

THE AMERICAN SENTINEL.

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

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THE following words of Dr. T. L. Cuyler express the position of the AMERICAN SENTINEL precisely:—

“With the Woman’s Temperance Union I am in the warmest sympathy, and constantly delightful co-operation. Nowhere are they more cordially welcomed than in my church. But I firmly believe that their true province is in earnest, effective Christian labor, and the less they have to do with partisan politics, the better.”

THE beauties of an established religion are illustrated in the following clipping from the *New York Independent* of January 31, 1889:—

“A catechism prepared by the Rev. F. A. Gace, Anglican vicar of Great Barling, England, and widely circulated, contains the following:—

“In what light ought we to consider dissenters?—As heretics.

“Is their worship a laudable service?—No; their worship is idolatrous.

“Is dissent a great sin?—Yes; it is in direct opposition to our duty to God.

“Why have not dissenters been excommunicated?—Because the law of the land does not allow the wholesome law of the church to be acted on.

“Is it wicked to enter a meeting-house?—Most assuredly.”

THE *Christian Cynosure*, after noting the fact that President Harrison has laid down a strict rule that there shall be no work at the White House on Sunday, and that he has secured a sitting in each of the three Presbyterian churches of Washington, says: “All this gives us hope that the present administration will not only contradict the bad auspices attending the inauguration, but give substantial aid to the effort now being made to restore the Sabbath-day to its place among the people.” It is also pleased to note that nearly all the members of the Cabinet are Presbyterians. Now no one can question the right of President Harrison to abstain from labor on Sunday, and to say that no work shall be done at the White House on that day. Neither has anybody a right to find fault with Mr. Wanamaker for going to Philadelphia every week to take charge of his Sunday-school class. He has as much right to do that as another man has to go fishing on Sunday. But neither the one nor the other has any right to say how the people at

large shall observe the day. They have no power to say that the people of the United States shall conform to their private habits; and for the *Cynosure* to expect anything of the kind shows that the mania for the enforcement of Sunday observance tends to drive all idea of justice out of one’s mind. Sunday observance and Sunday legislation originated under a despotism, and they cannot be so far disassociated from their origin as to make them compatible with a republican form of Government.

THE Virginia correspondent of the *St. Louis Christian Advocate*, in his letter to that paper of March 13, deplors the disregard of Sunday by the Post-office Department, and says: “State laws requiring cessation from ordinary labor on the Sabbath are supposed to have no application to persons engaged in handling or transporting mail. Uncle Sam, or the Postmaster-General, seems to be the Lord of the Sabbath for America.” Well, why shouldn’t he be? Who should be the lord of “the American Sabbath,” except those at the head of the Government? They want “Uncle Sam” to make laws for Sunday observance, and so he must be its lord. And when professed Christians depend upon the Government, whether of this or any other country, to enforce religious practices, they thereby acknowledge that those religious customs have no higher authority than the civil power, and that the god they worship is a god of their own making.

THE *Union Signal* of February 28 says that “on February 12 the Kansas State Senate passed, by a vote of 26 to 9, a bill to lower the age of protection to girls from 18 to 12 years.”

What reason any man could ever offer in support of any such a bill as that we cannot imagine, unless it be his own wish to have it so. And when such a bill as that can be passed by the Kansas Legislature it is high time that the people of Kansas were taking some steps for the protection of their daughters from the members of their Senate. The *Signal* says that the president of the State W. C. T. U. has sent out a plea to all her Unions to immediately forward a protest to the House of Representatives to prevent its passage there. In view of the vote in the Senate on the bill, this action to defeat its passage in the House is probably necessary; but when such action as that is necessary to protect the girls of Kansas from attacks by the Legislature of that State, what can the State be coming to? Kansas has justly prided herself upon her prohibition record. Is it possible that she is going to allow herself to be so shamefully disgraced before the eyes of all civilized people? It is impossible for us fitly to express our abhorrence of this act of the Kansas Senate. Language is impotent in the presence of such infamy.

The Enforcement of Idleness.

IN the *New York Independent* of January 31, Dr. John Hall publishes an article on “The Bad Elements in New York Life.” Among the first of these he names “idlers and adventurers of the city.” He says:—

“They come from all parts of this continent and various portions of Europe and crowd into the city. . . . As Satan proverbially finds mischief for idle hands, the mischief these idlers do implies companions.”

We have no complaint to find with Dr. Hall’s article in itself. But New York is not alone in this; it is only one amongst the great cities of the land upon this question. But there is another question that hangs upon this. It is true that the chiefest of all the bad elements in our large cities are the idlers and adventurers; and idleness is the root of it all. But we well know that Dr. John Hall is enlisted in a national movement to enforce more idleness. What we mean is that Dr. John Hall is one of the men who are working for a National Sunday law to compel men to be idle the whole of Sunday every week in the year. This can end only in multiplying the evil of the bad elements of the large cities. Springing from idleness now, which is entirely voluntary idleness, and being as bad as it is, what will it not be when the Nation shall be brought to the support of it by compelling everybody to be idle one-seventh of the time? It is well known that the evil of the great cities is the basis of much of the argument in behalf of Sunday laws. But as this evil of the cities springs chiefly from idleness, how can the evil be anything else than vastly increased by enforced idleness, to whatever extent it may be? How can the evils of idleness be cured by the enforcement of more idleness? In replying, about a year ago, to the demand of some of the Sunday-law preachers for more stringent Sunday laws to check the tide of Sunday evil, the *Cincinnati Commercial Gazette* said:—

“They declare Sunday the moral ruin of the people. They prove it by alleged statistics of criminal prosecutions to show that more crimes of violence are committed on Sunday than on all other days of the week. Why is this? Because the saloons are open? They are open on other days. This reduces them to the sole reason that it is because it is a day of idleness.

“Their argument is absolutely destructive to the beneficence of the custom of a rest-day. They continually affirm that a Sabbath-day is the very foundation of religion, morals, and society, and they incessantly declare that the custom of Sunday cessation from work in the cities has made it a day of moral ruin. What is their recourse from the destruction which they charge upon the day of idleness?—To make statutes more stringent to enforce idleness. Arguing that idleness on that day leads mankind to moral ruin, they call for a more rigid enforcement of idleness, to lead mankind to the ways of salvation.

"Surely there is need to revise their basis in season before they can proceed rationally in legislation. Selling beer is no more a sin on Sunday than on other days. The reason why more crimes of violence are done on Sunday than on other days—if that is a fact—is not that the saloons are open, but that men are idle. The good of a day of rest for the toilers has to be taken with the drawback of this unavoidable evil from idleness and indulgence of the appetites. The cause is the cessation of labor."

This argument is perfectly sound. And further: When the State enforces a day of idleness it subjects men to the penalties of fine and perhaps imprisonment for following their perfectly honest and laudable occupations on that day, while if they will only remain idle, they may gamble or carouse, and run hither and thither in almost any reckless way with perfect immunity. Such an act on the part of the State at once relegates honest occupations to the realm of crime, and puts a premium upon idleness and recklessness. No such thing can ever be done with safety to civil society. The following words of the California Supreme Court of 1858 are aptly appropriate just here:—

"When we come to inquire what reason can be given for the claim of power to enact a Sunday law, we are told, looking at it in its purely civil aspects, that it is absolutely necessary for the benefit of man's health and the restoration of his powers, and in aid of this great social necessity, the Legislature may, for the general convenience, set apart a particular day of rest, and require its observance by all.

"This argument is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil upon society; and that, without compulsion, they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observation of the present. We have heard, in all ages, of declamations and reproaches against the vice of indolence; but we have yet to learn that there has ever been any general complaint of an intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that mankind seeks cessation from toil from the natural influences of self-preservation in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger."

Some may say that this argument reflects upon the wisdom of the Creator in appointing a Sabbath-day, and commanding that upon it there shall be no work. But it does not. God commands men to do no work on the Sabbath, *for a purpose*;—the purpose of setting apart the Sabbath as a day to himself in which no work shall be done is that men shall worship the Creator and honor him as such. And in the worship of God and the holy sanctions with which he has surrounded the Sabbath, there are compensations which more than counter-balance that which would otherwise be idleness. In appointing the Sabbath, and commanding men to observe it and perform acts of worship in his honor, God in no way either enforces or promotes or sanctions idleness. The benefits which the Sabbath, with its worship and its holy sanctions, brings to men makes it anything but a day of idleness, and can never tend in any degree to idleness.

And right here; those who are working for what they call Sabbath laws, to compel men to do no work on a certain day, are brought into a dilemma. For, for the State to attempt to compel men to do no work during one whole day of the week can be nothing else than to enforce idleness, because the State never can furnish those holy sanctions which belong with the Sabbath of God,

and which alone prevent it from being a day of idleness. And as "Satan always finds something for idle hands to do," as idleness is only a root of wickedness, any such effort on the part of the State is only to sanction wickedness and to multiply the elements of evil. Either this, or else the State is compelled to try to supply the compensations which God has attached to his Sabbath, and compel men to observe it religiously, and as a holy day. But any attempt to enforce religious observances only makes hypocrites, and multiplies sin, because love for God is essential to every act of religious duty. For a man to pretend to render obedience or homage to God when he has no love for God in his heart, only dishonors God, and does violence to man's own nature. For anybody to obey God or perform religious observances from interested motives is sin; and for the State to exert its power to compel men to act religiously and to honor God, does force them to act from interested motives, and, consequently, is only to compel them to commit sin.

But hypocrisy and sin increased and multiplied by the exertion of national power, can end only in ruin, and that in a little while. Therefore, it is only at its peril that the State can ever enforce the observance of a Sabbath. For to enforce it without its religious sanctions is only to enforce idleness, which can only end in more wickedness; and for the State to attempt to supply the religious sanctions is only to enforce hypocrisy, multiply sin, and so increase unto more ungodliness. Therefore the sum of the whole matter is, as we have stated often, and as we have proved from the direct statement of Scripture, that civil government can never of right have anything to do with the observance or non-observance of the Sabbath.

Dr. Hall, in naming idlers as the first of the bad elements in our large cities, makes an unanswerable argument against his own effort to secure Sunday laws and their enforcement.

A. T. J.

What They Have to Meet.

THE *Christian Statesman* of March 14 has considerable correspondence from the Pacific Coast, to which it calls special attention. Its California correspondence is all about the Sunday law which didn't materialize. One correspondent who writes from the Senate Chamber at Sacramento, gives a very fair account of the effort made by the Woman's Christian Temperance Union, *et al.*, to secure such a law, and of the reception which the bill met in the Senate.

After speaking of the defeat of the bill, and the determination of its friends to keep up the struggle, he says:—

"The best organized and most consistent opposition of this work is that of Seventh-day Adventists. They present arguments in a way that commends them to the minds of many men. The following conversation illustrates the arguments they use:—

"*Question*—'Why do you Adventists so strenuously oppose the passage of laws against allowing saloons, prize-fights, gambling-houses, etc., to be conducted on Sunday—take the present bill for illustration?'

"*Answer*—'We don't oppose closing them up on Sunday. Close them up every day in the week, and then they will be closed up on Sunday.'

"*Q.*—'But isn't it a partial victory to get them closed up on one day of the week?'

"*A.*—'No, not any more than it would be to have a law against murder or stealing on Sunday. A law stopping them only on Sunday, is a law

tacitly admitting them to be right on other days. It gives these places that ruin our children appearance of respectability—and apparent sanction of the law—and it makes them worse than they were before. It is on the principle of high license—one of the devil's most delusive traps.'

"*Q.*—'But do not Christians have a right to be protected in their worship on Sunday?'

"*A.*—'Most assuredly they have. We have no Sunday law in this State now, yet Christians are protected in their worship. It was only the other day, as you know, one man in San Francisco was sentenced to an imprisonment of fifty days, and another to an imprisonment of thirty days, for disturbing a meeting on Sunday. Laws should protect all in their religious observances, but compel none.'

"*Q.*—'But why do you oppose Sunday laws when Sabbatarians are exempted?'

"*A.*—'Because a person has a right to refrain from resting just as much as he has a right to rest. We are opposed for the same reason we would be opposed to laws compelling everybody to worship Christ, except those who conscientiously worship some other deity. Laws cannot of right interfere with an individual's rights, either positively or negatively. The infidel has a right to life, liberty, and the pursuit of happiness just as much as a Christian. Says our Constitution: "All men are created equal." I wouldn't ask for an exemption clause. If the laws are right it is wrong to exempt. There should never any exemption be made to a just law.'

"These are the arguments that have to be met. The Adventists are just about as obstinate as the traditional Quaker; and their views on religious liberty are quite similar. An Adventist would go to jail and stay there indefinitely before he would pay what he considers to be an unjust fine. These facts and arguments are particularly responsible for the course just taken by the Legislature of California."

With the exception of attributing to the Constitution the language of the Declaration of Independence, we do not see what fault can be found with this statement. If it were not for that error, we should be tempted to think that the writer is not a National Reformer; but his evident unfamiliarity with the great charter of American liberty shows him to be one. However, if those are the arguments which have to be met against Sunday laws, it is certain that National Reformers have a big job on hand. Unfortunately they don't meet them. They dodge them every time. In that same issue of the *Statesman* is an instance of how such arguments are ignored. But nevertheless the *Statesman* has for once given its readers a good sample of the justice of the opposition, and of sound reason. Its failure to answer those arguments, and the fact that it is fully committed to a course which is opposed to so reasonable a position, shows at once the weakness and the iniquity of its own course.

A Difficulty.

MR. CRAFTS and the American Sabbath Union have the thing very nicely arranged in regard to Sunday mails in cases of sickness. The original Sunday-Rest bill allowed letters to be delivered on Sunday if it was certified on the face of the envelope that the matter within concerned the health, life, or decease of any person; but this was omitted from the revised bill as unnecessary, on the ground that the telegraph would answer every purpose. But in a speech in Detroit, Mich., February 11, before a meeting of the Evangelical Alliance, Mr. H. B. Ledyard, President of the Michigan Central Railroad, made a point which might not be so easily disposed of. Said he:—

"The absolute cessation of Sunday work would

not be practicable, or, if practicable, might not, perhaps, be wise. It would in many cases entail suffering, and perhaps loss. If one of you should be called to-morrow to California on account of the severe illness of some member of your family, you certainly would not feel very kindly toward the railroad company that might land you in Ogden Saturday night, and keep you there until Monday morning."

Perhaps Mr. Crafts and his fellows would say that this is an instance where the few would have to suffer for the benefit of the many; but if he himself were one of the few, we imagine that he would at once begin to learn what that meaneth, "I will have mercy, and not sacrifice." As a National Reformer once said to us, "There are a good many perplexing things in connection with this matter." We suggest that the easiest way out is to allow the Lord to run his affairs in his own way.

God in the Constitution.

UNDER the above heading the Hon. John L. Rupe contributes to the Richmond (Ind.) *Telegram*, February 21, 22, quite an extended and critical exposition of the National Reform movement. On the general principles it is sound, although the author has fallen into the error of thinking that Sunday laws may to a certain extent be defended on civil grounds. With this one exception, the whole paper is excellent, and we shall make two or three other articles from it besides the following:—

The principal reason for the amendment of the Constitution as demanded by the National Reform Association, and declared by those recognized by the association as speaking authoritatively upon the subject, are:—

1. That this is in fact a Christian Nation, and that our written Constitution, being the people's highest expression, should embody and declare their true sentiment. That as a large majority of the people in fact recognize God as the source of all power, the Lord Jesus Christ as the ruler of Nations, and the revealed will of God as of supreme authority in civil affairs, therefore, our organic law should contain explicitly such declaration and recognition, and the omission therein is a national sin against God, for which the Nation will be held accountable; and that to allow this condition to remain, is to subject the Nation to constant danger from the divine wrath or from the withholding of the divine blessing and favor.

2. That the omission by the authors of the Constitution of the substance of the declarations, which it is now claimed should be added by amendment, was due to the influence of infidelity and irreligion, which prevailed to a marked degree at the period of its adoption; that this condition was temporary and no longer exists, and that the mistake in the omission influenced by the condition should now be corrected by the adoption of a suitable amendment. It is but fair to say that not all the advocates of amendment approve this argument.

3. That the absence of any recognition in the Constitution of the divine sovereignty, or of the revealed will of God as of supreme authority in civil affairs, gives a basis for the claim by those of the people who are opposed to Christianity, that the Nation, viewed as a civil Government, is not a Christian Nation; and that there is no warrant in our organic law for the enactment of laws for the observance of the Sabbath; for the

use of the Bible and religious teaching in the public schools; or for any laws with a purpose to regulate moral conduct in conformity with the divine law. That such an amendment is necessary now, in order that laws of the character indicated may be placed upon an undeniable legal basis.

The first reason stated, or argument presented, in favor of amendment of the Constitution, viz., that this is a Christian Nation in fact, and that the Constitution should be made to conform to the fact, etc., etc., does not appear to rest upon any very substantial basis. The mere statement of the argument tends strongly to exclude everything contemplated by it above a religious sentiment. The argument that God will hold the people of the Nation accountable for failure to formally declare their dependence upon him, and recognize formally his supreme authority in all civil affairs, as a national sin, when, as the argument assumes, the people constitute a Christian Nation in fact, does not strongly commend itself to the reason and judgment of men. Indeed, it seems as fallacious as that the *substance* should not be regarded as of importance until the *shadow* should be drawn to it.

The argument appears at variance with recognized truth as to the divine character. Our teaching is that God in his omniscience sees whatever may be in the hearts of men, whether openly professed or declared or not. If we have not that which we profess, God knows us as hypocrites, and if we have that within us which is pleasing in his sight, the declaration of it is not essential. Every man who is a Christian in fact professes Christ before the world, not by declaration of the lips, but by living always in obedience to the divine law; and thus he fulfills the measure of his duty. So it is that a Nation which is a Christian Nation in fact will give evidence of it in the organic principles upon which it rests, by the spirit which pervades its laws, and by its public acts and observances. The acts of the individual indicate his character; the acts of the Nation indicate the national character; by their acts are their characters judged, and not by profession or declaration.

By suggesting that the character of the Nation must be sought in its organic principles and national life, and not in its declarations, I would not be understood as conceding the assumption in the argument under consideration, that a Nation is accountable to God for neglect of religious observance, as an individual might be. I think the proposition assumed must be denied. Civil government depends for the exercise of its functions upon human agencies; the officer exercising civil power does not cast the sin he may commit therein upon the State; the accountability is personal. God does not view human beings as American, Frenchmen, or Russians. National distinctions and characteristics rise no higher than human affairs. All men in the economy of God's universe are leveled to a common plane of personal accountability; hence it is a solecism to say that a Nation, a soulless thing, existing only in legal fiction, is held accountable to God for sin which is in its essence personal. This first argument considered must, I think, be regarded as evasive of the real issue and not intended to comprehend in its scope the real questions involved. I think it may be assumed that if it was sought to amend the Constitution by placing in it an explicit recognition of God and his supreme authority in civil affairs, as an expres-

sion of the religious sentiment of the people, and no other purpose was declared or foreshadowed by its advocates, the proposition would meet no serious opposition. This consideration, however, has not been the real cause which has moved the advocates of the measure. The real cause has its origin in a different motive and in a different spirit, as I shall attempt to show in another connection.

Sunday Laws and Temperance.

By the above heading we do not mean to imply that Sunday laws and temperance have anything in common, or that they have any connection, for they do not. We have had some sharp discussions with friends that thought we ought not to pronounce wholesale condemnation on Sunday laws, but ought to work for, or at least not antagonize, laws prohibiting the selling of liquor on Sunday. But the more we see of the Sunday-law argument, the more convinced we are that no more vicious law could be passed than a so-called temperance Sunday law. All such laws are designed solely to exalt the Sunday above other days, but they do also exalt the liquor traffic to a place of respectability. We have lately come across a little tract on the subject, which shows this more plainly than anything we have ever before seen.

The tract in question is entitled, "Through the Side Door." It is published by the "New York Sabbath Committee," and purports to have been written by a working-woman. At the top of the first page of the tract, the following statement appears: "This paper received the prize of fifty dollars for the best essay on Sunday Liquor Selling, by a working man or woman." This shows that the argument is considered an extra good one.

As a matter of fact, and as might be expected, the tract contains no argument whatever. It is simply a story, whether of real or fictitious occurrences is not stated. The lady represents herself as having been employed in a library just across the street from a saloon, where she could see all that went on. Moreover, the bartender was a patron of the library, and with him she had frequent talks. In the first conversation the young man told how he was forced, by lack of employment, to engage in the saloon business. After stating that he was obliged to tend bar or starve, the following dialogue occurred:—

"*Working-woman*—Could not these same arguments be used just as well by a man who, from being out of money, had taken to house breaking or highway robbery?"

"*Bartender*—Perhaps they might, and most men would feel justified in doing either of those things rather than starve. But you must remember that those avocations are not lawful businesses, as ours is.

"*Working-woman*—Except when you sell on Sunday."

There you have it. In this tract, issued for the purpose of arousing public sentiment in favor of Sunday laws, and against the saloon, the liquor traffic is plainly declared to be lawful and right on any day but Sunday.

But this is not all. After describing the building owned by Mr. Rorkle, for whom the young man tended bar, and speaking of the side door, she says:—

"Now we knew, and all the neighbors knew, that despite the law, many customers of the bar-room came through this door every Sunday, and procured drinks just as easily as upon any other day.

Men went into the door with natural complexion and demeanor, and came out flushed and excited; they went in with sedate expression and firm step, and came out with dazed and vacant look and unsteady limbs. We and the other neighbors all were perfectly cognizant of how the laws of the land (and higher laws beside) were violated every Sunday, over at that corner, and yet none of us liked to become an informer."

There it is again. Of course it is understood that there was a law against selling liquor on Sunday, and none against selling it on other days of the week, but we challenge anybody to show that the whole tenor of that paragraph does not go to support the idea that it is the day that makes the business wrong. Doubtless she and her neighbors saw the same scenes enacted every day, if they looked for them on any other day; they must have seen men go in sober and come out intoxicated and silly; but it didn't disturb them on any day but Sunday. The tract makes mention of Mr. Rorkle, telling what a fine, law-abiding man he was, and only one fault is recorded against him, namely, that he kept open his saloon on Sunday.

We have no apology to offer for liquor selling. We believe that liquor is the cause of an untold amount of crime, and that it results in nothing but evil. But to say that it is worse to sell liquor on Sunday than on other days is the same as saying that it is worse to kill a man on Sunday than on any other day in the week. We take no stock in Sunday liquor laws, because we know that they do not help the cause of temperance a particle. On the contrary, they hinder it, by elevating the liquor traffic to a level with all other employments. Moreover, from what we have seen of the working of such laws, and from the arguments that are adduced in favor of them, we know that if strict Sunday laws were once secured, that would practically put an end to all temperance legislation. No general effort would ever be made to close saloons on other days. And so we say that the profession that Sunday liquor laws are temperance laws is the result either of ignorance or hypocrisy. E. J. W.

Sectarian Instruction.

THE National Reformers have an ally in the *Denver Times*. It strongly favors the teaching of religion in the public schools, and it is more bold and honest in its utterances than are those National Reformers who have been forced to learn craftiness by arguments which they long ago learned that they could not meet. It proclaims its readiness to accept sectarian teaching in the schools, because, it is logical enough to see that, having favored religious teaching, sectarian teaching must naturally follow. Thus it says:—

"The great objection raised by the Catholic clergy against the public-school system is ungodliness and unrighteousness. And is there ~~not~~ some ground for this? The cry has always been that morality should be taught in the public schools, but not religion or sectarianism. And now the old cry is receiving one of its periodical and spasmodic repetitions. The school authorities are earnestly exhorted to teach morality, and in the same breath are hysterically warned against religion or sectarianism.

"Now, is it possible to teach morality without religion? Moral conduct implies a moral law. The law suggests the lawgiver. Thus we come directly to Deity, to Divinity, to the Bible. There can scarcely be religious teaching without sectarianism. All religious teachers are more or less of sectarians. And few of them can habitually keep

their sectarianism completely and steadily subdued."

This is the truth; but few who favor the teaching of religion by the State dare admit it, for then they would not have even a shadow with which to defend themselves against the charge of desiring to unite Church and State.

The Purpose of the American Sabbath Union.

It is a well-known fact, acknowledged by nearly every Christian convocation in our country for several years past, that the regard for Sunday as a Sabbath-day is growing less and less from year to year, and it is becoming more and more a holiday, a day given up to idleness, pleasure, and social amusements, until the prospect in the near future reveals a picture of a country without a Sabbath, and nothing to take its place but the Sunday of continental Europe. Well may Christians be alarmed for the future, and seek some means to prevent so sad a result.

But what are the means to be used by the Christian people to prevent such a result? Great effort has been made during the past year to harmonize their views on this question, and it has resulted in the formation of the "American Sabbath Union." The third article of the Constitution of this Union says: "The object of the American Sabbath Union is to preserve the American Sabbath as a day of rest and worship." How is this American Sabbath to be preserved? If we are to judge of the sayings and doings of its members thus far, the answer is in part, To procure such legislation as will compel people to cease all work on the so-called American Sabbath. But will such a law accomplish the end desired? By no means. It can only make the day one of much more idleness, revelry, and dissipation than it now is.

But the object of the projectors of the Union is to make the day one of worship, as well as of rest. Can this be done by the means which have already been used—moral suasion? If so, why the necessity of asking for laws to compel people to rest on this day. The American Sabbath Union does not propose to rest simply with the enactment of a law to compel people to rest on Sunday, but they must not ask for too much at once. Had those who asked for a new capitol at Albany asked for eighteen or twenty millions of dollars at first, or even half of these sums, to build it with, would they have obtained the appropriation? They knew enough to ask for a small sum, if they would get what they wanted. So with our American Sabbath Union; they must ask only for such things at first as they think will be readily granted. Having obtained the first grant, the next request will be for a law to compel worship or attendance at church on this day. At present the cry would be loudly raised that such a law would be unconstitutional, and could not be obtained. But if a law will compel Jews or Christians who have rested on God's holy day to also rest on the American Sabbath, is it any greater step in advance to compel them also to worship on a designated day?

There will be much opposition, especially by those who have already observed one day of rest and worship, to the enforcement of such a law as named above, and the only way to stop the controversy will be by the enactment of another law something as follows: "Be it enacted, etc., that if any person living within the bounds of the United States, shall intimate or signify by any word or

words, act or actions, that the first day of the week, commonly called Sunday or Lord's day, Christian Sabbath or the American Sabbath, is not the day of the week commanded by God to be observed when he says, 'Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God,' etc., then such person or persons shall be punished for each and every offense by a fine of \$500 and imprisonment for not less than five years and so much longer as the said fine remains unpaid. And be it further enacted, that if any person shall be suspected of holding any opinion or thoughts antagonistic to such a law, or shall show by word or act any sympathy for any person who shall suffer fine or imprisonment according to the provisions of this act, then such person shall be delivered over to a council who shall be empowered to use any means they may choose to determine whether such suspicions be founded on sufficient evidence, and if deemed by the council to be so founded, then the person so suspected shall be delivered over to the officers of the law for such punishment as the said council may decide." The most of our readers will say that such thoughts are too silly to put into print, but it is the only way in which the American Sabbath Union can ever accomplish their purpose. It is the natural result of the first step toward an appeal for laws "to preserve the American Sabbath as a day of rest and worship." Such laws have been enforced by the power which this Union seeks as its ally, and such will be the laws again, if this allied power is given permission to use its power.—*The Outlook*.

Religion and the Schools.

UNDER the above heading the Grand Rapids, (Mich.) *Herald-Telegram* prints the Blair Educational Amendment and comments upon it as follows:—

This proposed amendment, as may be seen, purposes "to establish and maintain the principles of the Christian religion," or, in other words, to "establish and maintain" somebody's definition of the Christian religion. No religion can be so established and maintained except by penal law; and penal law so employed has ever resulted in more or less persecution. Such a religion would necessarily be formulated as a creed, and declared to be the religion of the State.

Section 2 of the Amendment declares that, "Each State in this Union shall establish and maintain a system of free public schools," giving instructions in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. Our public schools now teach all that this Section requires, except the principles of the Christian religion. The latter portion of this section shows that "the principles of the Christian religion" would have to be so interpreted as to meet the approval of a majority of the Christian sects.

When it shall have become necessary to so define "the principles of the Christian religion" the task will fall upon Congress; or, if they think themselves incompetent to decide theological questions, they, or the President of the United States, may, and probably will, appoint a Board of Trust, upon whom would devolve the task of deciding what "the principles of the Christian religion" are. This Board of Trust will necessarily be composed of leading men from all the Christian churches. Such a Board of Trust might be prop-

erly named the American Ecumenical Council. When this body shall have formulated "the principles of the Christian religion," Congress, to carry out section 3, will necessarily have to enforce upon the several States "the principles of the Christian religion" so formulated. Then it will be the legitimate work of each State to place this new gospel in every school. This will convert all our public teachers into preachers of this new religion in all the public schools throughout the United States, and that, too, at public expense.

What will the American people then have but a State religion, taught in the public schools and supported by public taxation? Then the people of this country will be compelled to receive their religion, not from the Bible, but from the National Congress. It is the so-called National Reform Association, with headquarters in Philadelphia, who for more than twenty years have been working up this measure which has just been introduced in the Senate of the United States. Whether a man would believe in the "principles of the Christian religion," so defined, or not, he would be compelled to acknowledge it or take the consequences of refusal. If this large and growing party do not mean, by and by, to have enforced what they may call the Christian religion, why ask to have our National Constitution so changed that laws can be formed under which the revolting cruelties of the past ages can be revived. The old proverb, "Experience is a good teacher," should be heeded.

"When the Quakers first appeared in the State of Massachusetts, there were no statutes in being against them; but, in view of the general law against heresy, they were all banished. Severe laws were soon enacted, which ordained that Quakers of the male sex should, on the first and second conviction, lose their ears; that those of the female sex should be severely whipped; and that on a third conviction, whether male or female, they should have their tongues bored through with a red-hot iron."—*Clark's History of Intolerance.*

These are such crimes as can be perpetrated where there is an established religion. If such an opportunity should present itself in our fair land there are doubtless many imbued with the old Puritanical principle, who might exhibit the same spirit of intolerance that was manifested toward the Quakers. Should these measures which are proposed in the Blair Amendment become a part of the organic law of our country, it would result in the manifestation of a power which would soon claim to be the supreme judge and director of the consciences of men; from the day laborer to the President in the White House; from the member of the household that sits in the shade of privacy to the legislator in the halls of Congress.

It has been well said that our public school system is the bulwark of American liberty. This system then should be the pride of every citizen. When we see a power arising that will enslave and eventually ruin it, every lover of this glory of lands should earnestly oppose it. Gen. U. S. Grant has said, "Leave the matters of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and the church forever separated." Under a constitutional guaranty for religious and political freedom, together with our public-school system, the United States has surpassed all other nations, intellectually, morally, spiritually, finan-

cially, and in everything that constitutes national greatness. The adoption of Mr. Blair's amendment would be the "mene, mene, tekel, upharsin," of all that is valuable in this best of all Governments.

Senator Houston on Religious Legislation.

IN 1853 a delegation of ministers, having knowledge that Senator Houston had joined the Sons of Temperance, called upon him in Eastern Texas, and requested him to bestow his influence and aid to secure the enactment of a Sunday and Prohibition law. The following is his reply, as taken from the biography of this great man, now in press, and to be issued in a few days by Judge Wm. Lewis:—

"I agree with you that any unnecessary amusement that is calculated to disturb and annoy persons engaged in religious worship on the Christian Sabbath is wrong and censurable, such as horse racing, gambling of all devices, and indulging in a social glass in public.

"You request me to use my influence and exertions, such as I possess, to induce the Legislature to enact a law to effect the suppression of the same. I understand by that that you desire the law-making power to declare it a penal offense for a person to perform certain acts on a particular day.

"In reply I hold and maintain that it is far better to suffer from the ills of even a great evil than to violate, in the least, a vital principle of civil and religious liberty.

"When tyrants ask you to yield one jot of your liberty, and you consent thereto, it is the first link forged in the chain that will eventually hold you in bondage.

"The Irish, that brave race so prolific of brave warriors, grand statesmen, and brilliant orators, whose deeds of glory have immortalized every battle-field over which waved the British flag, permitted the English lords to be centuries in forging their fetters, inch by inch, here a little, and there a little, until to-day they are in helpless bondage.

"The time to resist the encroachments of tyranny is at the incipient stage thereof. The Constitution of the United States says: 'Congress shall make no law respecting the establishment of religion, or prohibiting the free use thereof.' Our State constitution says: 'Ministers of the gospel, being by their profession dedicated to God and the care of souls, ought not to be diverted from the great duties of their functions; therefore no minister of the gospel or priest of any denomination whatever, shall be eligible to the Legislature.

"The clause in our State constitution disfranchising clergymen, I think, is an abridgment of religious liberty. Had I been a member of the constitutional convention, I would not have given it my support. It violates the very principles intended to protect, inasmuch as it recognizes the right to control, the free enjoyment of religious belief by law. The men, many of them, that framed and voted for it, were smarting from the effects of the tyrannical acts of the Mexican priesthood, which was the cause, I have no doubt, that inspired the enactment.

"I wish to be understood in my remarks that I have no prejudice against the persons embracing the Catholic faith that would debar me from according to them the same rights due to any other denomination of Christians or any other religious creed.

"History teaches us that men composing all denominations of religious faith, when clothed with ecclesiastical and temporal power combined, have been tyrants.

"Now, any law made by the law-making power of the State, intended to regulate a person's religious or civil conduct on Sunday, is in violation of the spirit of the Constitution of the United States, if not the letter. That clause was placed there by wise men, by men who had been careful students of history. They determined that their beloved country should not be the bloody battle-ground of religious enthusiasts. They were not ignorant of early colonial history—a history that disclosed the fact that the New England colonists enacted and enforced laws compelling persons to observe and subscribe to a particular religious faith. Laws were enacted regulating persons' conduct on Sunday, which were so severe that people dared not prepare food for nourishment. They were compelled to prepare the traditional Indian pudding and baked beans on Saturday to be served cold on Sunday. It is asserted that laws declaring Sunday, the first day of the week, a day of rest, and to be unlawful for any person to do certain acts on that day, that are lawful on week-days, are not in violation of the spirit or letter of the Constitution, because it is necessary for the moral and physical good of man to rest one day out of seven.

"Let us suppose that the Quakers, the Jews, the Seventh-day Baptists, and others that believe that Saturday, the seventh day, is the day that God set apart as the day of rest and holy observance, should combine and get control of the legislative branch of Government, and should enact that all persons should abstain from labor, sale, or barter of goods, wares, or merchandise on that day under pains and penalties affixed thereto. What do you suppose the religious people, who believe that the first day of the week is the day that Christ ordained as a day of sacred rest, would say? Would they not all say that such a law was a violation of the Constitution, because it in effect abolishes the Christian Sabbath, a day of rest and divine worship? They would rebel against the enforcement of such a law, and claim their rights guaranteed by the sacred enactments of the law of the land, which declares that the free use of religious worship shall not be prohibited. We must remember that this is a land of equal rights to the Jews as well as to the Gentiles.

"The laws of Mexico intended to prescribe and regulate a person's religious belief, were the first moving cause that inspired the Texan patriots to draw swords in defense of enlightened freedom and religious toleration.

"The men that fought for her and won her independence dedicated her soil to be the dwelling-place of freemen of every kindred and tongue, coming from all nations to enjoy, unmolested, as they may think proper, the religious views and customs taught them in their native land."—*Dallas Herald.*

THE Fayette (Missouri) *Herald* quotes Mr. Gault's statement that Hon. T. C. Richmond, leader of the Prohibition party in Wisconsin, is laboring constantly to convince the people that the Prohibition party should drop every other issue but prohibition, and very justly says:—

"Mr. Richmond's idea is correct. If prohibition is what the Prohibitionists want, why are they not willing to work for that alone? If prohibition is what they want, why are they not willing to

secure the help of every element that can be enlisted in favor of prohibition? The very fact that the so-called Prohibition party will not work for prohibition alone, is proof that the religio-political managers of that party are only using the prohibition issue as a stepping-stone to the establishment of their power, and the subordination of the civil to the ecclesiastical power."

Plain Truth.

THE following from *Plain Truth*, a religious and educational paper published in San Marcos, Cal. has the right ring to it:—

"We do not object to a law forbidding, on Sunday, whatever is a public nuisance or crime on other days of the week; but whatever is morally right on other days cannot properly be outlawed on Sunday, simply because it is Sunday. If it is morally right to play base-ball, race horses or fight for prizes on Monday, it should not be unlawful on Sunday. On the other hand, whatever may make these things objectionable on Monday, should be the same on Sunday. It is not the day but the deed that is subject to legislation.

"We are not speaking now of what Christians should do on that day, or of what they should allow done on their private premises. But our own conscience, not civil law, should govern us in such cases; and if only the consciences of men are disturbed by any action of one's self or another, the civil law has nothing to do with the case. We have laws already which will not allow a man to "disturb the peace" unnecessarily. Such laws are necessary. But when a law says you shall not carry on your private business or pleasure, in a quiet, peaceable manner, on your own or public premises, and without interfering with the rights of others in the least, but because another man's conscience forbids, then that law has usurped the place of conscience, and is, and should be, unconstitutional."

This is the same kind of plain truth that the AMERICAN SENTINEL teaches.

THEY tell us that they want the Sunday law because one day of rest in seven is a physical necessity. Grant it; then what? From five to seven hours of sleep in twenty-four is a physical necessity. Any physician will say that a man who gets regular rest every night, but works seven days in the week, will last longer than the man who rests every seventh day, but gets only half as much sleep as he ought to each night. Now if a Sunday law is necessary, why is not a night law equally necessary? If we are going to legislate for the man who doesn't know enough to rest when he is tired, why not take in the man who doesn't sleep at the time designed by nature for sleep, as well as the man who doesn't rest on Sunday, possibly because he has already rested?

SAYS a correspondent of the St. Louis *Christian Advocate*: "If the Postmaster-General will issue an order prohibiting the handling and the transportation of the mails on Sunday, and Congress will prohibit by law the carrying by common carriers of passengers and freight from one State to another on Sunday, State laws and religious teaching can be trusted to do the rest toward restoring the sanctity of the Sabbath."

Just so. If Cæsar will lend his help, the Lord may be able to look out for and preserve his own. Is that it? That's what they say; but if they

believed that the Sunday really were the Lord's day, they would be willing to trust it entirely to the Lord. As a matter of fact, however, they leave the Lord out of the question entirely. The heads of the departments, Congress, the various State Legislatures, and the churches, are to combine to do the work.

But one thing is shown most clearly by the foregoing extract, and that is that what they want of the State and Nation is help in making Sunday a Sabbath—not simply a "civil Sabbath," but a sacred Sabbath. They aspire to impart sanctity—a thing which only divine power can do. In short, they want the State to take the place of God.

Is It Destruction?

THE *Church News*, published at Duluth, Minn., says of Sunday: "We defend the day as a friend to the working masses, and he who would destroy it is an enemy of men and society and the Nation." This is said with reference to those who have been circulating petitions asking Congress not to enact Sunday laws. The *Church News*, like a great many of its class, is considerably off its base. There has no effort been made to destroy the Sunday as a rest day, and least of all by the AMERICAN SENTINEL or those who are working with it. We respect every man's religious convictions. We recognize everybody's right to rest on whatever day he pleases, without hindrance; and we should most vigorously protest against a law, if it were possible to think of such an one being proposed, which would even tend to hinder men from resting on Sunday if they wished to.

Is it trying to destroy the Sunday institution to say that it should not be enforced upon those whose conscience and reason cry out against it. Is it destroying the Sunday institution to say that everybody should be left as free as air to rest upon it or not, just as they choose. If so, then the day is not worth saving. If so few people have any regard for the day that it would be lost sight of as a rest-day without a law compelling people against their will to observe it, then when such a law should be passed, it will show that this country is no longer a pure democracy, but an oligarchy. They say a great deal about the right of their majority to rule; we do not admit that right; much less do we admit the right of a minority to make laws to compel everybody to do just as they do.

IN no country and in no age was it ever known that anybody was forced to receive Christian baptism—immersion. Never was anybody ever forced to partake of the Lord's Supper, as the Lord himself instituted it. No State ever compelled a man to acknowledge that Jesus Christ is the only begotten Son of God. In short, secular power has never been employed in the propagation of things plainly commanded in the Bible, or of pure and undefiled religion. Whenever force has been used in connection with any religious custom, it has always been in favor of some perversion of the truth, as in the Roman Catholic mass. It can be set down as a fact that a religion that could claim the approval of Heaven, that bore its credentials, and that could find its way to the hearts of people by the power of the Holy Spirit, never asked civil rulers for any assistance. Think of this, and make the application in the present movement for a National Sunday law.

FROM the Chicago *Globe* of March 4 we clip the following utterance at the Sunday-law meeting in that city, March 3:—

"Bishop Fallows said that they did not want a German Sunday or an American Sunday, but a Sunday according to the law of God. They were entitled to it by the decrees of the Almighty as well as by the laws of the country, and by God's grace they were going to have it."

Well, if they will wait until the grace of God gives it to them, we shall not utter a word of protest. What we object to is their trying to act in the place of God, and claiming that what they get by civil enactment is by the grace of God. And then can anybody tell us how it would be possible to have a Sunday "according to the law of God"? Our somewhat extensive reading of the Bible has not revealed to us anything of the kind. If some of our Sunday friends will tell us briefly how it can be done, we will let our readers have the benefit of their information. Don't all speak at once.

THE New York *Independent* of January 31, 1889, in noticing a late book of Dr. Uhlhorn, of Germany, says:—

"The Roman Catholicism of the day, particularly in Central Europe, is aggressive as never before. And in this aggression it has taken a new departure in method that is as remarkable as it is surprising. It means to defeat Protestantism on its own ground and reclaim what it had been tacitly yielding to its old opponent all along. Roman Catholic scholars have entered the arena of scientific discussion in the widest sense of the word, with the avowed object of showing that in the light of true research the Church of Rome stands spotless. Roman Catholic writers, at their head the leading German Bishop Ketteler, of Mayence, have endeavored to prove that a return to Rome is the only cure for all the ills that the modern body, social and politic, is heir to."

This movement is not confined to Europe; it is also being carried on in the United States. The worst feature of it here is that that which passes for Protestantism is so anxious to help forward the efforts of the Romish Church, by joining hands with her and co-operating with her in any way that she may choose.

THE Phillipsburg (Kansas) *Herald* speaks of the Blair Educational Amendment thus:—

"The objection is not to the principles of the Christian religion, but the proposition to confer on certain parties in power the authority to define by law what those principles are. Now on account of the conscientious differences of opinion as to what are, and what are not, essential principles of the Christian religion, would it not be better to leave the Constitution as Washington, Franklin, and the fathers of the republic framed it, and allow everyone to worship God according to the dictates of his own conscience? The other features of the Blair bill seem to be wholesome and unobjectionable. If it passes it will probably be amended in such a way as to avoid the objections alluded to."

Very good; but if the amendment is to be amended, we should prefer to see it done before it is adopted. To let it pass, with the expectation that its objectionable features would afterwards be removed, would be too much like a girl marrying a drunkard in hope that she can reform him after marriage. No; whoever objects to the amendment must do their protesting before it is adopted. Not only so, but they must let the careless and indifferent know that it is objectionable. Even if there is no immediate danger of its adoption, the people should be aroused to a sense of the danger there is in the fact that such a thing can be seriously considered by a large body of influential persons.

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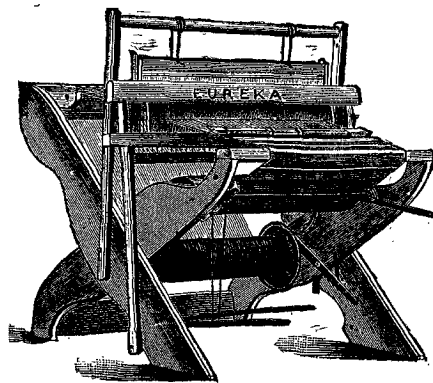
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THE St. Joseph (Missouri) *News* of March 13 says: "The Sunday question will be one of the issues in the election next month. It is reported that politics will be laid aside, and the fight will be on Sunday or no Sunday."

SAYS the Cincinnati *Commercial Gazette*: "We have a profound respect for the pulpit. It is a great power. It should be far greater than it is and it would be if it kept severely within its legitimate sphere; but whenever it meddles with matters that are not within that sphere it loses its influence." And so say we.

IN another column we have called attention to the fact that Hon. T. C. Richmond, the Prohibition leader in Wisconsin, has been constantly and strenuously advocating that the party adhere to the one issue of prohibition; and now comes the announcement that he has withdrawn from active labor, and has issued his farewell address to the Prohibitionists of the State. This is very significant. It shows that a man who is simply a prohibitionist, whose sole aim is the extirpation of the liquor traffic, cannot work harmoniously with the Prohibition party.

NEXT week we shall give some facts about recent Sunday legislation in Arkansas. A bill taking away the liberties granted in the act of two years ago, which was secured through the efforts of Col. R. H. Crockett, has already passed the Senate. Some of the speeches made on the occasion of its passage were most intolerant. We should like to present it this week, but that would involve the holding over of too much matter already in type. We have also a choice remnant of mediæval barbarism to present from one of Oakland's honored clergymen. It will show how the mania for Sunday laws blunts all sense of justice and right.

THE *Standard* says: "Emperor William deserves the gratitude of his subjects for stopping horse-racing on Sunday. What a blessing it would be if we had an emperor just long enough to issue an edict against some of our Sunday abominations and desecrations." Never fear, friend *Standard*; you will find a hierarchy despotic enough to suit the most intolerant. When the National Reform Association, the National Sabbath Union, *et al.*, get their scheme into running order, Emperor William and the Czar can come to this country to take lessons in despotic government.

THE *Christian Statesman's* correspondent who writes from the Senate Chamber at Sacramento about the Sunday bill that was introduced into the California Legislature, but failed to pass, says:—

"Some editors, lawyers, and ministers had been circulating a counter petition to the one in favor of the Sunday bill, and thousands of signatures

had been obtained, principally Adventists and laboring classes."

It would seem strange if editors, lawyers, and ministers should circulate a petition and still not sign it; but allowing that the counter petition was signed only by the laboring class, what becomes of the argument that the clamor for a Sunday law comes from that class?

THE Sunday-law people will find a good many hard problems before they get through with the job they have undertaken. They imagine that the enactment and enforcement of a Sunday law is going to do away with almost all lawlessness. As a matter of fact, we believe it will make more. It is certain that men cannot be made religious or moral by law. The fact that a strict Sunday law stops all work, will not make people any more religiously inclined than before. Those who respect Sunday as a sacred day will conform to the law, for they would abstain from work and amusement if there were no law, while those who have no conscientious scruples in regard to Sunday, being debarred from their ordinary amusements, will break out in some other place. Sunday laws will not make them religious, nor will they make them act as though they were religious.

ONE more instance is given in the *Christian Statesman* of March 14, of the unity of purpose of the Women's Christian Temperance Union and the National Reform Association. Secretary Wylie devotes his report to a eulogy of a woman suffrage speech by Miss Shaw, superintendent of the Franchise Department of the Woman's Christian Temperance Union, at the annual convention of the Steuben County Union in Ray, Indiana, and closes with the statement that "delegates were appointed to attend the National Reform Convention in Pittsburg in April." We are in favor of temperance, especially of Christian temperance, but we should like to know how we can oppose the work that is falsely called National Reform and not oppose the work that the so-called Woman's Christian Temperance Union is now doing. It is fast getting to be a temperance union only in name, and its Christianity is almost all politics. And such politics!

SAYS the *Pearl of Days*: "It will become more and more apparent that the real defenders of the day [Sunday] are among those who regard it a divine, not merely a human, institution." Very true; that is what we have always claimed. And that proves that those who are working for laws enforcing its observance are working for the enforcement of a religious institution upon the people, regardless of their belief. This they do avowedly, although, because the AMERICAN SENTINEL has exposed the wickedness of such legislation, they often deny it. Yet in the very same issue from which the above was quoted, we find the following in the report of a speech by Col. Elliott F. Shepard, president of the American Sabbath Union:—

"You have to say 'yes' or 'no,' whether you will stand by the decalogue—whether you will stand by the Lord God Almighty—or whether you will turn your back upon him. The work, therefore, of this society is only just begun. We do not put this work on mere human reasoning, for all that can be overthrown by human reason. We rest it directly and only on the divine commandment."

This is from headquarters. It is official. Quote it to your friends when they begin to talk about Sunday laws from a health standpoint.

What the People Say and Do.

WE are receiving many encouraging letters from those who believe in the golden rule and the principles advocated by the AMERICAN SENTINEL. Some of the letters contain donations of from \$5.00 to \$500, to aid in circulating anti-National Reform literature. We give below extracts from a few of these letters.

A gentleman in Rochester N. Y., writes:—
"A friend in Michigan has sent me a copy of the January SENTINEL and one of the Battle Creek *Journals* containing the three grand addresses delivered in that city by A. T. Jones in defense of the Constitution. The result has been to make me a convert to your ideas in regard to religious legislation, and arouse in me a strong desire to do all I can to spread the truth. So I thought I would ask you to send me a few copies of your January number to use in soliciting subscribers. I do not think my neighbors are awake to the threatening dangers of the Blair bills. I would like a copy or two of the petition against those bills to circulate for signers."

"QUEEN'S ROAD, Hull, Eng., Feb. 7, 1889.

"DEAR PUBLISHERS: Though I have been absent from America for more than seven years, I still feel deeply interested in the work in which you are engaged; and I rejoice that God has opened so clearly before your vision the real issue of this question, which is of vital interest to every citizen of our glorious republic. No compromise with those who are forging shackles by which to bind freemen, but one exemption from the proposed amendment, and that—the republic, race, politics, and religion, no impediments! For all, liberty, an army of devoted men and women, with lives and property set for the defense of the Federal Constitution, which vouchsafes the blessings of liberty to ourselves and our posterity! Here is patriotism, philanthropy, magnanimity, Christianity! May God bless all whose efforts are thitherward directed.

"Many, no doubt, will be interested in the circulation of the AMERICAN SENTINEL, and do all that they can, reasonably, for its success. Perhaps those whose efforts are directed in securing signatures to the petitions favoring the Constitution as it is will not be so numerous, though its importance can hardly be overestimated.

"For the present we are deprived of the privilege of joining with you in the struggle. Our sympathies are with you, and our prayers are for you. Be of good courage.

"Yours faithfully, A. A. JOHN

"P. S.—Inclosed please find order for \$5.00 Use in either circulating the petitions or SENTINEL, as seems best to you who are in the conflict."

"PETALUMA, Cal., Feb. 12, 1889.

"DEAR SIR: Inclosed you will find cash for one year's subscription to the SENTINEL. I am an out-and-out free-thinker, but your journal is so frank and patriotic, so free from contumely and slander, so broad and liberal in its religious views, such a stern advocate and defender of our Constitution, that it finds its way to the heart of every true American who has read it. I remain yours, H. J. SCHROOBEDA."

Rev. E. H. Fairchild, president Berea College (Kentucky), writes:—

"I have read the SENTINEL and heartily approve of its position in regard to the Union of Church and State.

"Those who desire the Sabbath to be made a legal holiday have a right to secure protection against unnecessary disturbances if they have the power, but cannot require others to keep the Sabbath holy."

A minister in Nashua, Iowa, writes:—

"You say the SENTINEL is opposed to everything tending to a union of Church and State. I, too, am heartily opposed to such a union, and I earnestly hope and pray that it may never be effected. The right to 'life, liberty, and the pursuit of happiness,' is too precious to be sold so cheaply.

"Some months ago a few copies of the SENTINEL were sent to me, and I was glad to learn that it met the issues so boldly and ably, yet kindly."

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