

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 New Jersey Conference of the M. E. Church, numbering over two hundred ministers, at a recent session in Salem, New Jersey, unanimously indorsed the movement in behalf of a national Sunday-Rest law in the Government service, and also heartily commended the various publications of the American Sabbath Union. This commendation of course included the request, contained in the "Monthly Document" for December, that the strength of the Sunday-law petition be duplicated by securing the individual signatures of those who had previously been counted for it in Massachusetts.

A MAN cannot publish a Sunday newspaper in Arkansas without rendering himself liable to imprisonment, or the payment of a fine. Such is the law. The use of the shot-gun is, however, still fashionable. It was in this State that the Seventh-day Baptists were so shamefully persecuted a few years ago, for insisting upon the right, under the Constitution, of working six days in the week, and resting on the only day declared in the Bible to be sacred time. It is a little surprising that the National Reform Association does not remove its headquarters to Arkansas.—*Denison Texas Gazetteer.*

THE *Christian Union*, in commenting on the resolution passed by the Boston ministers' meeting, accusing all those ministers who do not work for prohibition in their pulpits, of being in alliance with the enemies of the church and the State, says some things that are very pertinent in this time, when there is a growing desire for the pulpit to shape legislation. It says:—

"We have often expressed our conviction that it is unwise, except in very extraordinary cases, for the clergy of any denomination to identify themselves with any particular party, or any particular form of legislation. We do not think that the issue raised by the prohibitory movement constitutes one of the rare exceptions to the general principle. The ministers will do wisely not to identify the religion of Christ with any particular temporary political measure; they will do unwisely if they attempt to convert their churches into political machines for the purpose of carrying specific enactments, whether constitutional or legislative."

THE Rev. Dr. Harcourt, a Methodist pastor of San Francisco, is reported as having expressed himself in the following sensible manner concerning Sunday newspapers:—

"I am inclined to think that a preacher who cannot get an audience without a stringent Sunday law, could not get one with it. There are some of my own cloth so strict in the observance of the Sabbath that the sight of a Sunday newspaper throws them into a fit of nausea, the work of which is done on Saturday, while they are the first to get Monday's paper, the work of which is done on Sunday. O consistency, thou art a jewel! It is possible for even ministers to convert a festival into a funeral, and to make infidels out of the mourners. The Sunday newspapers have come to stay. Would it not be better for us to set ourselves about elevating their general tone rather than decrying their existence? And if, as some say, the people stay at home to read their Sunday papers in preference to going to church, then let us make our sermons so strong and helpful to men that they will give their preference to the church and the sermon."

Why the People Do Not Go to Church.

SOME time ago there was a large conference of the principal clergymen of New York City to consider the question of why the people do not go to church. The great object of the Sunday laws that are so much demanded, is that the people may be able to go to church. It is claimed that without a Sunday law people are compelled to work, and so have no chance to go to church, and, therefore, Sunday laws are sought, to stop all work on Sunday, and that then the churches will be filled. The New York conference continued three days, and the preachers discussed the subject quite largely. While they were theorizing about the matter, the *New York World* sent out reporters to the people themselves, to find out why they did not go to church; and in its issue of Sunday, December 9, the *World* devotes four columns of space to the replies made by all classes of people to the question put to them by the reporters. The answers of seventy-five different persons are given, and only six out of the seventy-five gave answers which by any proper construction make it appear that being compelled to work on Sunday keeps them from church.

One said if they would give him permission to talk back to the preacher he would like to go; when the preacher had all the say he would rather stay at home. Another said if he should go there was danger of the church falling on him, and so he would stay away. Another said his conscience would not allow him go, because he did not take any stock in the things the preachers were preaching about, and he would be more interested in looking at the girls in the other pews, and that would not be right. He said it is all well enough for the rich people who have time

for that sort of thing, but for a poor fellow like him—well he "did not need it." Another one declared he did not go to church because he did not believe what the preachers teach. Another said the preachers did not preach sensibly, and he would not go to church till they did. Another said he did not go to church because the one to which he belonged was about two or three miles from home, and besides that it was good enough to interest the old men and women, but for him it was about as entertaining as a funeral. A young lady said she did not believe in churches, but yet she was not willing to say she was an unbeliever, but she was not satisfied with the way a good many of the ministers act. Another said he was not dressed well enough. Another, that she was poor, and when she did go she was always received with such a patronizing air—was given to understand that a great sacrifice was being made for such as she, and that she ought to feel thankful for the efforts that were made to save the poor—that she did not feel as though she was welcome. Another one said she did go, but she was poor and poorly dressed, and the usher stared at her and told her she would find a seat in the gallery; she went up there and into a pew, and those who were there drew away from her, because their clothes were nicer than hers; and she chose to stay at home after that. Another one said it would not put fine clothes on his back, nor money in his pocket. Another one said he had gone to church many years, and was not entirely out of the habit, yet he was afraid he would soon be, because of the monotonous humdrum order of the service and sermons. Another one said the preacher was too far away from the common people, and liked the society of fashionable and rich people too much to welcome the common people.

A number of persons who were Catholics were asked why they did not go to church, and the answers were much of the same sort. Four did not like the priests; another had no belief in religion; one had taken a vow that he would never enter church again; two found more pleasure in going to other places than to church; another said he was asked ten cents at the door every time, and he stopped going; another said he was asked five cents a head every Sunday for himself and family, and he could not afford it.

One of the reporters met another gentleman in the city, who was working in the same line, to solve the problem as to why people do not go to church. He was working especially among the laboring classes, and he gave six reasons of all he had found amongst the working people as to why they did not go to church: First, was need of recreation after the hard work of the week, so they would take that rather than go to church; second, secret societies helped them

more than the church did; third, they were unable to pay for church privileges—seats, pews, etc.; fourth, lack of confidence in the preachers; fifth, poor clothes; sixth, the great power of capitalists in the church. He had found that Catholic workmen are found to be the best church-goers amongst the laboring classes.

The whole list of cases given by the *World*, with the exception of the sixth referred to, is of the same order as embodied in this classification. And the report was gathered from interviews with all classes of the people except the extremely wealthy, embracing firemen, cabinet makers, brokers, factory girls, hotel employes, men of all work, lawyers, theatrical people, street-car conductors, merchants, saleswomen, bar tenders, and even tramps. One of the saleswomen said she did not go to church because her employer did, and that when a man who treated his employes as her employer treated his, was honored by the church, she considered it an honor to herself not to go there. Of the six who gave Sunday work as a reason why they could not attend church, one was a bar tender, who said he was "so busy on Sunday watching the side door and handling the stuff over the bar" that he did not have time to go to church; one was a gate keeper at the Staten Island ferry; another was a ticket seller on an elevated railroad station; one was a conductor on a Broadway car; and one was a druggist.

By this account it is seen that not one in a dozen of the people who do not go to church are kept away by work. Therefore, when the Sunday-law workers get the law which they seek, stopping work on Sunday in order for the people to go to church, they will have to follow it up with some other kind of a law by which they can persuade people to go to church, or else the purpose of the Sunday law will not be effected.

Further; the reasons given by those who were interviewed show that something more is needed to get these people to go to church than merely the adoption of a civil statute. These reasons show that the difficulty is deeper seated than can be cured by any such remedies as that; and not the least of these difficulties is the lack of real Christian effort and Christian principle on the part of those who do go to church, who do make a profession of Christianity, and even those who preach it; and the whole account published by the *World* shows conclusively that there is no remedy that can ever reach the case but the genuine preaching of the gospel of Jesus Christ. If those ministers, instead of agitating for Sunday laws, would step down from their \$8,000 or \$10,000 pulpits; take off their gold rings; go amongst the people; swing wide open their church doors; make their pews free; strip off the gold, silks, and satins, and the grand finery of the millionaires who sit in the pews; show by genuine kindness and Christian ministrations that they have a real interest for the working classes and the masses who do not attend church, and a living interest for the salvation of their souls—then the gospel of Christ might reach the working classes and find a response in their hearts. If half of the Sunday-law preachers would do this, they could do ten thousand times more than can all of them together by their agitation for Sunday laws. The common people heard Christ gladly, and so will they always hear those who preach him.

A. T. J.

"God is a spirit; and they that worship him must worship him in spirit, and in truth."

Heartless Double Dealing.

THE Rev. J. M. Foster, a "secretary" of the National Reform Association, has been holding forth in Cincinnati, and in his last report he says that when an opportunity was given to ask questions, a student asked: "Would not the enactment of a National Sabbath law oppress the conscience of those who keep the seventh day?" He says that "it was answered," and the following is the way in which he did it:—

"We have Sabbath laws already in every State in the Union, with the exception of California. We would not think of abolishing these laws because a few brethren object. Now what we want is to have the Nation fall into line with the States. The Legislature of Connecticut passed a law that no unnecessary trains should run on Sabbath. Ten thousand railroad men were emancipated from railroad toil. But the mail trains ran through the State on Sabbath, and the State was powerless to prevent it. The State could not control the Nation's Sabbath profanation. A national Sabbath law, making it unlawful to continue the United States mail service or inter-State traffic on the Lord's day, is what is needed."

This is what Mr. Foster calls an answer to the question, "Would not the enactment of a Sabbath law oppress the conscience of those who keep the seventh day?" His answer is, that most of the States have Sunday laws, and "we would not think of abolishing these laws because a few brethren object." That is to say, "What if it does oppress the consciences of those people? There are not very many of them anyway, and it doesn't make any difference if they are oppressed. We wouldn't think of stopping on that account." Let it be understood, then, that the National Reform way of answering questions as to whether or not their schemes will oppress conscientious people, is to say, "We don't care if they do."

But another tack is sometimes taken, and it is implied in Mr. Foster's answer. It is this: When asked if a national Sunday law will not be oppressive they say that all the States have Sunday laws, and the people are not oppressed, and that therefore no objection ought to be made to a national Sunday law. This is a very common but a most unfair argument. It conceals the real object aimed at. The Sunday-law people would have us believe that all State Sunday laws are merely dead letters, and that all they want to do is to have a National Sunday law that will likewise be a dead letter. They would have us believe that they are working just for the fun of the thing, and that they don't expect their national law to be enforced. If they expect us to believe such an absurdity, they must give us credit for an extreme amount of gullibility.

What do they themselves say when they are pleading with Congress for a Sunday law? They say that they want a law that will make effective the laws which they already have. In his first hearing before the Senate Committee on Education and Labor, Mr. Crafts said: "The State has no power to stop the Nation's Sabbath breaking in its borders." That is just what Mr. Foster says. Read the last part of the paragraph quoted. He says that Connecticut has a Sunday law which is made of no account, because of the lack of a national Sunday law, which will stop the mails and inter-State commerce.

In the hearing before the Committee on Education and Labor, in December, Mrs. Bateham gave the following as a part of the basis of their claim for a national Sunday law:—

"Nearly every State has its Sabbath laws, but

the national Government has none, though greatly needed, since the question has become emphatically a national one, and the very perpetuity or loss of our national rest-day, the Christian Sabbath, seems to depend on its being protected by the Government from the encroachments of organized capital, and the re-enforcement of State laws by national.

"It is in gross violation of nearly every State Sabbath law that railroads run their Sunday trains, yet these States are powerless to prevent it, since only Congress can control inter-State commerce."

There you have it again. The object of the required national Sunday laws is to breathe life into the too feeble State laws. And this is what Senator Blair said plainly, on the same occasion. After stating that the general Government takes advantage of the powers delegated to it by the States in the matter of the mail and inter-State commerce, to destroy the Sunday in the States, he said:—

"To prevent this is the object of this legislation. That is all that is undertaken here. It is simply an act proposing to make efficient the Sunday-Rest laws of the States, and nothing else."

Yet in the face of these declarations, the National Reformers try to beguile us into supporting the Sunday-law movement, or at least into withholding opposition to it, by the statement that since State laws are largely a dead letter, this will be too; that they are trying merely to get another law which will be dead when it is enacted. "Surely in vain is the net spread in the sight of any bird."

Those who have read the article in last week's *SENTINEL*, entitled, "Where Sunday Laws Hit," will conclude that State Sunday laws are not always dead letters. The Arkansas law was pretty active four years ago; what will it be with a national law back of it to make it "efficient"?

Illinois Sunday Legislation.

THE "Brokoski Sunday Closing bill," introduced in the House in the Illinois Legislature, was tabled March 13 in the committee to which it was referred. Another bill, however, introduced by Mr. Cochennour, February 15, prohibiting the playing of base-ball on Sunday, is on the first reading in the House. There seems to be a feverish desire to get some kind of Sunday legislation. If it can't be an old straight-jacket law that will not allow even whistling on Sunday, they will accept anything, just so it is a Sunday law. Of course all they want Sunday laws for is to get a civil Sabbath. But the gentleman in speaking in favor of his bill before the House Judiciary Committee said that Sunday was made hideous in his part of the State by boys playing base-ball, "who ought to be at church." If it is only a civil Sunday that they want, why ought these boys to be at church in the place of playing ball? Would they not observe a civil Sunday if they quietly staid at home?

The statutes of Illinois already provide a fine of \$25 for anyone who shall disturb either the peace of society or private families on Sunday. It seems to us that this is enough. If protection in worship and even private devotion was all that was wanted, the laws that we now have would be ample. In fact, our statutes are so framed that citizens of Illinois could be protected in religious worship on Sunday or any other day without any Sunday law at all. For our statutes provide that "whoever, by menace, profane swearing, vulgar language, or any disorderly conduct, interrupts or disturbs any assembly of people met for the worship of God, shall be fined

not exceeding \$100. If boys play ball or anything else in such a way, or in such a place, as to interfere with religious meetings, this act is abundant to have the difficulty relieved. But if they are so far away that they will not necessarily annoy anyone on Sunday in their worship why have a law to stop them from playing ball, so that they might go to church? If boys are so poorly trained in the popular estimation of right as to play ball on Sunday, will a law simply stopping the game make the boys good Sunday-school scholars right off? No indeed! The average boy would be farther away from worship than he was before the law was passed and enforced upon him. In the place of inspiring a feeling of worship, it would make him disgusted with the whole system of Christianity. For he would associate the men who thus try to force religion upon him with the religion they profess, and he would revolt at the idea of being compelled to accept a religion that he either did not believe or else did not care to accept.

Let us cling to the old-fashioned gospel method of persuading men to come to Christ. We have learned by experience, as well as by the teaching of history, that this plan will work, because it is scriptural. But the process of compelling people by civil law to go to church and appear pious on Sunday, or on any other day, has always worked disastrously, because contrary to the divine rule.

A. O. TATT.

Is It Sacred Time?

ONE of the subscribers of the *Morning Times* of Oakland has written it a letter, stating that his only objection to the paper is that it publishes a Sunday edition, thus necessitating secular labor on sacred time. The *Times*, after informing its correspondent that the bulk of the labor on a Sunday-morning newspaper is completed before Saturday at midnight, a fact familiar to everybody who knows anything about newspapers, goes on to make some telling points, which we should be pleased to see answered, if they are answerable. Accordingly, we present to our readers a portion of the article:—

"But our Christian friends say that we are transgressing divine law by not resting our printing press on Sunday. With that we must respectfully, but firmly, take issue. . . . We declare that all Sabbath legislation from the time of Constantine to the present has been purely human—not divine."

"As to the main objection, that the Sunday newspaper requires secular labor on sacred time, if it must be suppressed on that account, then all the sails on the sea, all the furnaces of the land, all the lines of travel, must close up on Sunday for the same reason. But is Sunday *sacred* time?"

"We would ask our Christian friend where and when did Christ (whom he will admit has all authority in Heaven and on earth in religious matters) ever declare the first day of the week to be sacred time? We cannot find it on record, nor can we find that Christ ever authorized anyone else to declare it sacred time.

"We cannot find that Christ ever called the first day of the week a Sabbath, much less *the* Sabbath, nor ever, by word or deed, authorized anyone else to do so.

"We cannot find that he ever kept the first day of the week as a Sabbath—that is, a rest-day—nor did he ask anyone else to do so.

"We cannot find where the apostles of Christ, who represented him, ever so much as hinted that the first day of the week was to be observed as a Sabbath. Paul, who made allusion to the observance of days, declared that no man should judge his brother in such matters, and that every man should be fully persuaded in his own mind.

"If divine wisdom had intended the first day of the week to be observed as a rest day, as a 'holy Sabbath-day,' surely there would have been given, as in the case of the Sabbath of the Jews, a law governing the observance of the day, that it might not be desecrated by such unholy passions and purposes as lead to the commission of more crimes on Sunday than on all the other days of the week.

"Now if the Sunday morning paper keeps people from the church, it is because the paper has more drawing power than the pulpit, and the fault is with the pulpit, not with the paper. We do not claim that the contents of the Sunday morning paper are entirely wholesome or purifying, but this our Christian friend should give us aid to regulate, not annihilate, for it is possible to accomplish the former, but the latter can never be done."

Can any of the readers of the *SENTINEL* find any of these things which the *Times* professes itself unable to find, and which it avers do not exist? If those who are laboring so zealously for Sunday laws cannot find this divine authority, will they be candid enough to say so? If they will, it will materially narrow down the controversy. We do not mean that the absence of Scripture authority for Sunday observance makes Sunday legislation any less objectionable, or that if they could find any such authority they would be justified in Sunday legislation; for we have demonstrated time and again that the State has no right to legislate concerning religious matters. But if our Sunday friends will admit that there is nowhere in the Bible any commandment for the observance of Sunday, it will then be patent to everyone that the only reason why Sunday laws are asked for is that certain ones want to set the fashion for the world, and to compel the world to follow the fashion.

"The Seventh and First Days" of the Week Are the Same.

SUCH is the startling head which appeared in the *Mail and Express*, of February 11, 1889. Under it was reported a meeting held at the West Fifty-first Street Presbyterian Church, on the preceding evening. The editor of the *Mail and Express* made an address at that meeting, a summary of which is given in the following words:—

Col. Elliott F. Shepard, president of the American Sabbath Union, also addressed the meeting in favor of keeping one-seventh part of time holy to the Lord God, and of unifying the time set apart for this purpose by all religious bodies.

The Jews had what they pleased to call the seventh day, and the Christians what they pleased to call the first day, and the Seventh-day Baptists what they knew to be the original hebdomadal of God's rest.

But how inaccurate and unreliable are all human calculations.

For instance, the Christian era did not commence to be the reckoning of time until the fourth century, when the monk Dionysius started it, and everybody now knows that he made a mistake of four years in fixing the year of the Lord's birth, so that really we are now living in 1893. That is only a sample of the way in which all mankind may be mistaken as to the days and years.

THE FIRST IS THE SEVENTH DAY.

Then, as to the seventh or first days; take three men in this city, let one of them remain here, let another start on Saturday to travel around the world eastward, and when he returns here he will have lost one day; that is, he will find that his seventh day has now synchronized with the first day of the week of the man who remained here; let another start westward on Sunday to do the same, and when he arrives back he will have gained a day, and his first day will have synchro-

nized with the seventh day of the man who remained here; which shows that the man who stands still may correctly make his Sabbath either on the seventh or on the first day, or keep them both if he will. If these travelers start on the same day in their opposite journeys, as one gains a day, and the other loses a day on the calendar of the stationary man, then we have three sacred days coming together, which would synchronize with Saturday, Sunday, and Monday. By this process of travel, as first proposed, the seventh becomes the first day of the week, and the first day becomes the seventh! and this amalgamation of the days seems pointed out by revelation and history.

THE FIRST SABBATH WAS GOD'S SEVENTH AND MAN'S FIRST DAY.

Thus, God's seventh day of rest after the creation was man's first day of existence, so that his first Sabbath of rest was his first day, although it was God's seventh day. And the apostles, evidently by divine direction and sanction, made the Christian Sabbath commemorate our Lord's rising from the dead on the first day of the week, thus apparently restoring the day to be the hebdomadal of God's resting after creation, and the day intended in the fourth commandment. But, however that is, it is impossible to say that we have correctly either the seventh or first days of the week in a direct, perfect chronology from the creation.

ALL SHOULD KEEP SUNDAY.

So that the question of the particular day to be observed as a holy rest and worship day is very much one of convenience in the community. And it seems desirable that there should be a common consensus of observance of the day which will now best accommodate the largest number. In this country this day is Sunday, and therefore it would be wise for Jews and Seventh-day Baptists to unite with Christians in keeping Sunday, although it cannot be told certainly that it is not both the seventh and first days combined, or the seventh day alone, or the first day alone, or neither the seventh nor the first. It is the usual day of rest and worship, and therefore all ought to keep it as patriotic citizens wishing well to their kind.

We give this summary of Mr. Shepard's address entire, not because of its value, but that the reader may see into how great a dilemma the president of the American Sabbath Union has fallen. There is a jewel called "consistency," and a method in argument called "logic," which we venture to commend to the consideration of the editor of the *Mail and Express*. We do not wonder that he has fallen into this trouble, since men who strive to evade the plain statement of the Scriptures are sure to find themselves in positions which are both painful and ludicrous. Not many weeks since, in his opening address as President of the Sabbath Convention at Washington, Mr. Shepard said:—

"The fourth commandment, 'Remember the Sabbath-day to keep it holy,' is actually in force in this city of Washington, in the city of New York, in New Orleans, San Francisco, Milwaukee—it is actually in force throughout the whole United States to-day.

"Every man, woman, and child in our country is going to be judged by the fourth commandment."

Every student of history knows that the people to whom this commandment was given understood it as applying to a specific day, the seventh day of the week, and that they have kept that day with unbroken regularity from the time the commandment was given to the present. When Colonel Shepard has not a theological theory to propound, he must be aware of this fact, as well as of its associate fact, that all theories in theology concerning the observance of Sunday are based upon the assumption that Sunday is the *first day of the week*. The national organization, of which

he is president, exists for the following object:—
 "The object of this union is to preserve the Christian Sabbath as a day of rest and worship."

By the "Christian Sabbath" this union means a specific day of the week, the first,—Sunday. It is laboring earnestly for a national law, which shall compel all men to recognize this specific first day of the week as a day of rest and worship. All this is easily understood; there is no "amalgamation of days" when Colonel Shepard is defending Sunday, or is seeking legislation in its support. Nor is there any difficulty in any department of human experience in understanding the fact that Sunday is the first day of the week, and bears a specific relation to the seventh day of the week, which precedes it. Why, then, is it that this prominent Sabbath-reform advocate and editor tumbles so soon into the vortex of "amalgamated days"? Why is it that Sunday, and all things connected with it, have drifted so soon into an oblivion as dense as that which hides the sepulcher of Moses on Mount Nebo? How does it happen that a journalist who is astute enough to understand the mysteries of New York State politics, even during a presidential campaign, has fallen into such perversion of vision? Are there no calendars in the sanctum of the *Mail and Express*, not even an almanac? Has the strange notion that this year is not 1889 but 1893 wrought utter confusion in the brain of Colonel Shepard? What has so shaken up the end and the beginning of the week, as with a charge of dynamite, and left the American Sabbath Union, the *Mail and Express*, the Jews, the Seventh-day Baptists, and people in general, hunting amid the *débris* of "amalgamated days," trying in vain, with weary fingers and muddled brains, to decide whether Sunday is

"The seventh and the first days combined, or the seventh day alone, or the first day alone, or neither the seventh nor the first"?

This is indeed a terrible tangle. It oppresses us with sad forebodings. How can Colonel Shepard tell when to stop those Fifth Avenue stages hereafter. In the midst of this mirage of "amalgamated days" he might chance to stop them on Saturday; this would too much rejoice the wicked Seventh-day Baptists. He might issue orders that would strike on Monday, and leave the unholy rumble of Sunday-crushing wheels to go on through all the day which hitherto people have supposed was the first day of the week; but no, there is no Sunday; it is swallowed up by the seventh day, or has fallen out altogether and gone—to—"amalgamation." What an amalgamation is here, my countrymen! The Anglo-Saxon and African amalgamation problem grows pale compared with this state of things!! Whence does this trouble arise? We suppose the *Mail and Express* is a total abstainer; but in the presence of Colonel Shepard's speech, we are forcibly reminded of the state of Robert Burns in "Death and Dr. Hornbook," wherein he says, speaking of the rising moon:—

"To count her horns wi' a' my power
 I set mysel';
 But whether she had three-or four
 I could na' tell."

Sunday, and Saturday, and Monday, caught in the swirl of Colonel Shepard's amalgamation crucible, seem to evade detection and identification, with even greater persistency than did the horns of the rising moon to the eyes of the unsteady poet. The real source of this difficulty is not far to seek. Speaking at Washington, Colonel

Shepard declares that the fourth commandment is still binding upon all people. Thinking the matter over, he discovers that the fourth commandment has reference to a specific day of the week—the last one; and that by no system or logic, no statement of Scripture, no fact in history, can he transfer the commandment to any other day. Looking still more carefully, he finds that the week is the primeval, and the universal, time measure; that whatever changes have been made in the calendar have been made to harmonize the civil year with the solar year, and that these changes cannot in any way affect the order or identity of the week. Thinking still more carefully, he discovers that even if the pious monk made a mistake in the starting-point for the Christian era, and that if we are really living in 1893, and not in 1889, that fact does not touch the week. All these facts crowding in upon the mind of the editor of the *Mail and Express*, and showing him the inconsistency of claiming that the fourth commandment supports the observance of Sunday, have evidently demoralized his logic, as a midnight charge demoralizes a regiment of raw recruits. In the midst of this mental and theological demoralization, he was unfortunately called to speak at the meeting, as above reported, in which speech he has certainly demonstrated "how inaccurate and unreliable are all human calculations." Great art thou, O Consistency; and greater thou, O Logic; and terrible are the results when ye are both slain; strangled in the morass of "amalgamated days"!—"Sabbaticus," in *New York Tribune*.

Some Pertinent Questions.

THE *Christian Cynosure* of March 28 contains some very pointed questions addressed to Mr. Gault, which are good enough to be reproduced. We are glad that the *Cynosure's* readers have the privilege of having their mind stirred up by such pertinent questions, but we are sorry that they cannot read a reply by Mr. Gault. However, the questions are so aptly put that he must be a dull scholar who cannot answer them for himself. The questions are by W. W. Ames, Menomonee, Wis. Here they are:—

Brother Gault says substantially that God gave to the republic of Israel a form of judiciary like the Supreme Court of the United States. Was Israel a republic? I had always supposed that the government of Israel was a theocracy. Had the people anything to do by way of electing Moses as their leader? Was he not expressly appointed by Jehovah? Did the thousands and hundreds, the fifties and the tens, nominate the judges, and ask Moses to confirm them? or did he nominate them and ask the people to confirm them? Was Moses a President? Was there a legislative body, chosen by the people, enacting laws for his signature?

Admitting that the advice of Jethro to Moses to appoint judges over the people was of God, was it intended as the institution of a Supreme Court? Were they not appointed simply as subordinate assistants to Moses? Were they not to bring all the great matters to Moses? and was not he to bring them to God? In a word, was not the arrangement made simply to save the time and strength of Moses, who was the mouth-piece for God in all matters too hard for them?

How shall we make the Supreme Court to consist wholly of learned Christian lawyers and doc-

tors of divinity? Must it not be, if at all, by so Christianizing public sentiment that there shall be a great majority of Christian men in the Senate? Will it not even then be necessary to have an amendment to the Constitution making it necessary that the President and Vice-President shall be Christians, or professedly such? And then would the people be sure of a thoroughly Christian Supreme Court without an amendment prescribing such a make-up of that body? Would there not be many men who would not scruple to profess Christianity just for the sake of political preferment? What is the prospect of such amendments being submitted to the people? And what is the prospect of the people voting for them when submitted? Does not this point to the doubling and twisting of Church and State into a very hard knot?

If, as Brother Gault says, civil penalties are never to be inflicted for the violation of a mere church law, unless it also involves the violation of a civil law, what is the object of compulsory Sunday laws, if it is not to give the State power to punish infractions of ecclesiastical law?

If the precise day of the Sabbath is "moral positive," and not "moral natural," a distinction nowhere hinted at in God's word, do not Brother Gault and others make this distinction in order to convey to us the idea that the Sabbath obligation is eternal in its nature, the same as that to love God and each other? If the Sabbath itself is moral in its nature, and eternally binding, why do we speak of the precise day as "positive," if it is not because God prescribed the day, or rather the precise day? Why did God prescribe the precise day, if men knew what day to keep without being told by him? Would it have been either logical or reverential or deferential for Moses to have instructed the people that the precise day was not of the essence of the commandment? If there is no express precept for keeping the first day of the week as the Sabbath (and Dr. Leonard Woods, a former great light of Andover Theological Seminary, says there is none), does it not savor of the most vaulting arrogance to meddle with and change that part of the Sabbath commandment which it was necessary to prescribe, and did prescribe, giving special reasons therefor, and without hint that it might ever be changed? If it would have been a gross impertinence and sin for Moses to change the day without express precept, and to have taught that the precise day was not of the essence of the command, can we be certain that it is right to do the same thing?

If the Blair Sunday-Rest bill passes without exemption in favor of seventh-day keepers, will not that which was, beyond cavil, the habitual practice of the Saviour, be declared a crime? Are not the advocates of the bill urging Congress to make that declaration? In the language of another, "Can that which Christ habitually practiced during his earthly life, ever be made a crime?" Shall we ask Congress to make that which was Christ's habitual practice, punishable with fines or imprisonment or both? Because we are pleased to denominate the "precise day" as positive, is there therefore no moral element in it? If a man would feel his paternal dignity wounded by a child taking such liberty with his commands, and changing the order of his requirement without special direction or permission, are we safe in concluding that God is not displeased with such treatment of the Sabbath? Is there no moral element inhering in obedience to a

positive command of God? If so, can we be certain that the precise day is destitute of a moral element, and is not the essence of the institution? Did not God give a reason for the *precise day* as well as for the institution? Would not the significance of the institution be lost without designation of the precise day?

If the decree of Constantine in A. D. 321, while yet a pagan Roman emperor, changing the observance of the weekly rest from the seventh day of the week to "the venerable day of the sun," was not "thinking to change times and laws," will you be so kind as to tell what is?

"Its Practical Applications."

GOVERNMENT, both general and local, is the making and enforcing of certain rules or laws for the protection and control of a collection of persons.

The theory on which our own Government has thus far been carried on is, that no man when chosen to any office is asked what his religious faith is; whether he is a believer or an unbeliever, a Jew or a Gentile. All that is required of him is that he shall be an American citizen and possess ability to perform the functions of his office. That every man is responsible to God alone for what he believes, is also a part of this same doctrine. And from these have come the positive declaration that no laws shall ever be made that will in the least degree affect the conscience of a single individual under them.

In the practical application of this doctrine thus far it has worked well. But some there are who seem to think differently, and are seeking to change its principles and carry into effect in its fullest sense a religious Government. They claim that their theory is sound, and its application desirable. It is affirmed that this country was settled by Christians and is a Christian nation; and therefore it is no more than reasonable that its laws should support, and the Government be administered in the interests of, the Christian religion. The mild claim is advanced that the name of God, and of Christ, as the ruler of nations, should be inserted in our Constitution to indicate the Christian features of our Government. And is this all? How innocent it looks! Let us see.

In the *Christian Statesman* of February 28, 1874, under the heading of "Our Movement Practical," the editor of that paper said:—

"No objection to the religious Amendment movement is more common than that it seeks a reform on paper only; the amendment of a parchment while the corrupt current of the national life is left to flow on unchanged. This is not the conception of its friends. In the mind of all the promoters of the work, . . . it is an intensely practical movement. Its aim is to arouse and unite the Christian people of the Nation, using the term *Christian* in its widest sense, for the reformation of the Government on religious principles."

Practical, means capable of being turned to use or account. *Intensely*, means to an extreme degree. As this movement is designed to reform the Government on religious principles, it is designed by the movers in it to press it to the farthest degree in the use and interest of what they may be pleased to call the Christian religion. The same writer further said:—

"But the religious amendment of the Constitution is not, in itself, the end we seek. It is but a means to an end; and that end is the arousing and combining of the Christian people of America in a compact and enthusiastic, determined movement to carry out the religious idea of government in all of its practical applications."

This is a frank confession of their purposes. And had the leaders in this work more fully defined what they understand to be *all* the results, or the practical applications of religious ideas and principles in Government, then we should better know for what to look in the success of this movement. As it is, we are left to such ambiguous words as these: "A banner under which the friends of Christian government may be rallied to victory." "To govern this commonwealth in accordance with the law of God." "The organization of Christian men for political purposes," etc. What is meant by "victory" and "political purposes" is not quite so clear to the casual observer. We will therefore endeavor to gain a better knowledge of some of the practical results of their theory by the history of those who have tried it.

"The People's History of North America," p. 244, in giving an account of the early New England Colonies (1631), says:—

"When the restoration of plenty, by the arrival of supplies from England, and the abatement of the severity of winter, permitted the colonists to resume their assemblies for the transaction of business, their very first proceedings demonstrated that a great majority of them were considerably leavened with a spirit of intolerance, and were determined in their *practical administration* to exemplify a thorough intermixture and mutual dependence of Church and State. A law was passed, enacting that none should hereafter be admitted freemen, or be entitled to any share in the Government, or be capable of being chosen magistrates, or even of serving as jurymen, but such as had been or should hereafter be received into the church as members. This law at once divested every person who did not hold the prevailing opinions, not only on the great points of doctrine, but with respect to the discipline of the church and the ceremonies of worship, of all the privileges of a citizen. An uncontrolled power of approving or rejecting the claims of those who applied for admission into communion with the church, being vested in the ministers and leading men of each congregation, the most valuable civil rights were made to depend on their decisions with respect to qualifications purely ecclesiastical. Even at a later period, when the colonists were compelled, by the remonstrances of Charles the Second, to make some alterations of this law, they altered it only in appearance, and enacted that every candidate for the privilege of a freeman, should produce a certificate from some minister of the established church that they were persons of orthodox principles, and of honest life and conversation—a certificate which they who did not belong to the established church necessarily solicited with great disadvantage. The consequence of such a law was to elevate the clergy to a very high degree of influence and authority."

Here can be seen in all their glory some of the practical applications of religious principles in government. Dissenters and unbelievers were disfranchised, and the clergy clothed with supreme power. All the civil rights and privileges of good, law-abiding citizens were placed in the hands of the ministers, to be granted or denied according to their own interest or caprice. Some were exiled, as in the case of Roger Williams and some Quakers. The natural result of such law would be to fill the church with insincere members, covering their inward motives with the outward profession of piety. That this is not an imaginary result will be seen by the following extract from Gibbon's "Decline and Fall of the Roman Empire," chap. 28. During his orthodox reign, Theodosius enacted the most oppressive laws against the pagans and in favor of the Catholic Church. A fine of \$5,000 was imposed (the Blair bill only imposes \$1,000) on all who dared disobey, and

favoring those who would yield. And as the result, "the churches were filled with the increasing multitude of these unworthy proselytes, who had conformed, from temporal motives, to the reigning religion; and whilst they devoutly imitated the postures, and recited the prayers, of the faithful, they satisfied their conscience by the silent and sincere invocation of the gods of antiquity."

The National Reformers have intimated that if they can but secure the desired amendment to our National Constitution, they are "*determined*" to press to the extreme degree the principles of religious Government. The practical application of those principles will assuredly bring the following results, and even far more: (1) The most valuable civil rights and blessings of all citizens will be in the uncontrolled power of the clergy. In the name of reason we ask, What difference between that and the Papacy in the height of its power? (2) All unbelievers and nonconformists will be disfranchised, and many exiled. And (3) unprincipled and unwashed aspirants and political demagogues will flock to the eager, open arms of the church, that they may reap the influence of power and the spoils of office.

Alas for the church when she is wedded to the civil power! for then she will become the hold of every foul spirit, and a cage of every unclean and hateful bird.

"Give us in the National Constitution, the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured." —*Christian Statesman*, 1875. And we are fully persuaded that it will be so, and much more too than is here indicated. E. R. JONES.

Why the Constitution Is As It Is.

THE second argument advanced by the advocates of constitutional amendment as stated, viz., that the omission to recognize God and Jesus Christ in the Constitution by express declaration, originally, was influenced by a spirit of infidelity then prevailing, I think must be denied. It is perhaps true that at the period of the adoption of the Constitution there was greater tendency toward infidelity than now. But it must appear manifest, after the most casual review of our colonial history, that there were other and very different reasons which were influential with the wise founders of our Constitution than the influence of infidelity, or any prevailing tendency toward irreligion.

There can be no better refutation of the claim that the omission stated was influenced by infidelity or irreligion, than the statement of the historical truth that the people of the American colonies were essentially a Christian people, so much so that it would seem impossible that they should have agreed to and ratified a National Constitution from which had been purposely omitted any recognition of God or religion, and such omission had been demanded or influenced by a prevailing spirit of infidelity.

The real cause of the omission is not difficult to discover. The history of the colonies is full of controversy in matters of religion, and of persecution between the different religious sects. The Puritans of New England, who had come to these shores singing their praises and thanksgivings for their deliverance from religious persecution, became themselves persecutors and intolerant. Religious tests were established in the Colonies, and men were proscribed by the colonial laws, both in

their religious beliefs and forms of worship. Eminent divines were prosecuted, persecuted, and banished for preaching the gospel contrary to the laws of the colony. During this period one had better be a thief in some of the colonies than a Quaker. Protestant persecuted Protestant, and all joined in the persecution of the Catholics. The laws were based upon the theory of the right of the State to control views, conduct, and beliefs in matters of religion as well as their conduct in civil affairs. And such laws became and long continued oppressive in the extreme, and grievously burdensome in their exactions for the support of the church and their assumed control over the conscience.

The blue laws of New Haven Colony, commonly called the blue laws of Connecticut, furnish an illustration of the ideas and practices in civil government as held and practiced in that time. I believe the historical account of these laws, as now commonly accepted, is, that the New Haven Colony had no code of laws at all; but upon the formation of the colony the founders agreed that the Bible should be their law and guide in all their affairs. Under this system of government the magistrate became the expounder of the law, as well as the administrator of it. For any act the citizen might do he was liable to arrest, and if the magistrate determined that the act was not in harmony with the teachings of the Bible, as he interpreted it, the offender was punished. These blue laws, so called, were not therefore laws in a proper sense at all, but were simply the records of trials, determinations, and convictions by the civil magistrates. Roger Williams, one of the most devout and eminent men of his time, and who became the founder of the State of Rhode Island, was cast upon that shore in a storm while he was in banishment from Connecticut for the offense of preaching the gospel as he understood the truth of the gospel to be, and he became one of the foremost and ablest champions and advocates of religious liberty.

The continued agitation by the advocates of full and complete liberty of conscience, who were among the ablest men of that age, the continued persecution, and oppressive character of the laws, had the effect in time to change the oppressive character of the laws and to secure in the charters of new colonies provisions guaranteeing full liberty of conscience.

In 1779, when the convention completed the work of forming our National Constitution, the people were profoundly impressed with the importance of a strong National Government. This necessity was more plainly manifest because of the serious delays which had been encountered in carrying on a government by the consent and independent action of the States during the period of the revolution, and because of the dangers which had appeared in their present imperfect forms of government. There was a manifest determination among the wise and great men who were privileged to give to their posterity our great National Constitution, to meet upon a plane above selfish or local consideration, and, by mutual concession, in whatever of local or sectional prejudice might be involved, to form a stable and permanent Government, sufficient for the present and the great future they foresaw, and especially to avoid the dangers and evils which their experience in colonial government and confederation of States had given them to see. It would be strange indeed if this body of remarkable men, actuated by such purposes, remembering vividly the strug-

gles of the people for civil liberty, remembering as well and as vividly the persecutions among Christians under the earlier Governments, and the struggle for liberty of conscience, should not have given the most careful thought and consideration as to the proper relation of the Church and State, and as to the proper functions of government as related to matters of religion and as affecting the conscience.

I think it cannot be doubted that the founders of our Constitution, because of these conditions which had existed among the people of the Colonies and the States resulting from the union of the Church and State, the oppression the system brought upon the people, the persecution that it fostered, and because of the spirit of religious liberty which then not only strongly prevailed, but was suspicious, watchful, and active, deemed it wise to omit everything from the instrument which could by any possibility give color to any claim of right or power in civil Government to control the conscience, and to plainly mark the lines of power in the Government formed upon the broad theory that in all matters of religion men are accountable only to God, and that it is the province of civil Government to deal only with men's civil and national affairs. I am strongly impressed with the belief that there is no higher evidence of the superior wisdom and statesmanship of the founders of the American Constitution, than appears in their manifest recognition of this broad and comprehensive theory of civil government.

It may be further said that the wisdom of this theory is strongly attested by the fact that since the adoption of our Constitution, which has now covered a century of time, all religious sects existing among our people, and the people representing all shades of opinion concerning religion, have dwelt together in harmony and peace under the Government; and the church, having thrown off all civil interference by the State, and declined all civil aids, has gone steadily forward in its great work, and occupies to-day a position of greater strength and power, nearer to the hearts and affections of the people, and nearer a state of Christian unity, than ever before.—*Hon. John L. Rupe, in Richmond (Ind.) Telegram.*

Religion and the Constitution.

In 1874 a petition was presented to Congress, asking for an acknowledgment of God in the Constitution. The petition was referred to the Committee on the Judiciary, which made the following report, February 18:—

"The Committee on the Judiciary, to whom was referred the petition of E. G. Goulet and others, asking Congress for 'an acknowledgment of Almighty God and the Christian religion' in the Constitution of the United States, having considered the matter referred to them, respectfully pray leave to report:

"That, upon examination even of the meager debates by the fathers of the Republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between Church and State had imposed upon so many nations of the Old World, with great unanimity, that it was inexpedient to put anything into the Constitution or frame of government which

might be construed to be a reference to any religious creed or doctrine.

"And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed in order to make the Constitution more acceptable to the Nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

In this report the exact truth is told, namely, that the fathers of the republic carefully considered the matter of religion and the Constitution, and kept them separate for good reason. That religion was not left out of the Constitution by accident, is evident from the fact that the first amendment was added almost immediately after the adoption of the Constitution.

What Is the Politics of the Sunday Movement?

I HAVE presented the petitions in opposition to religious legislation in Indiana, Kentucky, and Tennessee, and I cannot see that there is any particular difference upon this subject between Democrats and Republicans. Prohibitionists have almost to a man refused to sign our petitions. A very large majority of both Democrats and Republicans sign them when the subject is plainly set before them. Where they refuse it is generally because of religious prejudice. The youth often want to sign, but our workers of course refuse to let them.

In the South we often find married ladies and mothers who are not 21 years old. These cannot sign the petitions because they are not old enough.

The House of Representatives in Indiana took a test vote to see how they stood on the subject of the Sunday-Rest bill. Most of the Republicans voted in favor of it; most of the Democrats against. The Lieutenant-Governor is a preacher and a Republican, and I think he led the Republicans to vote as they did. Yet the vote was not a strictly party vote. Some Democrats were in favor, and I understand some Republicans opposed. It was next tested in the Senate. Both Houses are strongly Democratic. The decision was against the Sunday bill.

The ministers of the Christian Alliance learned that the Legislature had decided against the bill, and they determined to work the members over and get them to vote in favor of it. We decided to head off the Alliance, and therefore telegraphed immediately for AMERICAN SENTINELS to give to every member of both Houses until they should be informed upon the subject.

The matter did not come up the second time. I suppose the Alliance thought it would not be best to try it over after the SENTINELS were in the hands of the voters.

WILLIAM COVERT.

America well says that the new Roman Catholic University in Washington, which is soon to begin educating American young men, will probably prove itself as un-American in all the ideas and methods found within its walls, as anything could well be. Bishop Kane is picking up Italian professors to man the new university, and it will be, to all intents and purposes, a foreign institution of learning planted on American soil, and reeking with the dogmas of Rome.

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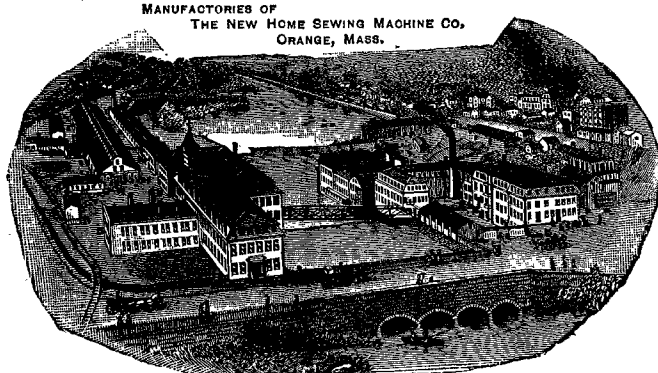
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The American Sentinel.

OAKLAND, CALIFORNIA, APRIL 24, 1889.

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THE Baptist Ministers' Conference in New York was addressed recently by Col. Elliott F. Shepard, who, after giving the opinion of how Sunday should be observed, said:—

"Now it may be that someone will say, 'Very well, why don't you go to work and stop every street railway in the city and put your opinions in effect.' I do not affect to be the whole community. I have not got the legislative power of this State nor of this country under my control. I can only do humbly what little I am able to, and with the blessing of God I intend to do that."

The only reason why he does not put *his opinions* into effect, and force everybody to act on Sunday just as he thinks they ought to, is that he hasn't the power. But the American Sabbath Union, of which he is president, is seeking to get the legislative power under its control, and then we may be sure that this country will be modeled after the opinions of the leaders of that association. It will then be a crime for a man to have an opinion of his own.

OUR correspondent from Kentucky, William Covert, informs us that when the friends of Sunday legislation were canvassing the city of Nashville, Tennessee, last fall, they recorded the names of the children in the Sunday-schools, upon their petition, asking for a Sunday law. His informant, a lady in Nashville, whose name and address he gives, says that after the Sunday-law people had worked the Sunday-schools they came to her house for the signature of her husband, herself, and her son. The son is ten years old, and was a member of one Sunday-school, where the names of the children were taken for the petition. If these names have not already been presented to Congress, they will doubtless appear there next fall, all duly certified to as being the names of persons "twenty-one years of age or more."

THE ministers of Cleveland, Ohio, unite in asking the mayor of that city to enforce the law of Ohio, which reads as follows:—

"Whoever, on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge for admittance, in any building, room, ground, garden, or other place in this State, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope dancing, sparring exhibitions, variety shows, negro minstrelsy, living statuary, ballooning, or any base-ball playing, or any tennis, or other games of similar kind or kinds, or participates in keeping any low or disorderly house of resort, . . . he or she shall, on complaint made within twenty days thereafter, be fined in any sum not exceeding \$100, or be confined in the county jail not exceeding six months, or both, at the discretion of the court."

In other words, they want the State to put a premium on vice during the week, by declaring it wrong to keep open low and disorderly houses on Sunday.

MONDAY evening, March 25, The Boston District Committee of the American Sabbath Union was appointed, in the parlors of Joseph Cook, Mr. Crafts being present and officiating. The work of the committee is to organize State, county, and local Sunday associations in the New England States, except Connecticut. It consists of "all members of the American Sabbath Union in the territory indicated—namely, the Hon. Alden Speare, vice-president of Massachusetts, and the Rev. Daniel Dorchester, D. D., both of Boston, and both appointed to membership by the Methodist General Conference; the Rev. A. J. Gordon, D. D., Baptist vice-president, and Mr. W. N. Hartshorn, both of Boston, and the Rev. H. Hinckley, of Lynn, three of the representative members appointed by the Baptists; Joseph Cook, the Rev. H. M. Dexter, D. D., the Rev. Arthur Little, D. D., the Rev. William C. Wood, all of Boston, and all honorary members with full privileges; the Hon. Nelson Dingley, M. C. Lewiston, vice-president for Maine; Mr. J. G. Lane, Manchester, vice-president for New Hampshire; the Hon. Franklin Fairbanks, vice-president for Vermont.

"This committee added to itself the Rev. Dr. Hazen, and the persons not already mentioned whose names appear below in another connection. This District Committee elected for its chairman the Rev. David H. Ela, D. D.; for vice-chairman, the Rev. J. B. Dunn, D. D.; for district secretary, the Rev. Arthur Little, D. D. The District Committee then proceeded to organize a Boston Sabbath Committee, which is to supplement and co-operate with the work of the Law and Order League. On the committee were appointed the Rev. Arthur Little, D. D., the Rev. C. A. Bickford, editor of the *Morning Star*, the Rev. Charles Parkhurst, editor of *Zion's Herald*, the Rev. L. B. Bates, D. D., the Rev. William C. Wood, the Rev. A. H. Plumb, D. D., the Rev. A. J. Gordon, D. D., Mr. W. N. Hartshorn, the Hon. Alden Spears, the Rev. Daniel Dorchester, D. D., the Rev. Dr. Rogers, the Rev. J. H. Ross, Mr. H. M. Moore, Mr. L. Edwin Dudley, the Rev. D. Gregg, D. D., Hon. B. B. Johnson, the Rev. Frederick Boyles Allen, the Rev. William Graham, D. D., the Rev. A. P. Foster, D. D., and the Rev. D. H. Ela, D. D."

This list has such a "reverend" appearance that many people will be in danger of supposing that the whole movement is a religious affair. Where are the "workingmen" with whom the thing is said to have originated?

WHEN the Tillman Sunday bill was under discussion in the Arkansas Legislature, Senator Brickell "paid a high tribute to his venerable predecessor, the Hon. Robert H. Crockett, but [said] on the question, he was here to undo what his more brilliant and experienced predecessor had done." We think that it would be the part of wisdom for him to take some lessons from experience. His predecessor was more experienced, but he proposed in his inexperience to undo his work. Senator Crockett's work was to secure a cessation of one of the worst persecutions that has ever disgraced this country. Senator Brickell, like Senator Tillman, proposes to revive that persecution. Where did such men get their ideas of liberty? One would naturally think that it was in Russia. Yet in all the ranks of the National Reform Association, and the American Sabbath Union, and the Woman's Christian Temperance Union, not a voice is heard in disfavor of such injustice.

Notice to Subscribers.

A FEW hundred subscriptions expire with this issue of the SENTINEL. Please examine the address label on your paper this week and see if your time is out or will expire soon. Our terms are cash in advance, so please renew at once and thus avoid missing any numbers. Price, \$1.00 per year, or if you send us *five* subscriptions at \$1.00 each, we will send you the weekly AMERICAN SENTINEL one year free.

The time of those who subscribed for the *monthly* paper, and whose date on the address label reads June, 89, expires with the *weekly* issue of March 27; those of July, 89, with weekly issue of April 10; those of August, 89, with April 24; of September, on May 8; of October, on May 22; of November, on June 5; and of December, on June 26. This closes up all the old monthly dates.

J. J. Dean, M. D., of Florida, says:—

"Have been getting signers to the petitions against the Blair bills and find nine-tenths of the people decidedly against any change in our Constitution when they come to fully understand the subject."

A banker in Nebraska writes:—

"Inclosed find draft, etc.; commence my subscription with the first weekly number issued. I am very much pleased with the SENTINEL, and believe that its mission is a grand one. I believe quite a number of subscribers could be obtained here. About 400 signatures were obtained to the remonstrance against the Blair bills.

"The town has been somewhat stirred over the agitation of the Sunday-Rest bill, and the Religious Amendment to the Constitution. Yours for the defense of American liberty.

A lady in Kansas writes:—

"I find that the AMERICAN SENTINEL meets with much appreciation. I have taken 300 names against the Blair bills, and have left reading matter at almost every house."

E. J. Ross, of Rome, Mich., in renewing for the AMERICAN SENTINEL, signs himself, "Yours for the liberty our forefathers supposed they bequeathed to us."

The following are expressions of opinion from attorneys at law in various States: "I like your views on the Blair Sunday bill."

"The subject that is now agitating the people is of vital importance."

"I do not think that religion should be taught in the public schools."

"I am opposed to any union of Church and State."

"I am decidedly opposed to any instruction in Christianity in our free public-school system."

Mayor John R. Glascock, of this city, in speaking of the Blair bills, says that they are "an infringement upon the personal liberty of the people. Church and State should be kept as far apart as possible. Let our schools teach knowledge and not religion."

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