the best interests of both Church and State. Relig-

ion and politics never yet made a successful mixture, and it is because we desire to see this glorious republic continue its administration under the pure principles of true liberty and justice to all its citizens that we antagonize National Reform. And as long as the National Reform Association is opposed to these principles, as the published sentiments of its leaders show it to be, just so long we shall endeavor to antagonize it.

And if by the efforts "to secure the sanctity of the Sabbath-day," the *Cynosure* means the wicked scheme of the National Reformers to coerce the consciences of men and compel them by power of civil law to regard Sunday as a sacred institution, and to refrain from labor on that day whether they believe in it or not, then we want to say that it is the object of the AMERICAN SENTINEL to antagonize just such work as that. And our antagonism would be just as radical if such an effort were made by any other body, or concerning any other day. We are opposed to all such work, because it is wrong, and only wrong, first, last, and all the time.

REV. W. F. CRAFTS, in criticising Christians who oppose the National Reform movement, says: "It is a strange thing that men professing the name of Christ can see themselves mixing in with liquor dealers." But he is willing to unite with the Catholics, as a body, and everyone knows that saloon keeping and liquor selling generally is a common business among the adherents of that church. When his party counted Cardinal Gibbons's name as good for 7,200,000 Catholics, they knew very well that thousands upon thousands in that combination were liquor dealers. And when the American Sabbath Union was formed, Mr. Crafts being an active leader in the association, it was claimed to be a movement in which "Christians and infidels, saints and sinners" could unite for the promotion of Sabbath reform.

THE tender, loving spirit which actuates some of our National Reform friends is well exemplified in the following from *Fire and Hammer*, a so-called religious paper published in Los Angeles, this State:—

"We have received a circular from the American Sentinel Publishing Company, Oakland, Cal., wishing us to use our influence to break down the Christian Sabbath, and to prevent the passage of the national law against secular work, and turning our Christian Sabbath into the infidel continental Sabbath of France, with no definite time set apart for the learning about God or morals. Our private opinion of the SENTINEL and its sentiments is, that it is one of the most damnable sheets ever published.

"We take notice of your circular, Mr. SENTINEL, by these few well-considered-for-years sentiments; and hereby set our hand and seal, that we consider your form of infidelity to be one of the worst, if not the worst; that the devil has hatched out in sulphurdom for centuries. There is not an infidel or saloon keeper in the land but hugs your delusion of devils as Satan will you except you repent."

We are sorry to soil the columns of the AMERICAN SENTINEL with language of this kind, but it seems necessary in order to give our readers a proper idea of the true spirit of National Reform. "Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee;" but this professed Christian editor does not stop short of profanity in the railing accusation which he brings against us, simply because we insist that the State has no right to pass laws requiring the observance of a religious institution.

We do not know what the *Fire and Hammer* means by saying that "it has received a circular from the American Sentinel Publishing Company." In the first place, there is no such publishing company; and in the second place, no such circular as described has ever been sent out by anyone connected with this office, nor by anyone else to our knowledge. We suppose that the venom of the editor has got the better of his desire, if he has any, to tell the truth. It matters not to us what his private opinion is of the SENTINEL nor of its sentiments. Nor are we to blame if there are saloon keepers in the land with a sufficient sense of justice to appreciate the arguments which we use. We have certainly never said anything in the SENTINEL that we do not believe is perfectly consistent with true Christianity, and here we shall continue to stand; we cannot do otherwise.

THE theological attainments of Mr. Elliott F. Shepard, president of the American Sunday-law Union, are not by any means limited to the Sunday question. It takes in such profound questions as the celebration of Easter, the reasons for it, the meaning of it, etc. For instance, his paper of April 20, in an editorial on Easter Sunday, says:—

"What is the particular event which Easter Sunday is supposed to commemorate? It is this—nothing more, nothing less—that on this particular day, one thousand eight hundred and eighty-nine years ago, Jesus Christ, after having been crucified and having lain in the grave for three days, rose triumphant from the dead."

One thousand eight hundred and eighty-nine years ago! Hardly. Jesus Christ was only about four years old at that time. He was not crucified when he was four years old, and did not have a chance to rise from the dead 1889 years ago.

The sum of this whole matter is this—"nothing more, nothing less,"—either Mr. Shepard had better take to studying his Bible, or else quit writing or speaking on any Bible subject.

"National Reform" vs. the Bible.

WHAT "REFORMERS" SAY.	WHAT THE BIBLE SAYS.
"Christ shall be this world's king."	"My kingdom is not of this world." John 18: 36.
"What we want is law, and we will have it too."	"If my kingdom were of this world, then would my servants fight."— <i>Ib.</i>
"Our methods to secure it are, agitation, the ballot, and, last, the bullet."	
"The kingdom of Christ must enter the realm of law through the gateway of politics."	"A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19: 12.
"Our remedy for all these malific influences is to have the Government simply set up the moral law, recognize God's authority behind it, and lay its hands on any religion that does not conform to it."	"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26: 52.

J. A. OPPEY.

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