

THE AMERICAN SENTINEL.

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

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

REV. I. N. HAYS, D. D., in *Christian Statesman* of May 9, 1889, says, according to the high decree of heaven the church and the commonwealth are co-ordinate departments of society, yoked together for the lifting up of our fallen humanity to a higher level and a grander destiny, and it is only when religion breathes her benediction on the State and the State throws her protecting arms around the church, that each can best fulfill its appointed mission. And yet the National Reformers are opposed (?) to a union of Church and State!—W., in *Prohibition Journal*.

THERE is a constant demand by a certain class of the American community for what they call a "National Sabbath," and they base their demand on the idea that the laboring man needs one day of rest in seven. The fact that the laboring man is accorded his "day of rest" is sufficient proof that the Sabbatarian is demanding a national day of rest for a special purpose. This purpose, as the outside observer understands the question, is to compel the unbeliever to enter, on one day of the week, some place of worship in which he does not believe. The attempt to set apart any one day, by law, as a day of rest or religious observance, will not be tolerated in a country comprising so many citizens of differing opinions, and the attempt to force such a law upon the people is not only absurd but savoring of bigotry. The Sabbath of the Jew and the Sabbath of the Seventh-day Adventist is as binding a religious conviction as is the Sabbath of the Christian, and it would be utterly foolish to attempt to force every man to observe the latter day even as a day of rest. When the laboring man wants his day of rest he will demand it, and when he demands it he will get it.—*Oakland Morning Times*, Sept. 20.

THE agitation in favor of compulsory Sunday keeping is by no means confined to this country, but is becoming worldwide. Even in Hongkong, China, in Japan, and India, something has been done to educate public sentiment up to the point of demanding general Sunday rest. An international Congress on the subject has just been held in Paris. M. Leon Say, a French senator, is president of this Congress, and delegates were present from all the countries of continental Europe, and from England and America. Letters were

read from President Harrison and Mr. Gladstone. The following extract from a recent dispatch concerning the Congress is significant:—

"The hygienic and social aspects of the Sabbath alone are considered at this Congress, the religious view of the day not entering at present into the discussions, however strongly they may influence many, and indeed most, of the delegates."

It is safe to say that it is the religious aspect of the question which forms the real basis of the movement, but as public sentiment everywhere is against legislation on religious questions, this motive is disguised, and Sunday laws are demanded by ecclesiastics (and the demand comes from few others) for so-called Sabbath legislation on "hygienic" and "sanitary" grounds.

Another "Boycott."

THE Pacific Press Publishing House is an institution established in Oakland, Cal., and is the largest one on the Pacific Coast. The *Morning Times* is a leading daily of the city of Oakland. The *Popular Railroad Guide* is a monthly publication. The owners of the *Guide* get their printing done on contract by the Pacific Press. The daily *Morning Times* advertises in the *Guide*. The labor unions made several attempts to get the Pacific Press Publishing House to join some of their organizations. The Pacific Press wouldn't do it. Then the unions tried by a boycott to force it to do so, but the Press was as independent of their boycott as it was of their unions in the first place. Then they undertook to boycott those who did business with the Press. A certain Pope, not Leo XIII. but one John L., took it upon himself to command the owner of the *Guide* to take away from the Press the work of publishing the *Guide*. The owner of the *Guide* replied that the publishing of the *Guide* was offered to the principal union job office in Oakland and declined on the ground that it was unprovided with the necessary plant; then the Pacific Press was invited to bid upon the work. It did so and the bid was accepted, but the bid of the Pacific Press was not as low as the bids of other and union offices. This Pope was informed, however, that the owners of the *Guide* had received a bid lately from a union job office which was willing to establish the necessary plant, and that they would make the change provided the Typographical Union would bear one-half of the expense of making the change, which would be \$200, the total expense being \$400. This offer was promptly declined, yet the change was insisted upon under penalty of a boycott. But the owners of the *Guide* would not break their contract, especially when they had no place else to get the work done. Then, as the boycott upon the Press was declared to be such as to reach all who patronize the house

either directly or indirectly, and as the *Morning Times* advertised in the *Guide*, the boycotters next demanded that the *Times* should stop advertising in the *Guide*, and this under penalty of a boycott. The *Times* replied in the following forcible article, which we fully indorse in its every sentiment:—

"The tyranny of labor is the most oppressive that has ever been exercised by human ingenuity, when unscrupulous or ill-advised men hold the reins of power.

"The 'boycott' is the weapon by which the more reckless and ruthless of the labor demagogues seek to achieve objects which they know could not be attained by fair arbitration or honest argument before the jury of the people.

"Acting upon a principle derogatory to the best interests of organized labor, the Alameda County Federation of Trades has issued a circular, 'boycotting' not only the publication known as the *Popular Railroad Guide*, but against the *Times* and others who advertise in the pamphlet. The reason for this 'boycott' is because the *Guide* is printed at the Pacific Press, an institution which the circular says 'is notorious for its opposition to, and oppression of, labor, humiliating and degrading its hired help by every means in its power, and under the garb of religion enforcing the violation of the Sabbath and acquiring large properties from the profits they are enabled to make through the oppression and ill-pay of its employees.'

"Here is arrogance, bigotry, and demagoguery expressed within the space of a few lines. By what right does the Alameda Federation of Trades, or any other organization, whether of labor or otherwise, assume to dictate the Sabbath of this nation? Whence do they derive the privilege of ordering the religious observance of any sect, in defiance of a plain provision of the Constitution of the United States, guaranteeing to every citizen the right to worship his God in any manner he may see fit. The fact that the Federation of Trades proposes to boycott the *Times* and other advertisers in the *Popular Railroad Guide*, a publication printed at a 'boycotted' concern known as the Pacific Press, is only secondary in impudence to this wanton attack upon a religious community, composed of citizens as privileged as the high and mighty Federation of Trades itself.

"That the *Times* and other advertisers are under contract with the publisher of the *Guide*, seems to bear no weight with the tyrants of organized labor. They 'appeal' that we 'withdraw' our advertisement. This 'appeal,' in the presence of the previously expressed threat to 'enforce a boycott against all who deal with or patronize the place, whether directly or indirectly,' is in fact a demand that we shall injure our business by lessening our opportunities of informing the public that we are printing the best newspaper, with the largest circulation, in Alameda County. The demand is absurd, and we refuse to accede to it. We claim the right as American citizens to advertise where, when, and how we see fit, even to the extent of resisting an arrogant and tyrannical 'boycott.' We refuse to bow down to the presence of this 'boycott,' because we have never yet yielded to threats or intimidation. We refuse to 'withdraw' our advertisement from the *Popular Railroad Guide*, because the 'boycott' is cowardly and un-American. We refuse to accede to the miscalled 'appeal' of the Federation of Trades, because they openly avow their opposition to the religious privileges of a sect who see

fit to differ from the members of the Federation in regard to the observance of a day for the worship of their God. As well might the Federation of Trades 'boycott' our Jewish citizens for refusing to observe this same so-called 'Sabbath' for religious purposes. "The Seventh-day Adventists, against whom this 'boycott' is mainly directed, are peaceable, law-abiding, honest, industrious citizens, earning a livelihood in their own way, fully within the pale of the constitution of this State and country, and they are thus fortified against organized conspiracy by men who, in thus threatening their fellow-citizens with the cowardly and tyrannical 'boycott,' remove their cause entirely outside the sympathy and beyond the support of any decent community where 'patriotism and a sense of justice' prevail. Now let the 'boycott' proceed."

The boycott is a relic of the Inquisition, when that wicked despotism chose to curse everybody who didn't yield to the dictation of the pope, and then to curse everybody who wouldn't curse these. It is a proper thing that a Pope should be at the head of this thing in Oakland, because the very principle of the thing is popish. The real true popery of this act is clearly exposed in the fact that this Pope plainly stated in his letter to the owners of the *Guide* that he was 'not officially instructed to write' to them on the matter, thus showing that his action was wholly an arbitrary assumption of power. This popery is also revealed in his insisting that the owners of the *Guide* should take their work away from the Pacific Press, when there was no other place to take it. In other words, insisting that they should abolish their publication, stop their business; and all to conform to the arbitrary wish of these unions as expressed by this Pope. If the unions have any respect for themselves they would do well to canonize this Pope and "fire" him, and with him all the popish ways and principles that have hitherto too closely attached to trades unionism.

A. T. J.

He Withdrew Himself.

THE State Convention of the Woman's Christian Temperance Union of Minnesota was held at Duluth, September 11 and 12. The following extract from the speech of the president, Mrs. H. A. Hobart, sets forth the aims of the W. C. T. U. It can be depended on, for it was copied from her manuscript:—

"If the interest and welfare of the people and their advancement in social, civil, and religious power, with their growth, manufactories, commerce, agriculture, arts and sciences, have any place in the policy of this government, and our life nationally is not to be a farce and travesty, a sort of political comedy played for the benefit of the few hundred millionaires and monopolists, then the Woman's Christian Temperance Union is right in standing as it does 'with malice toward none and charity for all,' using every item of influence which it possesses for the upbuilding of righteousness in the prohibition of the legalized liquor traffic by whatever political party has the courage and manhood to do it.

"But what political party shall thus lead for 'God and home and humanity'? Has it been born? Has it a name? With what radiant entablature shall it come forth ramifying all parties, and uniting not only the memories of the blue and the gray in our 'sweet dream of peace,' but moulding all the manhood and womanhood of the North and South in marshaled force and power against the common foe of each? Whatever name such a party shall bear, or wherever it shall appear, one or two facts in reference to its advent are self-evident. This coming party, the advocate of truth and righteousness, of the equality of the sexes before the law with one code of morals for men and women, will be the child of the Prohibition party and Woman's Christian Temperance Union; and its most royal, inflexible, and foremost principles of platform will be the recognition of God in the government, and the constitutional prohibition of the liquor traffic, and everything that degrades humanity.

"While we wait for the coming of such a party, what are the W. C. T. U. doing. Will they who by prayer and faith and well-directed effort made the coming of such a party a moral certainty, rest on the record of past achievement? Oh no! A thousand times no. They are praying more earnestly and instantly. They are studying God's word more carefully. They are instructing the children in scientific temperance more diligently. They are bearing to the prisoners and to the victims of strong drink words of help and hope. They are securing these brands from the burning more tenderly, as with mother love they lead them to the crucified One. They are mastering the mysteries of State statute laws and unraveling the labyrinths of man-made penal codes. . . . But when the influence of the blessed gospel shall have permeated lands and climes and lives, and like the leaven which you know a woman took and hid in three measures of meal until the whole was leavened,—then when Christ shall be king of this world's customs and commerce, king of its revenues and its resources, king of its farms and its factories, king of its mints and mines, king of its press and its politics, king of its courts, its judges, its juries, and its laws, then shall we, in our sun-bright home in the glory land, begin to have some idea of the greatness of this foundation work, this Woman's Christian Temperance Union work to which God has called us. Then too shall we have some appreciation of the value of that unflinching determination of some men of to-day who, rising above all selfish considerations, labor, and pray, and vote for a pure political party. So by God's grace we are doing the very work that none could do, and which angels might well desire to do."

This repeats and enlarges somewhat in the matter of particulars, Miss Willard's declaration a few years ago that "Christ shall be this world's king." They seem determined, just like those worldly-minded and politically-ambitious people of old, to take him by force and make him king. These women should draw lessons now from the fact that then he withdrew himself from them (John 6: 15); and the more clamorous are their efforts to make him king the further he will withdraw himself. And, too, Mrs. Hobart thinks that in this they are doing a work which angels might desire to do. It may be so; but if it is so it must be "the angels which kept not their first estate."

A. T. J.

Mr. Small on Church and State.

UNDER the heading, "No Steps Backward," the *Voice*, in its issue of August 8, had the following:—

In a recent issue of *The Voice*, we called attention to some very foolish things uttered by the AMERICAN SENTINEL, a paper published at Oakland, Cal., which devotes itself to getting up religious bugaboos. It made the childish statement that "work done for party Prohibition is work done to promote the union of Church and State, and to bind the citizens of the United States in a worse slavery than was ever suffered by the negroes;" and then, in reply to our article showing just where the Prohibition party stood, it said:—

"The *Voice* says it has 'never heard of a prominent Prohibitionist who favored the union of Church and State.' Now Mr. Sam. Small is a prominent Prohibitionist—one of the most prominent of Prohibitionists in fact. He was secretary of the National Prohibition Convention of 1888, and he publicly declared this in Kansas City in January of that year:—

"I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously and issue their edict, and the legislative powers will respect it and enact it into laws."

"If that would not be a union of Church and State, will *The Voice* please tell us what would be? If that would not be a union of Church and State, then there never has been and never can be any such thing as a union of Church and State. Such a thing as that, therefore, being a union of Church and State, and Mr. Sam. Small being a prominent Prohibitionist, it is

proved that there is at least one prominent Prohibitionist who favors a union of Church and State."

Thinking Mr. Small the most competent person to speak for Mr. Small, we inclosed the article to him and asked him to state his opinions on the union of Church and State, which he does as follows:—

"To *The Voice*—The representation of the AMERICAN SENTINEL that I favor a union of Church and State is wholly an invention of the enemy. The extract he quotes from a partial report of a sermon I preached in Kansas City in January, 1888, is sufficiently correct to mislead; not exact enough, however, to convey the thought which I clearly expressed and which, at the time, secured the approval of an audience of thousands, the large majority of which was not made up of 'third party' prohibitionists. If the AMERICAN SENTINEL desires to do me and the Prohibition party justice, I can repeat my thoughts as clearly now as I did on the occasion in question.

"The quotation from my sermon should read as follows:—

"I want to see the day come in the history of our country when the voice of the church of Christ will be heard and respected upon all vital, moral issues. I shall ever hope for and patiently expect the day when legislation, State, national, and municipal, will be projected in harmony with the eternal principle of justice and righteousness, revealed by Christ and proclaimed by his church. Happy will be the day when "righteousness exalts the nation," when sin is no longer the reproach of our people; when the harmonious judgment of the people of God in America upon the issues of temperance, purity, and uprightness shall be received with respect and enacted into laws; when this people, who owe so much to the divine favor, will have no more fellowship with the "throne of iniquity," "which frameth mischief by a law," and that continually!"

"I hold that the above expressions are in perfect harmony with the principles of the National Prohibition party, as expressed in its preamble and platform. There is in them no warrant for any sane man to pronounce me an advocate of the 'union of Church and State.' The charge is a device of desperation to compass an argument against the Prohibition party. At the same time it is a fraud upon the readers of the AMERICAN SENTINEL, or a queer confession of the idocy of its constituency.

"Yours truly, SAM. W. SMALL."

If any person's superstitious fears have been wrought upon by stories of the spooks of the Dark Ages, he may rest assured that the Prohibition party isn't going to revive any of them. The wheels of civilization don't turn backward.

The extract referred to was published in the SENTINEL a long time ago. It was taken from a religious paper, one that could have no interest in misquoting Mr. Small, therefore we were warranted in supposing that it was correct. The SENTINEL has never knowingly misrepresented a single person.

But in this case we are happy to learn from Mr. Small's own version that the SENTINEL did not do him any injustice. While he did not use the exact words that were attributed to him in the report which the SENTINEL quoted, he did use language which conveys all that we drew from what we supposed were the exact words. Said he, "I want to see the day come in the history of our country when the voice of the church of Christ will be heard and respected upon all vital moral issues." Mr. Small will not deny that his idea was that the voice of the church should be heard and respected not simply by men as individuals, but by men as grouped together in political parties, and by men as statesmen, judges, etc. Now we say that when that time does come, we shall have a union of Church and State as surely as such a thing ever existed. It will simply be the church dictating, and we say the church has no right to be heard and respected by political parties as such. In the darkest of the Dark Ages, when Church and State union was at its height, the case was simply that the voice of the church was heard and respected

by the State. The church dictated the policy of the State.

Bishop Vincent says most emphatically that the church makes a great mistake when it seeks to secure worldly position and to influence temporal power. Said he, "All the church wants is spiritual power, and the only influence it has any right to have is the influence it may have with individuals as individuals." Mr. Small is doubtless perfectly sincere and honest in his disavowal of any union of Church and State. It would seem that he simply wants the church to assume its rightful prerogative. That is all that Cardinal Woolsey or Pope Hildebrand ever desired. The great trouble with them was that they were mistaken in regard to the church's rightful position. That is the trouble with Mr. Small. We see no reason, after a careful reading of Mr. Small's own statement of his position in his sermon, to withdraw our statement that he is really in favor of a union of Church and State.

And this charge is no device of desperation to compass an argument against the Prohibition party. The SENTINEL has no fight with the Prohibition party upon its prohibition principles. We have to do simply with those Prohibitionists who, like Mr. Small, would use the Prohibition party as a religious machine. We are thankful to know that there are many in the party who have no sympathy with any such movement.

As to Mr. Small's insinuation against the readers of the AMERICAN SENTINEL, we have only to say that they number many thousands in every part of the United States, consisting chiefly of professional men, doctors, lawyers, judges, members of State Legislatures, ministers of the gospel, as well as laboring men; and Mr. Small will not enhance his own popularity by wholesale charges of idiocy against our country's best citizens.

As to the statement of the *Voice*, that the AMERICAN SENTINEL spends its time in getting up religious bugaboos, we will only say that there is no need for us to work in that line so long as the *Voice*, while professedly working for prohibition, actually makes that secondary to religious legislation. The SENTINEL lays no claim to being an inventor; it simply exposes the inventions of others.

E. J. W.

Queer "Americanship."

In the *California Prohibitionist* of September 11, 1889, somebody who signs himself "Christian Citizen," and says that he is not a Roman Catholic, indorses the assertion of the Roman Catholic Church that "our public schools are godless," and protests, "in the name of Protestant, Christian Americanship, against the continuance of such an outrage against the home, the State, and God;" and loudly exclaims, also in the line of Roman Catholicism, "Let there be a division of the school fund." This person, however, asks that there shall be a division of the fund into but two parts. He says:—

"Let one portion of it be used for the support of such schools as at present exist, where infidels, and scoffers, and patriots of the Harcourt stripe—may send their children if they like; and let the other portion be devoted to the support of schools in which the principles of morality and Christianity, as laid down in the Bible, shall be taught without sectarian bias."

That is to say that the school fund should be divided into two parts, one part to be given to those who do not believe as he does, and the other part to him and those who *do* believe as he

does. Oh yes, true patriotism never appears more glorious than when *I* am the patriot and *I* the one to be delivered from oppression! Unselfishness never appears more truly sublime than when *I* can unselfishly demand that half the public school fund shall be appropriated, applied, and used to support my views of religion and what religious instruction ought to be!

What this "Christian citizen" means by "patriots of the Harcourt stripe" is explained by the fact that Rev. Dr. Harcourt, of San Francisco, has been delivering a series of Sunday evening discourses, in opposition to the Roman Catholic demands for religion in the public schools or else a division of the school fund. Dr. Harcourt consistently and patriotically holds that the public school is for the public. That as the public school funds are drawn by taxation from all classes, without discrimination or preference, so they shall be applied.

It would be a real good thing if those who profess religion could recognize the fact that no man gains any additional civil right or privilege by virtue of his religious profession. If there is not virtue enough in his religion to pay him for professing it, without demanding that the civil power should pay him, then there certainly is not enough virtue in it to pay for forcing it on somebody else.

A. T. J.

Let Them Persuade Men.

MEN who do not have enough religion or enough of the Spirit of Christ to draw them to the house of worship, but are compelled to rest on Sunday, are going to be the worse off for a Sunday law. The wickedness is in their unregenerate hearts, and it is going to find a way out, unless its place is filled by the Spirit of Christ. It is not all poetry which parents say to their children, "that Satan finds some mischief still for idle hands to do." If a man has not the spirit of the gospel to draw him to God and to make a Christian of him, the State cannot do it. It can only plunge him the deeper into his own sins. Can you dam up Niagara so that the waters will not run? Can you cover up Vesuvius and hermetically seal it so that it will not yield to the elements within? If you could, another crater would soon be found. If from the engine you do not allow the steam to escape from one valve, it will from another.

Now take the favorite statement of Sunday-law advocates that it is a civil Sunday that they want, and not a religious Sunday. That is, they want to compel men who have no religious incentive, to be idle on Sunday. If they do not allow men to work on that day, they force them to be idle; and when they do that they simply force them to find some new way to give vent to the devilry which is within. The only remedy for sin is the gospel of Christ; but they cannot take the love of Jesus Christ and by law put it into the hearts of men. It is impossible to make them better, but they will make it possible for men to be worse than they were before,—they will make hypocrisy a necessary result. If ministers will go to men and use persuasion, if they will talk from the pulpit, or write through the press, and work every day of the week, they are but exercising their right to get men to observe the first day of the week, and they should be protected in it; but to solicit the aid of the State to make men righteous by keeping Sunday, is un-American and un-Christian.

Sunday Closing Not a Temperance Measure.

IN our opposition to Sunday laws we have frequently been charged with working in the interests of the liquor traffic. Many claim, and we do not doubt but a great majority of them think, that the enactment of a rigid Sunday law would be in the interest of temperance. We have always denied this, and we think have demonstrated it many times. It was only recently that we published a short article on this point in the SENTINEL, in answer to the criticism of a subscriber. We are glad now to be able to present a definite statement on this point from a temperance worker who is also an ardent advocate of the Sunday law. The *New York Voice* of August 22 contains the experience of a pastor residing in Crete, New York. From some statements in his letter we think he is a Congregationalist. In the course of his article, which is a strong prohibition utterance, he says:—

"The saloon keepers of this place have not sold openly on the Sabbath to any great extent. That the Sunday restriction has its merits as a Sabbath-observance measure is true, and as such it should secure a strict enforcement. As a temperance measure it has little merit. It is just as practicable to get the Sunday supply of whisky or beer as of steak or roast. When the Omaha mayor a few weeks ago began shutting up the Sunday saloon in that city, men had a dry and dreadful time for the first Sunday under that policy. They had not dreamed it to be a serious purpose of the mayor. They were not caught a second Sunday, however; they got an abundant supply the Saturday before. The entire traffic can be carried on in six days, the only objection being that it is a little less convenient to get and keep over the Sunday supply."

We hope the *Voice* will not be accused of working in the interest of the saloon, because it published this statement. We believe in prohibition, but we are strongly opposed to prohibition, so called, only one day in the week. But we are in favor of it three hundred and sixty-five days in the year. We say that the Sunday-closing movement not only has no value whatever as a temperance measure, but that it is a strong prop to the liquor traffic, in that it tends to make it respectable. This it does by placing it on a level with all other lines of business and making it legitimate. Let us illustrate:—

A good, conscientious woman who on Sunday morning sees her little boy playing ball, says, "Johnny, you should not play ball on Sunday. You must not do that." What idea would Johnny get from his mother's words? Would he say, "Mother says it is not right to play ball"?—No. He would say, "Mother says it is not right to play ball on Sunday, but it is right to play ball on other days." Suppose she sees her boy smoking a cigar on Sunday, and, of course, does not want him to smoke, would she say, "Johnny, don't you know that you ought not to smoke cigars on Sunday?" Would not the boy get the idea from that that it was not wrong for him to smoke cigars, but that it was simply wrong to smoke on Sunday? He could get no other idea. But, no; it is wrong, and it hurts her boy, no matter on what day it is done, and she does not want him to smoke at all, Sunday or any other day.

The special point that we would leave with our readers is this, that any of them who are inclined to oppose Sunday laws, yet who have been hesitating because they were temperance men, need hesitate no longer. The Sunday-closing movement and the temperance movement have nothing in common.

E. J. W.

Sectarian Control.

WE here present the section of the proposed constitution of the State of Washington which relates to religion in the public schools, with the discussion had upon it at its adoption by the constitutional convention:—

Section 4. All schools maintained or supported, wholly or in part, by the public funds shall be forever free from sectarian control or influence.

Comegys moved to amend by adding these words: "And no religious exercise or instruction shall be permitted therein;" and argued in favor of that proposition. "Sectarian" had been decided by the courts as not prohibiting the reading of the Bible, or prayers. That was not toleration to Jews, Catholics, agnostics, Mohammedans, and several other creeds and sects, who were entitled to it as much as Protestants, and he would not believe there could be any serious objection to his amendment.

Blalock thought the section was broad enough.

Comegys asked if Blalock thought that the section would exclude the reading of the Bible, and prayers.

Blalock thought it would.

Comegys said that if the gentlemen would give him a little time he would bring him decisions from several States holding directly opposite opinions.

Dyer thought this might exclude religious meetings in school-houses in several districts, but Comegys said "public schools" did not mean "public school-houses."

Stiles suggested "religious" for "sectarian," and Comegys agreed.

Cosgrove thought this might exclude any teacher from employment who had any decided religious views of his own. He had a running fire of questions from Comegys until T. M. Reed raised a point of order against the colloquy, and then Cosgrove proceeded and finished his remarks.

Sturdevant didn't think this would trouble any teacher unless he wanted to teach his views. If there was doubt as to this language, and the chairman of the committee (Blalock) admitted that his committee intended to exclude the Bible and prayers in schools, why not so amend that no doubt could exist as to the meaning of the language used.

Godman didn't see how anything could exclude religious "influence." Christianity and religion were not necessarily identical. A brainy man would have influence over his pupils anyhow. "Control" was all that the constitution could prohibit.

Comegys only wanted to prohibit religious exercises in public schools, but was called to order for speaking two or three times on the question.

Turner put on the brakes by moving the previous question, and it was ordered.

Stiles offered to withdraw his amendment, but Power objected, and Stiles' motion failed on a vote of 20 to 33. Absent and not voting 22.

Moore moved to strike out the last two words, "or influence," and roll-call was ordered on that, resulting in failure by ayes 11, nays 39.

The section was agreed to.

If the intention is to exclude religious exercises, prayers, the reading of the Bible, etc, from the public schools of the State of Washington, it is certain that this section will not accomplish that object unless the State of Washington shall be blessed with judges who have juster views of

things than those have had in the States where the courts have been called upon to pass upon this question. The Supreme Courts of Maine, Massachusetts, and Iowa, and the judge of the Twelfth Circuit of the State of Wisconsin, have all held that the reading of the Bible, and prayers, could be conducted in the public schools under constitutions containing the same or like provisions with this. And the Supreme Court of Massachusetts even went so far as to sustain compulsory bowing of the head at time of prayer.

Mr. Blalock was chairman of the committee that recommended this section, and as his intention clearly was to exclude all these things, it is singular that he should object to framing the section so as to say so. Mr. Comegys and Mr. Stiles were clearly right in proposing the word "religious" instead of "sectarian." However, as "the intention of the lawgiver is the law;" and as the intention of these was that religious exercises should be excluded; if this intention shall have any weight with the courts of the State, then the schools may be kept clear of religious interference. And as section eleven of the Bill of Rights says "that no public money or property shall be appropriated for, or applied to, any religious worship, exercise, or instruction, it would seem that the public schools of the State of Washington may be kept clear of religious interference. Yet there is so much judge-made law in this country that it is not safe to trust any constitutional provision to intention. If a thing is intended it ought to be stated. The makers of the Washington constitution should have made that section to say what they intend shall be done.

A. T. J.

That Exception.

In the *Christian Statesman* of August 1, Rev. M. A. Gault, district secretary of the National Reform Association and of the American Sabbath Union, gave a report of work in Kansas in behalf of a National Sunday law. He said he "presented the Sabbath movement at a union service of all the Nortonville churches" June 16, then said:—

"There is a Seventh-day Baptist congregation here which exerts an unfavorable influence upon Sabbath observance."

Now the petition in which Mr. Gault and the Sunday-law workers ask for a National Sunday law, proposes to exempt from its provisions those who religiously and regularly observe another day. But Seventh-day Baptists do religiously and regularly observe another day. They observe it much more religiously than nine-tenths of those who keep Sunday, and yet Mr. Gault complains that they exert an unfavorable influence upon Sabbath observance.

This shows at a glance all the virtue there is in that proposed exception in the petition. It is only a ruse which is employed to attract the attention and allay the opposition of the seventh-day people until the law is secured. Then it will be found at once that all observance of another day exerts an unfavorable influence upon Sabbath observance; and all such unfavorable influences will be speedily checked. For the seventh-day people to consent to any such proposed exceptions as the Sunday-law petition proposes to offer, is to put themselves into the power of the Sunday-law workers and managers. It is to surrender themselves and all their rights, civil and religious, bodily into the hands of these men. The very kind favors which these men pretend so gener-

ously to hold forth in order the more easily to obtain the power which they seek, will be considered in a far different light when they once secure the power. In the effort to secure their coveted power it is to their interest to allay as far as possible every element of opposition. There is nothing that they hate more than an open free discussion of the principles which they advocate, but when they shall have secured the power and such opposition is no longer to be feared, then any such compromise will be counted by them as only treason to their cause. We think that the seventh-day people are wide enough awake to see this, and if it should be so that any of them are not, then we pity them and confess ourselves disappointed.

The truth is that the proposed exception in the National Sunday-law petition is one of its very wickedest features, and those to whom it is offered can never afford to accept it.

A. T. J.

The State and the Church.

In the *Christian Statesman* of August 22, 1889, Mr. John A. Dodd got off some National Reform doctrine that is worthy of notice. He says:—

"In due time he (Christ) gave his life a ransom for the eternal salvation of the individual, and for the temporal salvation of the State and the family, neither of which would have been rescued from the Adamic wreck had it not been that God had intended to make use of both in building up his spiritual kingdom, his church in the world. The life of each depends absolutely on their attitude to his church. If they do their duty, they will last like the sun; if not, they will be destroyed. 'For the nation and kingdom that will not serve thee (the church) shall perish; yea, those nations shall be utterly wasted.' The destruction of nations can be accounted for only in this light."

The principal difficulty with this statement is that it is not true. It does not in any sense accord with the facts. The Roman Empire from Constantine onward was used only for the building up of the church; and in about a hundred and fifty years it was brought to such a condition of immorality and wicked pollution that it had to be blotted out of existence, and that by hordes of utterly savage barbarians; yet who, though savage, were morally less impure than those who composed the Church and State system which they destroyed.

After the ruin of the western empire the Eastern empire remained still as the champion, the support, and the builder up of the church. Justinian was the model builder up of the church of the eastern empire. The one grand object of his life was to glorify the church and to see that everybody in the empire was orthodox. It was so with many others beside him, and yet the Mohammedans blotted out the last vestige of the Eastern Empire.

Charlemagne built up an empire devoted wholly to the service of the church. He "Christianized, or wiped out," people by the thousands in the service of the church. Thus he did his "duty" to the church and constantly expected that his empire would last like the sun, but it didn't worth a cent.

Afterward, the Holy Roman Empire, which was neither Roman nor holy, was built up to serve the church, and it did it as thoroughly as that service was ever done, and in its service to the church it set itself against God in the Reformation. It too expected to last like the sun, and the church promised that it should, but it didn't. It was not, however, only in the Reformation that

the Holy Roman Empire set itself against God. Every State and every empire sets itself against God when it makes itself the champion of the church, and undertakes to build up the church; and the church sets itself against God whenever it consents to be partaker of any such offices on the part of the State. And when a State and the church thus unitedly set themselves against God, there is produced that which at the first made the mystery of iniquity, and that which ever since has been carrying out the spirit of the mystery of iniquity. And when the United States falls into this wicked condition, the same wicked spirit will show itself, and the same wicked works will be the result, as in all the cases before it.

A. T. J.

The World's Sunday-School-Convention.

THE following report of the "World's Sunday-school Convention" we clip from the *Signs of the Times*. It contains several points worthy to be remembered:

Our interest was especially called to this convention, as it was the lot of our party to cross the Atlantic in the steamer which contained the greater part of the American delegates. In all there were on board some three hundred, of whom sixty were ministers. One of the most striking things about this company was the amount of tobacco smoke they produced, and it proved a real annoyance to some. Many times when some sick woman was helped on deck for a little fresh air, one of these "Rev." gentlemen sitting near would calmly light his cigar and proceed to smoke her below again. Only those who have passed through the ordeal of seasickness can appreciate the effect that tobacco smoke has on a thus weakened stomach. But these "gentlemen" were only a type of thousands, and the incident only goes to prove how inconsiderate for the feelings of others the tobacco habit makes men. We also saw the rather novel sight of a man presiding at a religious meeting with a cigar in his mouth.

The convention did not attract very much outside attention in London. The Church of England took no part whatever in the proceedings, but regarded it with haughty indifference. For the most part, the time was taken up with reports from different parts of the world. In many was heard the clamorings for a more strict Sunday observance. In the address of welcome, Lord Kinnaird, president of the Sunday-school Union, called especial attention to the encroachments made upon Sunday, and he called on all present to rally round and uphold that institution.

Count Bernstorff, of Germany, said that the Sunday-school was working out many great principles, but the greatest of all was the principle of Sunday. He hoped that England and America would unitedly continue to defend it. They (in Germany) wanted to have a Sunday (great applause and cheering), and it was the Sunday-school work which taught the children from a very early age to love the Sunday. He also told how they had prevailed on the present emperor to express a wish that no races should be held on that day. In consequence, last winter and spring all such amusements were held on week days.

Dr. Withrow, of Canada, told about a city in which "not a street-car wheel turned on the Sabbath-day [Sunday]; not a drinking-house was open." He also stated that the government of

Ontario paid for the cab hire of Sunday-school teachers to go to their work on Sunday.

At one meeting, Dr. John Hall, of New York, brought up a resolution of the Executive Committee, consisting of a memorial to be presented to all the crowned heads of Europe, setting forth the views of the convention as to the importance of the better observance of the "Lord's day." It reads as follows:—

"That the delegates to the World's Sunday-school Convention now assembled in London, and representing many Christian lands, and many millions who are interested in Sunday-school work, feel constrained by love to God and regard for our fellow-men, most respectfully do present this memorial to your Majesty. We have ample evidence that Sabbath-school work has made multitudes intelligent, self-respecting, diligent in duty, and faithful to obligations, because the Scriptures teach them to fear God and to honor constituted authority. We have also brought to us the evidence that this beneficent work is particularly difficult in many lands by the practical disregard of the divinely ordered day of rest. Moved by these considerations, we, with one accord, by our officers, earnestly petition your Majesty that, by your personal influence and by the constitutional power in your Majesty's hands, you will secure for the day of weekly rest the place given it in that decalogue which all Christian lands recognize, and for the good of the people, and for the glory of God, promote its recognition as a delight, holy of the Lord, and honorable. In bringing to the consideration of your Majesty this important matter, we do not forget that in the land we represent, the holy day is often degraded and ignored. These evils we deeply deplore, and in our places earnestly oppose, and we feel assured that action in the direction of Sabbath observance on the part of your Majesty and the nation over which, in the providence of the Almighty God, you are placed, would tend to strengthen a sentiment, national and international, in favor of the reverent use of the seventh day, on which our Creator rested, for an example to man, and which is linked throughout Christendom with the rising from the dead of our blessed Lord and Saviour."

The memorial was cordially agreed to.

Thus we see that the Sunday movement is not confined to the United States, but is worldwide.

A Civil Sunday Holiday.

THE Rev. D. Atkins, writing of the American Sabbath Union, in the *Pacific Methodist*, and of its efforts to secure a law forbidding Sunday traffic in the government's mail and military service and in interstate commerce, says:—

"This is a timely movement, one which will meet the approval of the entire Christian Church, and all lovers of law and order. There are some who will oppose it on the ground that the State should not interfere with the conscience of its subjects. But we must not ignore the fact that the Sabbath is a civil institution as well as a religious. While no one could wish Congress to enact laws enforcing practices of religion upon unwilling consciences, yet even religious services ought to be protected, and all men who desire to worship ought to be protected by law in performing their peculiar and chosen rites. As a civil institution the Sabbath may be enforced by law. Congress has declared certain days to be holidays, and no one complains that personal liberty has been infringed. If three or four days of the year can be thus distinguished by Congress, what is there to prevent so distinguishing one day in seven, if it seem proper to do so?"

This is a fair specimen of the way in which

those arguing for a Sunday law mislead the people as to the real purpose of the law. It may be that it is not intentional, because we are sure that many of these who are working for the law do not really know what they want or why they want it; but it is too bad that on so vital a question as this the people should be kept in the dark as to its true nature.

The statement that the Sabbath is a civil as well as a religious institution is very common; but we never yet knew anyone to take the time to attempt to prove the statement. Let us examine it for a moment. The leaders in the Sunday-law movement themselves declare that the sole authority for the Sabbath is the fourth commandment. Rev. Herrick Johnson says that the anchorage of the Sabbath is in the fact that it is a divine institution. Colonel Shepard says: "We do not rest this work on mere human reasoning; we rest it wholly and directly on the divine commandment." Rev. J. H. Knowles, editor of the *Pearl of Days*, says: "It will become more and more apparent that the real defenders of the day are those who regard it as divine, not merely a human institution." And we heard Colonel Shepard say in one of his speeches, that "it is useless for anyone to claim that the Sabbath has any rights except as they plant themselves on the divine commandment."

With these statements we most heartily agree; but how do they agree with the statement that the Sabbath is a civil as well as a religious institution? What is a civil institution? A civil institution is one which originates among the citizens of the State. But how about the fourth commandment, upon which alone it is claimed rightly that the Sabbath rests? God gave it himself. Moses, after repeating the commandment to the children of Israel, said: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them on two tables of stone." Deut. 5:22. Again he said to the people: "The Lord spake to you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. 4:12, 13.

When the law was delivered from Mount Sinai God came down with ten thousands of his holy ones. Deut. 33:2. The angels of Heaven were there, but no man was there. The people were forbidden to draw near the mount under penalty of death; but there was little danger of their drawing near, for the terror of the scene caused them to stand afar off, and even Moses said, "I exceedingly fear and quake." Man had nothing whatever to do with the enactment of the Sabbath commandment. Still further, the Lord declares that the Sabbath was given solely that the people might know that he is the God who sanctifies them (Eze. 20:20), and he declares the proper keeping of the Sabbath to be the highest act of worship, for he says that those who turn away their foot from it and do not do their own pleasure on it shall delight themselves in him. Isa. 58:13, 14. There is nothing of a human element in the commandment. It is religious and wholly religious.

It is true that it has been made a civil institution in some of the States, but in so doing the States did something that they had neither the

right nor the power to do. This, however, is the chief argument upon which the advocates of a national Sunday law depend. They say that the Sabbath is a civil institution, that the States have all enacted laws concerning it, therefore the general government has a right to enact laws concerning it. But the fact that the States have enacted laws concerning it does not prove that they had any right to do so. As we have already seen, the Sabbath is wholly religious; it has upon it the stamp of God, and not a human stamp. It belongs to God and to him alone, and he says, "Render to Cæsar the things which are Cæsar's; and unto God the things that are God's."

If one should find a British coin, and should erase the image of the queen and stamp it with an eagle, and attempt to pass it as a United States coin, he would, if detected, be arrested and punished as a counterfeiter. All his assertions that it was a United States coin because it had the United States stamp upon it, would avail him nothing. The point is, the coin had no business to have the United States stamp upon it, because it was a coin of Great Britain and belonged to that country. This is exactly the position that it is wished to have the States assume toward the Sabbath. The Sabbath has the stamp of God upon it. Those who are working for the Sunday law would have that stamp effaced and have the stamp of the United States put upon it. Then they would say, "Why, it is a civil institution, and therefore the State has a right to enforce it;" but the fact is, the State had no right to make it a civil institution. To do so it acts the part of a counterfeiter. No matter what action the State takes, the fact remains that the Sabbath belongs to God and should be rendered to him alone, and to him directly, and not through the medium of some other power.

Another point may be noticed in this connection, and that is that even though the Sunday had civil as well as religious features, it is admitted by those who favor its enforcement that the civil features cannot be enforced separate from the religious features. All are familiar with the statement of Dr. Crafts, that a Sunday law cannot be maintained except on the basis of moral obligation; that if you take the religion out of it, you take the rest out; and the whole thing is aptly put in the following paragraph taken from a sermon by Rev. Byron Sunderland, published in the *New York Evangelist*:—

"The champion for the secular leagues, in the course of a long speech, in which on several grounds he violently assailed the movement, at last gave his cause away by declaring that he did not object to a civil Sunday, and would help to enforce it. No man can make such an admission, and not go to the end with those who seek to retain a Christian, which is the rational observance of our American, Sabbath unimpaired. It is simply impossible to have a civil Sunday, that is, a day of rest from ordinary secular occupations, and yet exclude from it a voluntary religious observance. The distinction forcibly reminds me of a certain Lord-bishop who said, O but you know, John, I don't swear as a *bishop*, only as a *man*. 'That is true, your Grace,' replied the valet; 'but I was thinking when the devil comes after the *man*, what would become of the *bishop*!'"

This is well put. Even if we should allow that the Sunday is a civil institution as well as a religious institution, the undeniable fact remains that when Sunday is enforced it is enforced as Sunday, with every feature that it contains, religious as well as civil.

The writer of the paragraph first quoted says: "While no one could wish Congress to enact laws enforcing practices of religion upon unwilling con-

sciences, yet even religious services ought to be protected, and all men who desire to worship ought to be protected by law in performing their peculiar and chosen rites." That is just exactly what we have now without any Sunday law. We can't tell whether it is ignorance or perversity that makes Sunday-law advocates use such an argument, for nothing is more certain than that every State has laws amply sufficient for the protection of religious services. It is true that all men who desire to worship ought to be protected by law in performing their peculiar and chosen rites, and it is as true that under our Constitution and laws, as they now are, all men may be so protected. But let the Sunday-law movement succeed, and the state of things will be reversed. Then only a class will be protected, and others will be left to the mercy of bigots. When a rabid Sunday-law advocate says that all men ought to be protected, he means simply that all men who believe as he does ought to be protected, and that all others ought to be prohibited from carrying on their peculiar and chosen rites.

The argument used last by Mr. Atkins, is the worst one we have ever seen. Speaking of the fact that Congress has designated certain days as holidays, and that no one claims that this is an infringement of personal liberty, he says that "if three or four days of the year can be thus distinguished by Congress, what is there to prevent so distinguishing one day in seven, if it seems proper to do so?" Does he mean to intimate that all the American Sabbath Union wishes is to make Sunday a holiday like the present national holidays? If he does, he means to convey a wrong impression; for the great complaint of the Sunday-law advocates is that Sunday is already used as a holiday. They want a law passed which will *prohibit* its being used as a holiday. The difference between a holiday and such a day as they wish Congress to make of Sunday is as great as the difference between light and darkness. On any holiday people may abstain from labor if they wish to, but there is no compulsion. Anybody who wishes to work a part or a whole of a day is at perfect liberty to do so. More than this, the national holidays are generally devoted to pleasure seeking by a large majority of citizens; but those who wish Congress to pass a law enforcing Sunday observance, wish a law to prohibit work and amusement.

Suppose that an attempt should be made to compel people to abstain from all work and all amusement on the Fourth of July. There would be a general protest. True patriotic citizens would think such a law an infringement upon the rights of the people, and so it would be. But that is just what these people want Congress to do for Sunday. It is strange that any man would attempt to build an argument for Sunday laws upon the existence of national holidays. It shows either that the man wishes to make sentiment for the Sunday law, regardless of the method, or else that he has never given the matter any thought further than that he wishes a Sunday law at whatever cost.

E. J. W.

THE self-styled reformers are clamoring for a national law protecting Sunday, but the bill they present contradicts their pretensions, for it by no means provides for protection but *enforcement*. What a curious thing it would be for a street-car company, for instance, to vigorously call on the municipal authorities to protect their cars from riotous mobs and then to present a bill compelling those people to ride on that line! There is just as much sense to it.—*Moral and Scientific Companion*.

The Evangelical.

At the hearing before the Senate Committee on Education and Labor February 15, 1889, in behalf of the Blair resolution, to teach religion in all the schools of the nation, there were prominent men pleading for the adoption of the proposed amendment, from Philadelphia, New York, and Baltimore. Rev. George K. Morris, D. D., of Philadelphia, drew the line between those who favored the amendment and those who opposed it, by the following statement:—

"I ask your attention to the fact that on this matter of the proposed constitutional amendment, the country stands divided principally along the line indicated by the evangelical church bodies on the one side, and the Roman Catholic Church on the other."

Upon this the chairman asked,—

"In that do you count all who are Catholics on one side and all who are not Catholics on the other?"

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

Then presently Senator George inquired,—

"Exclusive of the Mormons, too?"

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

And so the Mormons have become evangelical! We don't see, then, why the churches should make such a great complaint about the Mormons and their hierarchy so long as they can be classed with the evangelicals. But Dr. Morris says they are evangelicals in one sense. He didn't say in which sense it is, but it is presumable that they are evangelicals because they favor the Bible and the teaching of religion in the public schools.

From Dr. Morris' speech it is evident that those who favor the use of the Bible and the teaching of religion in the public schools, are evangelical, and all who oppose it are not. All who favor it are evangelical, even though it be the Mormon Bible and the Mormon religion which they favor. Joseph Cook favors the Edmunds amendment rather than the Blair amendment to the Constitution. And the Edmunds amendment proposes to allow the reading of the Bible in the public schools. It would devolve upon the people in each State or Territory or school district to say what Bible should be read, and the majority, having the power to decide, would have the Bible which pleases the majority. Where the Catholics are in the majority it would be the Catholic Bible; where the Protestants are in the majority it would be the Protestant Bible; and where the Mormons are in the majority it would be the Mormon Bible. But, as the Mormons are evangelical, we suppose it is badly unorthodox to protest against any such system.

We do protest, nevertheless. We deny the right of the Protestant majority to compel the Roman Catholic minority to read, or to listen to the reading of, the Protestant Bible in the public schools. We likewise deny the right of a majority of the Catholics to compel the Protestant minority to read, or listen to the reading of, the Roman Catholic Bible in the public schools. We deny the right of the Mormon majority to compel the gentile minority to read, or listen to the reading of, the Mormon Bible in the public schools; and we deny the right of the evangelical Protestant and Mormon majority together to compel the unevangelical Catholic and gentile minority to submit to the dictates of their unevangelical religion.

The sum of it all is, that by no right whatever can religion ever be taught, or the Bible read, in the public schools.

A. T. J.

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The American Sentinel.

OAKLAND, CALIFORNIA, OCTOBER 16, 1889.

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FROM October 1, 1888, to October 1, 1889, there were printed and circulated 1,288,566 copies of the AMERICAN SENTINEL. The SENTINEL is a success and is going to remain so. We ask our many friends to help us to reach the 2,000,000 line at the end of 1890.

HERE is a proposition which we submit to the candid consideration of all men, upon the question of religious instruction or the use of the Bible in the public schools: The public school fund is drawn from the whole people, without discrimination or preference, and with no reference whatever to any question as to either religion or the Bible. Therefore the same fund should be used and applied for the benefit of the whole people as it is raised, without discrimination or preference. As the money is raised without reference to those who believe in the Bible or religious instruction, so it should be expended and used. If the money when raised is to be applied according to the dictation and according to the religious wishes of those who believe in the Bible and religious instruction, then justice demands that the money shall be raised by taxation only upon those persons. The conclusion is that justice will never allow religious exercises or religious instruction in the public schools.

It is urged by the advocates of Sunday legislation that such laws are necessary to prevent the day from being wholly devoured by greed. But that this is not true is shown by facts stated by Rev. W. F. Crafts, in his book, "The Sabbath for Man," page 53. Referring to Sunday, he says:—

"The Sabbath is now marked in the French Code only by the unimportant by-laws that make it a *dies non* in judicial proceedings, and by a few other very indirect recognitions; but while the Sabbath laws have diminished in the last fifteen years, Sunday trade has also diminished. The earliest note of this change that we find is in the New York Times of June 8, 1869, and is as follows: 'A very profound and wonderful reform has just been begun in Paris. The principal shops, including those of nearly all linen drapers, hosiers, silk mercers, and venders of ready-made apparel, will henceforth close on Sundays. The merchants have taken this step of their own accord, and the employes appeal to the goodwill of the public to aid them in making the measure general.'"

If Sunday rest can become more general in France without a Sunday law, why can it not be maintained in this country without such a law?

In the *Christian Statesman*, August 22, there is a report of a Sabbath convention at Ocean Grove held by the New Jersey Sabbath Union, which is an auxiliary of the American Sabbath Union. Rev. J. H. Knowles, general secretary of the American Sabbath Union, was chairman of the convention. Representatives were present from the Philadelphia Sabbath Association, and the King's and the Queen's County Sabbath Observance So-

cieties of New York, and the Law and Order Leagues of Trenton, and Newark, New Jersey. Rev. Dr. Kynett, of Philadelphia, was one of the speakers, and said:—

"The American Sabbath is a religious institution. It is a day of rest, but not of recreation. The American Christian Sabbath lays the obligation on the conscience, as it is a day of religious rest."

And yet they will call legislation in behalf of that institution *civil* legislation! The enforcement of the observance of such an institution as that, they call the observance only of the *civil* Sunday. They may call it all these things, and whatever else they please, but their calling it so will not make it so. The fact is that the Sunday institution is ecclesiastical only, and any legislation looking to its observance is only ecclesiastical legislation, and the enforcement of an ecclesiastical institution. And it is wicked.

THE *Christian Nation* says:—

"One of the greatest hindrances in the way of National Reform is the false idea of civil government—the theory so largely carried into practice in all national affairs, that civil government is a mere secular institution."

Yes, that is true. That is the theory of the American Constitution. It is the American theory, and being so it is indeed a great hindrance to National Reform. If this government had been started with a constitution pledging the government to things of another world, and to the affairs of men's souls instead of their bodies, then it would never have been any hindrance in the way of the National Reform scheme of government. But then it would not have been a civil government at all. It would have been a religious government, and only a part of the machinery of the church. But, fortunately for the people, our fathers considered that the church ought to be able to do its own work without the aid of governmental power, and that the government could better do its legitimate work without any of the meddling interference of the church managers. Therefore they forbade the National Legislature to have anything to do with religion, or another world, or with men's souls. And this is the great hindrance to National Reform! Yes, that is true, and therefore, nothing could more clearly show that the National Reform movement is essentially un-American and subversive of the liberties guaranteed in the United States Constitution. And every American and every man in America who loves American principles ought to be uncompromisingly opposed to it, as the AMERICAN SENTINEL is.

In the Sunday campaign that has of late been carried on in California, Judge Stephen J. Field's opinion of 1859 has been made to do duty for all that its indorsers think it is worth. If it were to be made to do duty for only what it is worth, it would not amount to much; but when for what its indorsers *think* it is worth then it amounts to a good deal. One statement from it was used in the Los Angeles Sunday Convention by a lawyer to the effect that the object of Sunday laws "is not to protect those who can rest at their pleasure, but to afford rest to those who need it and who from the conditions of society could not otherwise obtain it."

No Sunday law that ever was made was enacted with any such object. The only object that has ever been in the enactment of Sunday laws is religious. The very law which Judge Field was discussing in this opinion had respect to religion as such, for it distinctly named "the

Christian Sabbath." The very law in support of which this opinion is quoted distinctly declares its object to be to protect the Lord's day as a day of rest and *religious* worship. And the petition which they would support by the opinion not only asks for legislation in behalf of religion but for the enforced "*religious* observance" of a day. The object of Sunday laws never has been to protect anybody, but in almost every case to compel everybody. It never has been to protect anybody's rest, but to compel everybody to rest. It never has been to protect the religious observances of the people, but to compel people who are not religious to conform to the religious opinions of those who profess to be religious.

THE "Sunday-rest civil Sabbath" by legal compulsion *a la* old Blue Laws of Connecticut enacted about 1650, is quite a scheme, but the hard-worked young men of San Diego seem to take their Sunday rests in a very active way out at Recreation Park. Some of their neighbors object, but we have never yet known any of the base-ball boys object to their opponents either going to church or to bed for rest on Sunday. Let the boys shut out gambling, intoxicants, unbecoming language, and undue noises, from their park; and let the church folks shut out gambling fairs, intoxicating-wine sacraments, "dress parades," from their sanctuaries; and shut out from their hearts, especially, that uncharitableness that cannot allow others what they claim for themselves,—the right to do as they please so long as they commit no offense against the laws of the land; and both parties will be the better for it.—*Silver Gate, September 14.*

THE czar of all the Russias has become displeased with the Lutheran Church and has issued a ukase abolishing it throughout his dominions. All his imperial majesty has to do with the greatest institutions is to forbid their existence and they are abolished. Churches are amenable to royal displeasure, and Russia cannot even have a religion if the czar feels hostile to it. While the Greek Church is the popular religion of Russia the Lutherans are the great body of Christians throughout Northern Europe, as that church is recognized in Germany and all the Scandinavian countries. The Lutherans form the most consistent body of Christians in all the Old World countries, and yet the czar abolishes them as easily as one could say "Jack Robinson." It is to be hoped that his royal highness will go a little slow in his despotic rulings, or he may abolish things divine and otherwise. He might try his hand on the evil one and see if he can get away with him. If Satan is abolished in Russia the Muscovites can get along comfortably without the churches. As there are only three millions of Lutherans in Russia, the czar can abolish them if the Nihilists don't succeed first in abolishing the czar.—*Oregonian.*

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