

THE AMERICAN SENTINEL.

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

VOLUME 4.

OAKLAND, CALIFORNIA, AUGUST 28, 1889.

NUMBER 31.

The American Sentinel.

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

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THE district secretary of the Des Moines, Omaha, and Denver districts of the American Sabbath Union's organization is Rev. M. A. Gault. What he shall say their object is, is authoritative because he is one of the principal officials. What then, is the object of the movement to secure a national Sunday law? In the Missouri State convention, he said:—

"Now we take the ground that government should compel divine authority on this question. Government should say to the people, you must keep the Sabbath, and have the Sabbath 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 the question."

That is definite, and to the point. Being official, it can be relied on, as the ground upon which the National Sunday-law movement rests.

IN order that liberty of conscience may remain inviolate, as intended by our Constitution builders, there must be an absolute separation of Church and State, religion and public schools; and in order to guide the public school system onward to the fulfillment of the mission that called it into existence, it is necessary to keep the public schools free from religious influences, from theological disputes and sectarian teachings. The fatality of mixing up religion with popular education is well illustrated by the present condition of Germany, where atheism and infidelity exist to a larger degree than in any other civilized country. Nothing can work so great a hardship as to cram into the minds of children religious opinions opposed to their home training—opinions, perhaps, which they have been taught to regard as fatal to eternal salvation. The only one that will be pleased at this is the teacher who is spreading on earth the dogma of some particular creed. Religious instruction in the public school means a gradual retrogression to the union of Church and State, and this union means a tyrannical government and a corrupt priesthood. It has been so in all ages, and we are not so superior to our ancestors that we may thrust our hands into the fire and escape without being burned. Religious instruction ought not to be ignored, but the home and church are the places wherein both precept and example will be most effective; but if liberty of conscience is valued at all, keep religion away from public schools.
—Oregonian.

Some "Constitutional" Arguments for a National Sunday Law.

WHEREVER the Sunday-law movement is advocated it is met with the valid objection that a national Sunday law would be unconstitutional. The field secretary of the American Sabbath Union has had to meet this more in the last few months than has anybody else in this country, because his work has been more widely carried on, and he attempts to answer the argument. He attempts to prove, and to his own satisfaction proves, that Sunday laws are strictly constitutional. The first step in his argument is that "the supreme courts of twenty-five States have declared them to be constitutional." And he seems to be astonished almost out of countenance to think that anybody in this Nation should deny the unconstitutionality of a national Sunday law in the face of such an overwhelming argument as that the supreme courts of most of the States should say that they are constitutional.

We have heard the field secretary several times on this point, and for some time we were considerably at a loss to decide in our own minds whether the argument was a piece of deliberate sophistry or whether the gentleman supposed it actually to be the truth. The field secretary of the American Sabbath Union needs to become informed upon this subject to the extent that he shall know that decisions of supreme courts of States have no bearing whatever upon questions of national law. A thing might be constitutional and declared so to be by the supreme courts in all the States of the Union and yet it might be wholly unconstitutional if framed into a national law. In many things the States can do what the Nation cannot do. Article X. of the United States Constitution says, "The powers not delegated to the United States by the Constitution nor prohibited by it to the States are reserved to the States respectively or to the people." There are powers that are not delegated to the United States; there are powers that are not prohibited by it to the States. These still remain with the States or with the people, therefore the States may exert such powers under their own constitutions, while it would be wholly unconstitutional for Congress to attempt to exercise such powers. The enactment and the enforcement of Sunday laws is one of these powers. We know full well that the States have declared Sunday laws to be constitutional because in these things the States can do what they please unless forbidden by their own constitutions. All this is true, and it is equally true that a national Sunday law would be unconstitutional. State constitutions and decisions have no bearing whatever upon that question.

When the field secretary next speaks upon this subject, we ask him for his own sake not to

presume upon the ignorance of his hearers by passing off the supreme court decisions of the States as though they were the decisions of the Supreme Court of the United States.

The next step in his argument is that it would be constitutional because the Constitution already contains a Sunday law in itself in the phrase, "Sundays excepted" in the clause which allows the President ten days to consider a bill. But this argument is also sheer fallacy, because that clause does not undertake in any sense to control the action of the President on that day. It does not even say nor imply that he shall not sign a bill on Sunday. The phrase is simply the recognition of the fact that the President of the United States may be a person who deems Sunday to be a holy day, and the Constitution in harmony with itself throughout, in this simply recognizes the right of every man to the free enjoyment of his religious profession if he makes any.

Suppose the President of the United States should be a man who regards Saturday as the holy day and observes it religiously, and he should except the Saturdays and count the Sundays in those ten days. The Constitution would sanction that action as fully as it would the action of the President who deems Sunday a holy day.

Suppose further, that the President were a man who makes no religious profession at all; suppose in fact he were an infidel, cared nothing whatever for Sunday as such, and should actually sign a bill on that day; that bill would thus become a law as certainly as those that were signed on Monday, or any other day of the week. That phrase does not in any sense conflict with the first amendment, nor does it sanction in any way the demand that is being made upon Congress to pass a law establishing the religious observance of Sunday or declaring what people shall or shall not do on that day.

The fallacy further appears in this that whereas the Constitution through thus excepting Sunday, does not in any way propose to say what the President shall or shall not do on Sunday, nor to touch upon his actions in any way upon that day, the Sunday-law workers demand that this as "the acorn" shall be expanded into such a mighty oak as shall cover every action of every soul in this Nation on Sunday, and under which shall be declared what things only can be done on that day not only by all the people but by the President himself. This certainly is to force infinite possibilities from infinitesimal proportions. But there is nothing too extravagant to be beyond the demands of this would-be hierarchy.

The next argument is that Sunday work and the carrying of Sunday mails "is an infringement of the first amendment to the Constitution" which prohibits Congress from making any law prohib-

iting the free exercise of religion "because no man who keeps Sunday can keep his place in the government service, and therefore such are excluded as really from the public service as though a direct religious test were applied," only that that in this case it is declared to be "an irreligious test."

Well, let us examine this. Suppose we admit that in the carrying of the mails and in other work on Sunday, the man who regards Sunday as a holy day, and who treats it as such, is thereby virtually excluded and the government does him injustice and that therefore a national law must be enacted forbidding all such work on the Sunday to protect these in their rights of conscience, and to give them their share of the offices. Then, there are thousands of people who regard Saturday as a holy day and who keep it as such. These are citizens equally with the others, and have equal rights as citizens with the others; but, the government runs the mails, and does all manner of work on Saturday, and so long as that is so, no man who regards Saturday as a holy day can have a place in the public service. Therefore the next thing for Congress to do would be to pass a national law absolutely prohibiting all such work on Saturday so as to give equal justice to these with the rest.

But no, none who demand Sunday laws would for a moment allow that any such thing as this ought ever to be done. But if it shall be done in behalf of one class of religionists, why not of another? If religious profession is to be the basis of legislation why should the government discriminate, why should it expressly open the way for one class of religionists and exclude another class? Every fair-minded man must admit that this would not be equal and exact justice. Those who demand the Sunday law will not allow for a moment that the government should do such a thing, therefore, it is clearly proved that they want governmental discrimination in their favor, and that solely upon the basis of religious profession.

But under civil government no man can ever of right make his religious profession the basis of any claim for governmental favor. Civil government is for all alike. It takes cognizance of men's actions and deals with men *solely as men*, without regard to any question whatever of religious or non-religious profession or worship. Government rests solely upon this basis, it is composed of men as men, and its affairs are all conducted solely upon this basis.

"Oh!" it is exclaimed, "in a Christian land this would exclude all Christians from office, and thus deprive them of rewards and emoluments that men enjoy who are not Christians, and would thus be a discrimination against the Christian religion." To those who offer it this appears very forcible; but it is easily answered. The Christian who is indeed a Christian, enjoys privileges and rewards as far above the rewards and emoluments of governmental office as heaven is higher than the earth; so that the government when treating all men as men, and treating them all alike, does not discriminate against the Christian. The Christian's profession is the free choice of a heavenly gift which is worth more than all earth's treasures and all its honors. In the precious presence of Jesus Christ no such question ever comes into his mind as to whether he can have a twelve-dollar or a twelve-thousand-dollar post-office or not. This complaint of the Sunday-law workers, that Christians are excluded

from a share in the governmental plunder in its analysis, simply argues that the blessedness of the religion of Jesus Christ, and the riches of the heavenly gift in him, are upon a level with the offices and emoluments of governmental service; and so entirely so at that, that they cannot afford to do without legislation in their special favor. A people who put no more value than that upon the unsearchable riches of Christ haven't enough of the Christian religion about them to do either themselves or the government any good, and the more any government allows itself to favor any such pleas the lower it will be brought.

Oh that those who name the name of Christ would name him for what he is! that they would see in his religion something more than temporal expediency! that they would see in the riches of his grace something more valuable than to fear the competition of the emoluments of governmental service! that they would see that there is a power in the manifestation of his glorious character greater than that of all the legislative enactments that have been or can be written upon the statute books of all ages and all nations.

A. T. J.

Elder Crafts's Surprise Party.

ELDER CRAFTS must not take it to heart because he found himself in an unexpected minority in his own meeting, nor conclude that Oakland is against Sunday observance because he did not find that unanimity which a speaker seems to regard as his right. He can console himself by the reflection that he was preaching to the unconverted, and lay this flattering unction to his soul that were it not for his persuasive powers the vote against him might have been larger. Everywhere there are opportunities to preach to the converted, but the trouble is to induce the others to come and hear, and therefore Elder Crafts may be congratulated on the broad field which he has discovered in (to him) so unexpected a manner. The Seventh-day Adventists are a sturdy folk, always ready to stand up and be counted, and quite able to give and take hard knocks, as perhaps Mr. Crafts will discover before he gets through with them. We shall watch his progress with interest and shall be glad to chronicle any conversions he may make, standing ready the while to perform the same office for the other side.

When we say that, in our opinion, Oakland favors Sunday observance, we mean that we believe the people stand ready to make the first day of the week a day of rest, but we do not think there is any large body of our citizens which favor the enforcement of a Puritan Sabbath. A rational observance of Sunday is to be desired on grounds of public policy, and so far as these grounds go, the people of Oakland will, no doubt, favor the embodiment of restrictions in the shape of law. Beyond that it is a matter of private judgment, and neither Elder Crafts nor any other man will be suffered to abridge the liberty of conscience of a free people. We observe that Elder Crafts, like the Prohibitionists, calls on Christianity in support of his case, but he must be aware there are a dozen sects in perfectly good Christian standing, all of which hold views which diverge very widely from his on this question. This we say on the assumption, which we believe to be justified by his remarks, that he would stop all work and play of whatsoever sort on Sunday.

Nay, there is some division even among the shepherds of Mr. Crafts's own special fold on this

matter. The Rev. H. A. Cleveland, an eminent Presbyterian divine, preaching in Indianapolis recently, from the text, "Therefore, said some of the Pharisees, this man is not of God because he keepeth not the Sabbath-day; others said, How can a man that is a sinner do such miracles? And there was a division among them," said, among other things:—

"Many people in this city are dying of overwork, the pressure of cares, and indoor habits. If they may not play baseball or see it played because a convention forbids it, what may they do that will take them into the fields and unharness them from their burdens and drudgeries? Against such games there is no word spoken in the New Testament. Paul had witnessed many games not so healthful as our great American game, and makes frequent mention of what he saw as illustrations of the Christian truths he urged. It is no objection to baseball as a game because men gamble in its issues. Men gamble in wheat and corn and flour, in stocks and human labor; but bread is good, and we shall keep on eating it without respect to those who gamble in it. I have played hundreds of games of baseball myself, and devoutly regarded them as means of grace. There is health in exercise and in the laughing summer fields. That is a defective piety that has not health behind it.

"Let those in our midst who are noisy and bitter in their denunciations of baseball as a game provide our pale and weary clerks with recreations and amusements that are as inexpensive, as pleasurable and as healthful. Until they do this their silence is wiser than their speech."

If we are in error in attributing to Mr. Crafts views which he does not hold, we shall be glad to offer him a means of explanation within reasonable space, but we hope that he will not again say that the cry of "personal liberty" comes from a foreign land. An American, a citizen of a government founded in civil and religious freedom, a standing protest against the despotisms of older countries, should not acknowledge such a sentiment. We fear that we shall not chronicle many converts for Brother Crafts if he begins by saying hard things. Gently, brother, gently.—*Oakland Daily Tribune, August 7, 1889.*

Religion in the Public Schools.

THE discussion of a very old question has sprung again into public notice. The onslaught of the Boston School Board against a text-book in history is chiefly responsible for the present interchange of warring opinions. Reading the Bible in schools forms no part of the controversy. Deeper questions are at stake touching upon actual instruction in morals or religion as a part of public-school training.

Whatever one's opinions may be the question is, and always has been, invested with peculiar difficulties and surpassing interest. Man's usefulness as a citizen depends upon his character as a man. This, in turn, depends upon his education, and the State in educating for citizenship has no right to neglect that which will insure sound moral character. Hence it is claimed by many religious teachers that there is no way out of it but to teach religion in the schools. This, we apprehend, is a fair statement of the case as regards those who would have the Bible read in school, and who would add specific religious instruction to the public-school curriculum.

But there are various grave objections to carrying out such a scheme. Among the pupils to be educated at the expense of the State are the Protestant, the Catholic, and the Jew. Each of these groups looks upon different portions of the Scriptures as the Bible, and there is no common ground where all could meet, except in the Douay translation of the Mosaic Scriptures, and this

would be as little satisfactory to the Jew and Protestant as the old English Bible would be to the Jew and Catholic. Further than this, religious instruction of a certain prescribed form is a matter of conscience with each of these groups, and the whole scheme is inexpedient except upon a basis of dogmatic authority repugnant to the spirit and letter of the Constitution.

We believe that the inculcation of sound morals is an essential part of public education, but, like the sentiment of patriotism, they are rather a result of example than of direct instruction. A teacher of sound character and correct habits of life inspires the same in his pupils, while a teacher of the opposite character cannot do so by any amount of dogmatic instruction. Indeed, in Europe and America those schools are most worthless for the practical ends of education where an authoritative attempt is made to impress religious instruction.—*Baltimore Herald*.

The Basis of Civil Law.

REV. J. M. FOSTER, one of the district secretaries of the National Reform Association, has an article in the *Christian Statesman* of July 25, in which, referring to an article which appeared in this paper some weeks since, he says:—

"The writer flatly denies that 'the State is the keeper of both tables of the decalogue,' and that 'the ten commandments are the basis of moral legislation.' He assumes the secular theory of government, and practically accepts Jefferson's notion that 'government is the watch-dog lying at our door to guard our property.' He should rub his eyes and look up. That theory is dead and buried long ago. There is only one theory accepted among political philosophers now: 'There is no power but of God; the powers that be are ordained of God.'"

"The writer" did and does still flatly deny that the State is the keeper of any part of the decalogue, as such. And neither are the ten commandments the "basis of moral legislation, in the sense in which Mr. Foster uses the term. Properly speaking, there is no such thing as moral legislation, and there can be no such thing, for the reason that God is the only moral governor and his law the only moral law. All human laws are civil laws, and human governments punish offenders not for immorality, but for incivility.

"The law of God forbids adultery, so does the law of the State," say they who are of Mr. Foster's way of thinking, and imagine that this proves that the former is the basis of the latter; but they forget that there is one important difference, namely, that the law of God takes cognizance of and forbids the lustful look and the impure thought, while the human law takes cognizance of and forbids only the uncivil act. In one sense, and in one sense only, is the divine law the basis of the human, namely, in this: that we learn from it something of the duties which, as men, we owe to one another. But even in this sense, it is the divine law written in the very nature of man, rather than the law of revelation, which forms this basis. This is shown by the fact that tribes and nations utterly ignorant of revelation have in all ages had among themselves laws for the protection of life and property, etc. In no other sense can Mr. Foster's proposition be admitted without making men judges of the divine law and clothing them with power to enforce it. If the State is the keeper or custodian of the decalogue, or any part of it, as such, it follows that the State interprets and enforces the decalogue; and what is that but for the State to assume the place of God, and attempt to exercise the power

of God. Mr. Foster's logic would make the State simply the agent to carry out the mandates of those who should be selected to interpret the law of God, just as, in the palmiest days of the Papacy, the State was the minister to execute vengeance on all whom the church as the expounder of the word of God adjudged to be heretics.

The assertion which Mr. Foster makes that there is only one theory accepted among political philosophers now, namely, "There is no power but of God; the powers that be are ordained of God," in the sense in which he understands the apostles' words, is to say that National Reformers are the only political philosophers. This the writer is not ready to admit; nor is it true, as the gentleman's language implies, that there is a general repudiation of the words of the Declaration of Independence: "Governments derive their just powers from the consent of the governed." In the true sense, both the Scripture declaration that "there is no power but of God; the powers that be are ordained of God," and the Declaration of Independence perfectly agree, but as interpreted by National Reformers and by those who hold to the divine right of kings, they are opposed to each other; hence Mr. Foster's opposition to Jefferson's theory of government. His reference to the idea that, "government is a watch-dog lying at our door to guard our property," is noteworthy only as showing that he, in company with other National Reformers, takes issue with the Declaration of Independence, which being written by Jefferson, was the embodiment of his views of civil government. The idea that the proper function of civil government is the protection of the rights of man, is not "dead and buried long ago," nor will it be until this government, instead of being a free republic, becomes a religious despotism. But that this is what the National Reformers desire, is plainly shown by such utterances as that of Mr. Foster and that of Rev. Mr. Gray in the recent so-called Sabbath convention at Sedalia, Mo. That gentleman's language has been frequently quoted in the AMERICAN SENTINEL, but it will bear repeating again because everybody ought to know just what the National Reform Association and the American Sabbath Union have in view. Referring to the work of the latter association, Mr. Gray said:—

"I do not believe that governments derive their just powers from the consent of the governed, and so the object of this movement is an effort to change that feature in our fundamental law."

This shows that their object is the complete subversion of the principles of government which have prevailed in this country, and to which we are indebted for the best and freest government on earth. Certainly there is nothing in such views to recommend them to those who love liberty, either civil or religious.

C. P. BOLLMAN.

THE *Prohibition Journal*, of Iowa, is having an interesting discussion in its columns upon the relationship that should exist between the Prohibition party and the National Reform movement. One correspondent was making some telling points against the National Reformers and their religious legislation schemes, and a National Reform Prohibitionist made complaint to the *Journal* that religious issues should not be brought into the columns of a prohibition organ. But the *Journal* declares that it is a very important question, and one that ought to be settled at once. Whether the Prohibition party is to be an ally of the National Reform Association, or whether it is to hold

strictly to prohibition, and this, without any question as to the religious tenets, it says: "There was an evident tendency to incorporate in the party certain religious theories akin to those entertained by the National Reform Association. These came near being accepted at the Cedar Rapids convention," and "the same have since appeared in the Ringgold County Prohibition platform, and other evidences were not lacking that the party was heading in the direction of religious legislation." It declares that an Adventist's vote for prohibition counts as much as a Wesleyan's or a Baptist's or a Presbyterian's. The *Journal* is right. Let it keep prohibition clear of religious legislation, and then it will be upon the proper basis.

Are Governments Holy?

THE *Christian Statesman* of June 20 speaks of "God's holy ordinance of civil government, and the sacred office of the magistrate, who is the *minister of God*." It would be gratifying to have someone tell us where in the Bible they find anything about the "holy ordinance of civil government." But they ask, "Are not the powers that be ordained by God?" Yes, but that does not prove that they are holy. Everything that comes from God is not holy. The trees of the forest and beasts of the field came from God; but they are not holy. God ordained and established the earth, yet it is not holy. God said to Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." If the whole earth were "holy ground," there would be no meaning in these words. The Sabbath is a holy day, but the fact that God made the day was not sufficient to make it holy. A special act of sanctification was required. God calls the Sabbath holy, but he does not call civil governments holy.

In the twenty-second chapter of Ezekiel, God speaks about a certain class of people that "put no difference between the holy and profane." This text proves three facts. First, that there are some things which are holy, and some things which are profane, or secular; second, that there is a difference between them; and, third, that there would be people who were unable to appreciate this difference.

It will be seen by the twenty-sixth verse that Sabbath-breaking is the sin referred to. Those who use the Sabbath like a secular, or civil, day "put no difference between the holy and profane." The Sabbath is a holy day; all the other days are profane days. This does not mean that there is anything sinful about them, but simply that God has never sanctified them as he did the Sabbath. The only sin in this connection comes from treating a holy or sanctified thing as though it were common, profane, or secular; that is, as though it had never been sanctified. Everything is profane, or secular, that God has not sanctified. He has sanctified the church, but he has never sanctified civil government.

Our National Reform friends are now ready with another question, namely, "Is not the civil magistrate the minister of God?" To this we reply, Yes, but that does not prove that either they or their office is sacred. We have proved that not everything which belongs to God or proceeds from him is sacred. "The earth is the Lord's, and the fullness thereof," yet only such parts of the earth have been sacred as God has seen fit to sanctify by special acts upon extraordinary occasions. There is nothing in the

word "minister" to show that persons bearing that title must necessarily be sanctified. If they are to engage in a religious work, they should be sanctified, because profane hands must not officiate in sacred things; but if their work is profane, or secular, no such special sanctification is required for that work.

Now, what is the work of these magistrates, or ministers of God? Is this work religious or secular, sacred or profane? Rom. 13:6 reads: "For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." Is it possible that there are men who can distinguish no difference, so far as sanctity is concerned, between the work of collecting taxes and that, for example, of baptizing converted sinners. If so, then they "put no difference between the sacred and the profane."

"But this minister of God is also a 'revenger to execute wrath.'" Very well; is there anything particularly religious about the work of hanging a man? Is this work of the revenger, the execution of criminals, any part of the work of the gospel of Christ! Not at all. In the realm of moral and religious government, God declares, "Vengeance is mine; I will repay." Again, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also."

The work of destroying men's lives, or inflicting bodily suffering is not religious work. Christ never did it nor ordered it to be done. He came not to destroy men's lives, but to save them. Nor is it done by intelligent people for a religious object. The sole end of civil government is the protection of society.

National Reformers seem to think that if they can succeed in blotting out the distinction between the holy and the profane, they will make everything holy. But they will not. God has made some things holy, and other things he has purposely left without this attribute.

Whosoever undertakes to improve upon God's plans, exalts himself above God. In this, National Reformers show themselves true children of the Papacy. Of those who "put no difference between the holy and profane," God says, that instead of making profane things holy, they "have profaned mine holy things . . . and I am profaned among them." Thus the result is just the opposite of that which they profess to seek.

A DELOS WESTCOTT.

The Secret of the Movement.

ONE point worthy of note in the late report of the secretary of the Kings County (N. Y.) Sabbath Association is the matter of closing art galleries on Sunday. It will be remembered that it is persistently urged by the friends of Sunday legislation, that Sunday laws are for the purpose of securing to the working people a day of rest. But in his report the worthy secretary of the Kings County Sabbath Association strongly deprecated the idea of opening art galleries on Sunday, and said:—

"The patrons of art are the better educated and more cultivated of any community. Their tastes and aspirations are more refined. They take advantage of all reasonable opportunity to cultivate their tastes in this direction. It is this class of people who patronize art exhibitions. They attend them whenever and wherever they are held. They enjoy them at any and all times. Art exhibitions on Sunday simply prove an additional facility to enjoy this

taste. Sunday exhibitions refine them no more. They would be no more gross without them. The people of depraved, gross appetites do not attend them. They absolutely fail in exerting a refining influence upon these classes in the community. They cannot therefore be endorsed on this account."

The conclusion arrived at by the gentlemen is, that art exhibitions should not be open on Sunday; which is only to say that "the people of depraved, gross appetites"—which is the description he gives of the working people—and those who are not able to attend such exhibitions on other days, shall not be privileged to attend them at all. Sunday is about the only day in the week upon which thousands of people can have an opportunity of going to such places, and it is far from being true that all these people are "depraved" and "gross." Many of them are quite as refined in their tastes as those who are more highly favored by fortune, and as far as physical rest is concerned, it would certainly do them quite as much good to attend an art exhibition occasionally as to spend Sunday in any other way; which only shows that it is the religious, and not simply a secular, observance of the day which is demanded by the Kings County Sabbath Association. The secret of the whole movement is that these people regard Sunday as a sacred day, and they are determined to compel others to at least act as though it were sacred whether they so regard it or not.—*Signs of the Times.*

The Constitutionality of Sunday Laws.

THE Supreme court decisions of the different States of the Union on the subject of Sunday laws, are worth the study of any person who will take the time, not particularly for any real worth that there is in them, but just to see what queer freaks the judicial mind is capable of. The most recent, as well as one of the most remarkable, is the decision of the supreme court of Arkansas. Considerable mention has been made in the SENTINEL of the prosecutions of seventh-day observers in that State, in 1885 to 1887, for working on Sunday. The first case prosecuted was appealed to the supreme court. The court rendered a decision in which it cited particularly a Massachusetts decision, confirmed the judgment of the lower court, and closed with the following words:—

"The appellant's argument, then, is reduced to this: That because he conscientiously believes he is permitted by the law of God to labor on Sunday, he may violate with impunity the statute declaring it illegal to do so; but a man's religious belief cannot be accepted as a justification for his committing an overt act made criminal by the law of the land. If the law operates harshly, as laws sometimes do, the remedy is in the hands of the Legislature. It is not the province of the judiciary to pass upon the wisdom or policy of legislation. That is for the members of the legislative department; and the only appeal from their determination is to the constituency."

This decision gives to the Legislature all the omnipotence of the British Parliament, and in that does away with all necessity for a written constitution. The decision, on this principle alone, is un-American. No legislative body in this country is framed upon the model of the British Parliament in respect to power. In this country, the powers of every Legislature are defined and limited by constitutions. It is the prerogative of supreme

courts to define the meaning of the constitution and to decide whether an act of the Legislature is constitutional or not. If the act is constitutional, then it must stand, whatever the results may be. And the supreme court is the body by which the constitutionality or the unconstitutionality of any statute is to be discovered. But if, as this decision declares, the Legislature is omnipotent, and that which it does must stand as law; if it be true that "the only appeal" from a legislative enactment is "to the constituency," then there is no earthly use for a constitution. "One of the objects for which the judiciary department is established, is the protection of the constitutional rights of the citizen;" but if the only appeal of the citizen is to the constituency, then he has no constitutional rights in any true sense of the word. Such a decision is contrary to every principle of constitutional law.

So long as there is a constitution above the Legislature, which defines and limits its powers, and protects and guards the rights of the citizens, so long it is the province of the supreme court to pronounce upon the acts of the Legislature. The supreme court of Arkansas, therefore, in this case, clearly abdicated one of the very functions for which it was created, or else subverted the constitution of Arkansas; and in either case, bestowed upon the Legislature the omnipotence of the British Parliament, which is contrary to every principle of American institutions. Nor is the State of Arkansas an exception in this case, for this is the usual procedure of supreme courts in sustaining Sunday laws. They cannot be sustained upon any American principle; resort has to be made in every instance, and has been with scarcely an exception, either to the Church and State principles of the British government, or to the British principle of the omnipotence of the legislative power. But American principles are far above and far in advance of the principles of the British Government, in that they recognize constitutional limitations upon the legislative power, and countenance no union of Church and State; consequently Sunday laws never have been, and never can be, sustained upon American principles.

That this stricture upon the supreme court of Arkansas is not unjust, we have the clearest proof. The three judges who then composed the supreme court were all members of the Bar Association of the State. In less than three months after this decision was rendered, the Bar Association *unanimously* made a report to the State on "law and law reform," an official copy of which we have in our possession. In that report, under the heading "Sunday Laws," is the following:—

"Our statute, as it stands in Mansfield's Digest, provides that 'persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this act [the Sunday Law], so that they observe one day in seven agreeably to the faith and practice of their church or society.'—*Mans. Dig., sec. 1886.*

"This statute had been in force from the time of the organization of the State government; but it was unfortunately repealed by the act of March 3, 1885.—*Acts 1885, p. 37.*

"While the Jews adhere, of course, to the letter of the original command to remember the seventh day of the week, there is also in the State a small but respectable body of Christians who consistently believe that the seventh day is the proper day to be kept sacred; and in the case of *Scoles vs. State*, our supreme court was compelled to affirm a judgment against a member of one of these churches, for *worshipping God according to the dictates of his own conscience*, supported, as he supposed, by good theological arguments. It is very evident that the system now in force, savoring as it does very much of religious persecution, is a relic of the Middle Ages, when it was thought that men could be made orthodox by an act of Parliament. Even in Massachusetts, where Sabbatarian laws have always been enforced with unusual rigor, exceptions are made in favor of persons who religiously observe any other day in the place of Sunday. We think that the law as it stood in Mansfield's Digest should be restored, with such an amendment as would prevent the sale of spirits on Sunday, as that was probably the object of repealing the above section."

Now the Arkansas constitution says:—

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent. No human authority can, in any case or manner whatsoever, control or interfere with the right of conscience; and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship, above any other."

This report of the Bar Association says: "In the case of *Scoles vs. State*, our supreme court was compelled to affirm a judgment against a member of one of these churches, for worshipping God according to the dictates of his own conscience."

Thus the Bar Association of that State declare that the supreme court of that State confirmed a judgment against a man for doing that which the constitution of that State explicitly declares that "all men have a natural and indefeasible right to do."

And the members of the supreme court all being members of the Bar Association, in that unanimous report of the association they confessed that they confirmed a judgment against a man for doing that which the constitution, which they were sworn to uphold, explicitly declares that "all men have a natural and indefeasible right to do."

And that is how Sunday laws were made "constitutional" in Arkansas. A. T. J.

WE learn from the *Norwalk (Illinois) Chronicle* of July 4, that on the previous Friday a mass meeting was held by some of the citizens of Huron County, that State, for the purpose of organizing "a County Sabbath Union." Among the resolutions adopted on this occasion was one endorsing the American Sabbath Union and its purposes "so far as now made known." Just how much the saving clause was intended to cover, we do not know. Perhaps those who drew up the resolution can see no harm in passing Sunday laws, but are not prepared to endorse that with which the so-called Sabbath Union is charged, namely, of laboring to accomplish the same purpose as the National Reform Association. But did they but know it, the passage of Sunday laws is a long step in that direction.

Another resolution adopted by this convention was as follows:—

"That we approve and commend the passage of

the Blair Sunday-Rest bill, . . . and we especially commend the amendment suggested in the committee of the Senate, the exception from its provisions of all who conscientiously keep Saturday or any other day as Sabbath."

The committee did not apparently see anything incongruous in the idea of making a difference on account of religion. Why should those who keep some other day be exempted from the provisions of the law, if, as is so persistently urged, it is simply a sanitary measure? The very fact that they are willing to grant an exemption on account of religious scruples shows that it is a religious measure. The trouble with the whole business is, that Sunday is a religious institution and it is useless to try to disguise the fact or to make it appear that legislation in regard to it is not religious legislation.

Again, they propose to except those who "conscientiously" keep any other day. How do they expect to know when it is conscientiously done? Shall the civil courts decide cases of conscience?

"A Very Interesting Question," Indeed.

IN the "hearing" before the Senate Committee last winter, in behalf of the proposed amendment establishing a Christian religion, the following colloquy took place:—

"*Rev. George K. Morris, D. D.*—The Roman Catholics in 1886 were represented to be 7,200,000 citizens including children. The evangelical population at that time—not the church membership only, but population—numbered 42,646,279."

"*The Chairman*—You count men, women, and children?

"*Dr. Morris*—In all cases.

"*The Chairman*—And entirely regardless now of what is called experiencing religion?

"*Dr. Morris*—Yes sir, in each case, Catholic and evangelical, we give the population, those who entertain the doctrines of the church.

"*The Chairman*—In that, do you count all who are Catholics on one side and all who are not Catholics on the other?

"*Dr. Morris*—No, sir. We count all who are Catholics on one side and all who are of the evangelical faiths on the other side.

"*The Chairman*—How large a residuum or fraction is remaining that makes up the entire people?

"*Dr. Morris*—Unfortunately, I have not prepared myself upon that.

"*The Chairman*—How many did you estimate that the evangelicals numbered in 1886?

"*Dr. Morris*—Forty-two millions six hundred and forty-six thousand two hundred and seventy-nine.

"*The Chairman*—And the Catholics?

"*Dr. Morris*—The Catholic population 7,200,000.

"*The Chairman*—The total being 50,000,000 in 1880, the gain between 50,000,000 and the true population in 1886, would represent all the other classes who belong to no church whatever?

"*Dr. Morris*—The atheists, those who entirely reject the Christian faith.

"*The Chairman*—You substantially include everybody in the evangelical estimate except the Catholics.

"*Dr. Morris*—I have not looked closely into that question.

"*The Chairman*—There were 50,000,000 people in 1880 and in 1886 there may have been 58,000,000 perhaps.

"*Dr. Morris*—Yes, I understand that this estimate allows for the population which is supposed to be purely atheistic, rejecting all Christian faiths. They are comparatively a small number.

"*Senator George*—Exclusive of the Mormons too?

"*Dr. Morris*—No, not the Mormons. They would be evangelical in one sense.

"*Senator Palmer*—You assume all who are not atheists and all who are not Catholics, to be evangelical?

"*Dr. Morris*—Yes, sir. Pretty nearly so.

"*The Chairman*—You include all who are known as agnostics perhaps as evangelical then?

"*Dr. Morris*—The agnostics, properly speaking, are so small in number that they have scarcely entered into the computation.

"*The Chairman*—But the fact seems to be that there is a great body of people who are not communicants of churches, who have no special active affirmative faith in the evangelical creeds or in Roman Catholicism, which, I suppose, is nearly one-third of our people; I think it is.

"*Senator Palmer*—The agnostics are a religious people, more so than many of our people.

"*The Chairman*—Mr. Ingersoll is an agnostic. He leads a type of agnosticism in the country.

"*Senator Palmer*—He is atheistic.

"*The Chairman*—He is an agnostic.

"*Senator George*—That raises a very interesting question as to what is the Christian religion."

That is a fact. In that sentence Senator George hit the nail on the head, with a mighty stroke. The discussions of those who favor that proposed amendment show in miniature and in a very mild way, indeed, the contentions that would inevitably arise over the question as to what is the Christian religion, should that amendment ever be adopted. If the author of that resolution is wise, he will have learned wisdom by all this and will drop that thing forever.

A. T. J.

That Sunday Saloon.

THERE is sufficient agitation going on at present over the subject of saloons to make one think it quite an important question. And it is undoubtedly true, speaking in general terms, that the subject is an important one. At present, however, the principal interest seems to center in the Sunday phase of the question. The zealots who are engineering the National Reform craft, some time ago discovered a powerful ally in the shape of the temperance sentiment, and consequently they steered directly for the respective headquarters of the Prohibition party and the Woman's Christian Temperance Union, in order that the ardent Sunday partisans in these organizations might get on board, which they did with such amazing spryness as to make it appear that they had been waiting some time for the privilege. Since then these united forces have decided that the saloon is a menace to our free institutions (on Sunday), that our government is in danger from this source (on Sunday), and that this peril which threatens us (on Sunday) must be promptly met and summarily stopped (on Sunday). Truly what a terribly awful thing this *Sunday* saloon is, anyway; and what a peaceable, moral, and altogether lovely and legitimate institution it suddenly becomes from Monday morning to Saturday night!

Seriously, we do not like to see the intelligence of the American people insulted by such arguments as are made nowadays in behalf of this

question. "Half a loaf is better than no loaf at all, so we had better get the saloons closed on Sunday than not have them closed at all," etc. Well! and so the temperance party is going to compromise with the saloon element, is it? And if the bad, wicked Sunday saloon will just consent to go out of business, the good, moral, six-day saloon, will be allowed to continue, and the temperance people will pat it on the back and generally encourage it, eh?

This is undoubtedly what such an argument means, if it means anything, for the same power that can close the saloons on Sunday can close them every other day in the week, as they deserve to be; and all this talk about "half a loaf," etc., is simply saying that half a loaf is all they want on this question.

As long as the Sunday saloon is classed with Sunday newspapers, Sunday base-ball, etc., people naturally consider that it is legitimate on other days. And why not? Base-ball, newspapers, etc., are legitimate, certainly, and whenever the saloon is classed in with such things, people necessarily conclude that, apart from Sunday, the saloon is just as honest as any of these things mentioned.

The saloon should certainly be opposed, and the whole of the accursed traffic connected with it should be wiped out forever; but, let our opposition be based upon the consistent grounds that the saloon is pernicious in its work and effects, not only on Sunday, but upon every other day of the week as well. J. W. SCOLES.

The Purpose of the National Reformers.

ACCORDING to the report of Secretary Wylie, of the National Reform Association, Miss Anna Shaw in her argument before the Woman's Christian Temperance Union, of Steuben County, Indiana, claimed that the safety of the republic in point of Sunday observance, National Reform, temperance reform, etc., depends upon granting the elective franchise to women. The claim is supported by Secretary Wylie, who closes his letter with the following:—

"The address carried conviction to many hearts. Some who have resisted every argument they have heretofore heard, yielded to the invincible logic of Miss Shaw. The whole address, as well as other exercises, was leavened with Bible truth as to civil government.

"Delegates were appointed to attend the National Reform Convention in Pittsburg, in April. Among the resolutions passed was one on the Sabbath question endorsing the Blair 'Sunday-Rest bill.'"

In the light of the foregoing, it is evident that the W. C. T. U. of that locality are thoroughly committed to the religio-political schemes of the National Reformers.

The intolerance of the National Reform movement is set forth in a letter from another secretary—Foster—of the National Reform Association, in the issue of the *Christian Statesman* of March 14. Referring to a lecture given by himself at the Kentucky State University, Louisville, Secretary Foster said:—

"An opportunity was given to ask questions. A student asked: 'Would not the enactment of a national Sabbath law oppress the conscience of those who keep the seventh day?' It was answered: 'We have Sabbath laws already in every State in the Union, with the exception of California. We would not think of abolishing these laws because a few brethren object. Now what we want is to have the Nation fall into line with the States.'"

This is putting it rather delicately. "We

would not think of abolishing these laws because a few brethren object." Translated into trenchant English, this means *we would coerce the minority into obedience to State and National Sunday laws, without regard to their conscientious scruples.* All right, brethren; if you think that to be the spirit of the gospel, push your efforts and compel the government of the United States to support them, if you can. We shall continue to obey Jehovah, to protest against your injustice, and to leave the result with Him who ruleth among the nations of men. Judging by the history of the past, He has much larger resources wherewith to defend truth and righteousness than the National Reform Association and the American Congress combined. We wish all the advocates of Sunday laws were as honest as some of them are in avowing their real purpose. We respect one, who openly declares that he should think himself to be serving God by disregarding our rights, more than we can respect one who insists that he has no intention of doing this, but continues to urge those steps which must do it, if successful. If a man aims at the spot where you stand, and "has shoot in his eye," you know what to expect; if he seeks to "shoot around the corner," you know what he would be glad to do if he dared.—*The Light of Home, Seventh-day Baptist, Alfred Centre, N. Y.*

Church and State.

THE whole mission of the church of God is to preach the gospel. Its career lies within the kingdoms of earth, but it is not of them. When the policy of the nations is such as to give the church free scope in its work, the church does not become an appendage to the State, but rather uses this liberty to preach the gospel. When her work is opposed, and she is persecuted by the world, she may petition or remonstrate against being hampered in her mission. But whether this avail or not, she must go onward faithfully in her great work.

The work of the State (whatever form it assumes) is to supervise the life of citizens, and to legislate and enforce those things which are necessary for upholding right and punishing crime. They are both ordained of God. The two must never be confounded. Our Master said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

And yet the church does shed down upon the arena of civil life a benediction. It by grace qualifies its members to be honest, sober-minded citizens, and sends them forth as such. But she can have nothing to do with politics. She can have no relation of mutual support established between herself and the State.

The State has in all ages tried to bribe and guide the church, that it might secure control through her of the members. Let us see. In the Southern States the negro Baptist preachers, and perhaps others, are very ignorant, very venal, and have great control over their people. In nearly all sections of the South, in closely contested elections, the effort is made to bribe the preacher and through him control the congregation. This effort is largely successful. . . . The church is prostituted, for money, from its high mission, to be the servant of corrupt political partisans.

The English prelatical church, and other established churches receiving from the civil power protection and support and honor, pay it back in loyal protestations and service. The church

serves the State as its master. Note the loyalty of the Anglican Church to the Stuarts. Note the Toryism of the Episcopalians during the Revolutionary War.

Several of the Protestant churches of this country have voluntarily sold themselves, or bestowed their church influence to the furtherance of some political issue. And various denominations, protesting their loyalty to the present government, have sought, by way of return, to shape its policy. They memorialize it about how to treat the Mormons, prohibition, Knights of Labor, etc. Of course this is apart from the proper work of the church. The church teaches her members to be good citizens, but she has nothing to do with dogmatizing about forms of government or questions of civil policy. Whenever she has done so she has blundered, and her shame has sooner or later become manifest.

But chiefly the Romish Church has sold herself to the governments of earth. It is her policy in every land. Through her priests she controls her people. Everywhere she traffics with the civil power, to enhance her ecclesiastical prerogatives. In the United States she sells her votes to the party that is most subservient, and that gives the largest returns in the way of money and influence. In Ireland she, so far as she dares, throws her influence with the Home Rule party, to maintain her power over them. In Germany she sells her influence to despotic Bismarck, that she may increase the influence of her bishops. Such is her policy. Everywhere, for her own advancement, she bargains and traffics with the powers of the world. And it is to that shameless and persistent policy that she owes her worldly grandeur and power. And now, these facts being notorious, let us consider them in the light of the following statements:—

1. Such a policy is, so far as it is pursued, betrayal of the gospel. There is but one work that God has imposed on the church. There is but one Master that is tolerated. There is but one motive controlling all service.

2. If a church is zealous of worldly honor it must lose in spiritual power. Grand edifices, parade of wealth, political power, the suffrage of the influential, may appeal to the people of earth, but the church that seeks these things and boasts of them is turned away from God's service, and is become shorn of spiritual power. It can no longer do its great work singly.

3. The world honors in word, and fawns upon, the church that it uses. But in its secret heart it despises such a church. Note how politicians treat politely and deferentially the negro preachers, and yet when their backs are turned sneer at them for their venality. Note how the secular press respectfully and gravely records the Romish parades and ceremonies, and yet read between the lines the contempt felt for Romanism as a spiritual religion.

From all which we gather the injunction that the church keep itself unspotted from the world rejecting its bribes, refusing its yoke.—*Rev. J. A. Scott, Jr., in Christian at Work, 1887.*

GOVERNMENTS have it not in their power to do their subjects the least service as to their religious beliefs and mode of worship. On the contrary, whenever the civil magistrate interposes his authority in matters of religion, otherwise than in keeping the peace amongst all religious parties, you may trace every step he has taken by the mischievous effects his interposition has produced.—*Burgh.*

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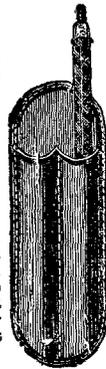
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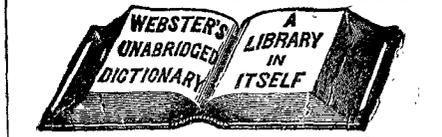
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The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST 28, 1889.

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WE are thankful to the friends who have sent us newspapers, clippings, etc., giving items of interest in the work to which the SENTINEL is devoted. All such favors are fully appreciated.

To our contributors and correspondents we would say, If your matter does not appear immediately do not conclude that it is not wanted. We do the best we can with all, though some may have to wait a while.

THE district secretary of the American Sabbath Union for the California district is Rev. A. J. Nelson, D. D. He says that "Dr. Crafts is the inspiration of the American Sabbath Union." We think that that is correct, and we have thought so ever since that Union was formed. We are satisfied that that is just as *high* a source as any from which the inspiration of that movement ever can come.

THE National Reform Association, not content with the alliance of the Woman's Christian Temperance Union, is mustering the women on its own account. It has a "special secretary of the National Reform Association", Mrs. E. J. Crothers, of New York, "for the formation of National Reform Circles" of women called "King's Daughters." The purpose of the organization "is to disseminate National Reform literature and to raise money for the cause." Woman was first in the transgression, and we are afraid she is going to be the last. It is too bad.

SUNDAY night, August 4, in the United Presbyterian Church of San Francisco, Dr. A. J. Nelson said that "Dr. Crafts is the originator and inspiration and embodiment of the American Sabbath Union." This explains why the SENTINEL has had to mention Mr. Crafts so often. We did not like to do it because, to those who do not understand the whole matter, it appears as though the SENTINEL was making this a personal contest. But we are not. The SENTINEL is opposing the whole Sunday-law movement, in whatever form it appears, and the American Sabbath Union in particular, and as that organization is embodied in Mr. Crafts, we are compelled, in the nature of the case, to mention his name a good deal. But let no one think that it is a personal matter. However, as Mr. Crafts "is the originator, and inspiration, and embodiment of the American Sabbath Union," it will be proper henceforth for us to refer to him under the title of the American Sabbath Union.

THE American Sabbath Union says that it is the business of the law to make all occupations safe for those of easy virtue. This was said in an argument in behalf of the Sunday law. This argues that they haven't conscience enough to do what they think to be right so long as there is money to be made in doing what they think is wrong, so that government must step in and establish a law, taking away all opportunity to do

what they think to be wrong so they can all do what they think is right. Plainly expressed the argument is that those people haven't conscience enough to do what they think is right, therefore there must be an enactment of law which will enable them to do it without conscience. In other words they want the civil law to supply the place of conscience. And then the Union declaims against the absence of such that "it debauches conscience!" The debauchery of conscience is in the system that they seek to have established.

To illustrate the distinction between the civil and religious sabbath, and how the church insists upon the religious sabbath, while the State enforces the civil, the American Sabbath Union tells how a farmer set up in his watermelon patch a warning, saying: "Boys, don't steal these melons for they are green, and God sees you." The field secretary of the Union says that this illustrates how the church forbids Sabbath work because God sees them, while the State only forbids it because it is unhealthy.

But now, here comes Mr. Gault, a district secretary of the Union, and says that in that warning:—

"That farmer appealed to divine authority. He gave the boys to understand that they must not steal melons not only because it injured 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 consciences of the people."

Now when these people get the National Sunday law, and by that succeed in making effective the State Sunday laws, which of these views it is that will be carried into effect can be fully known beforehand from the known character of the men who are conducting the cause, as well as from the discussion of the subject by those men themselves. It will then be found that the unhealthy part of the melon-stealing has faded entirely from view in the overwhelming importance of the fact that—the *preachers* see you.

THE *Telegraph*, of Dubuque, Iowa, gives in its issue of May 3, 1889, the following excellent reasons for opposing the National Reform movement:—

1. It would be a union of Church and State.
2. Such a union, as shown by existing Old World governments, is not favorable to physical, mental, or spiritual progress.
3. Our Constitution as it is, has for the past hundred years worked better than any constitution that any other earthly government has ever had.
4. It would destroy political liberty, and work such confusion in the religious world as to endanger Christianity itself.
5. Religious belief would become a test for office, which would breed a race of hypocrites.
6. All the reforms which the association regard as necessary, can be accomplished without resorting to the dangerous measures which they propose.
7. The government affords every protection to all classes for the propagation of their religious views, and with this encouragement, with the good wishes of even non-church members, with theological schools constantly graduating preachers, the clergy should be able to create a moral public sentiment, without endangering the public school system, and menacing evil to all that every patriot holds dear.

The *Telegraph* concludes its article thus:—

"That an association composed mainly of ministers should appeal to the law to effect by force, reforms which should come as the fruition of moral suasion, is virtually a confession that the pulpit is losing its virility and influence. What the causes of this loss are, the ministers themselves are best able to tell. It is probably chiefly due to the fact that they don't preach as much Christianity as they should."

SCOTLAND is noted as a Sunday-keeping country. It has strict laws in regard to Sunday observance, and they are probably more rigidly enforced than in any other country in the world. Yet, in his evidence before the British House of Commons, a few years ago, Sheriff Allison, of Glasgow, a gentleman who may fairly be presumed to know something on the subject, said:—

"I am sure there are eighty thousand people in Glasgow who are just as completely heathens to all intents and purposes as the Hottentots of Africa. Of course, they have all heard there is a God; but as to any practical operation of the influence of religion upon their minds, they never go to church, or to any place where moral and religious instruction is carried on. I should think there are ten thousand men in Glasgow who get drunk on Saturday night—who are drunk all Sunday, and are in a state of intoxication, or half-intoxication, all Monday, and go to work on Tuesday. . . . I am decidedly of opinion that the overstrained observance of Sunday in Scotland has perhaps a more prejudicial than beneficial effect in manufacturing towns. . . . I think that the observance of the Sunday in Catholic countries on the Continent is much more conducive to benefit than the strict observance of it in Scotland."

This is only another evidence showing that there is more wickedness under Sunday laws than without them.

THE Missouri Sabbath Convention was held to promote the interest of the movement for a national Sunday law, and a State Union was organized auxiliary to the National, to carry forward the work. The ideas expressed in that convention by the representative men of it, it is certainly fair to presume, show what is the object of at least that part of a movement for national Sunday laws. Rev. Thomas H. Tatlow read the first, and indeed the principal, paper of the convention, in which he said:—

"The Sabbath was made for man, that thereby he may secure to himself, out of every week, one day's fellowship with God, by meditating on his word, by worshiping in his sanctuary, and by individually entering into his presence, the doors being shut."

We have no fault to find with that. It is very well expressed. What we object to is the effort that these men make to secure such a thing as that by civil law. We object also to their claim that such an institution as that can be called a civil Sabbath, or that laws for its observance should be enforced upon civil basis. Such things never can be.

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