

THE AMERICAN SENTINEL.

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

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WHAT other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any of its citizens, however small. Despotic power may invade these rights, but justice still confirms them.—Senator Richard M. Johnson, 1829.

CHRISTIANITY is much more disparaged by being confounded with dragooning apostles, holy wars, and penal statutes, than by all the jests, quirks, and slanders with which profane witlings have assailed it. But how do they read the New Testament, who confound things so unlike to each other? Light has as much to do with darkness, as the genius of Christianity has with that of intolerance.—Thomas Clarke.

THERE are more anomalies in this Sunday-law business than a Philadelphia lawyer could study out in a life time. They tell us that a Sunday law is needed in order to give working men a day of rest; and then they tell us that their Sunday law is simply a temperance measure, to close up the saloons on the day when everybody is idle. Queer, isn't it? In changing its color to suit circumstances, Sunday-law argument discounts the chameleon, by long odds.

THE following we quote, italics and all, from "Neander's History of the Christian Religion and Church":—

"If the reign of Constantine bears witness that the State which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence, this truth is still more clearly demonstrated by the reign of his successor Constantine."—Volume 2, Section 1, Page 31.

It would be a good thing if National Reformers would study church history for a little while.

THE *Christian Statesman* says that the Blair Bills, "involve the principles of National Christianity." Well, that's all that they had in Constantine's time, and in the centuries following. Christianity is simply the Christian religion. An organized company of professors of Christianity

constitutes a local church. So when Christianity shall become national,—when the Nations shall, through its laws, profess Christianity,—we shall have simply a National Church, nothing more nor less. There was never in this world a more complete union of Church and State than would result from the adoption of the measures proposed by Senator Blair.

A GENTLEMAN in Ohio, a county official, in returning a list of signatures to the petition remonstrating against the passage of the Blair bill, says: "There would be no trouble here in our place to find enough signers to fill another such petition. The citizens, with myself, feel fully satisfied to let well enough alone, many having expressed themselves satisfied with the wisdom of our forefathers, in giving to us a Constitution insuring religious liberty to all." There are thousands of others throughout the country who feel just the same way.

A Tangible Object.

THE following letter was received from a gentleman in the State of New York. We print it entire, in order that all who have similar ideas may receive the benefit of our reply:—

EDITOR OF SENTINEL:—Dear Sir: Someone is kind enough to send your paper to me. In it I find much to admire, but some things which to my mind militate against your general object—the correction of existing evils in society.

I believe there is such a thing as the true church of Christ; but that it is not the Roman Catholic, nor the Greek, nor the Protestant Episcopal, nor the Methodist Episcopal, nor the Presbyterian, nor the Baptist, nor the Congregational, nor any other humanly constituted organization; but that it has in its membership all true believers in the Lord Jesus Christ as their present Saviour from sin, and who, by virtue of his faith, are saved, regenerated, made new creatures in him, and who, consequently, are living out his life among men. This body of people, for they are "one body," I believe to be the "little stone cut out of the mountain without hands," which, increasing in magnitude with an ever-accelerated momentum, is to subdue all opposed to it, until it fills and rules the whole earth. Of the rule of such a church, there must be no fear.

Human laws and institutions must, therefore, more and more conform to the divine, as this divinely constituted church goes forward in its mission of subduing and assimilating all things to its own likeness. Already as the divine law prohibits theft, and adultery, and murder, etc., so also do our human laws. And quite recently we have conformed our human Constitution to the divine in making it repeat the command, "Let the oppressed go free." And now again the nation is rising up to prohibit that which, legalized as it now is, virtually legalizes theft, and adultery, and murder, and every other abomination which only men under the influence of strong drink are capable of, thus giving a new and most striking evidence of the purpose and power of the "little stone" to subdue all things to itself.

This result achieved, and the final conquest will be near at hand; for the little demons, seeing their great leader slain, will take to their heels and fly

away, leaving the field in possession of its rightful Lord and Law-Giver, and the universal shout shall go up, "Allelujah, the Lord omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

Our correspondent is mistaken in his supposition that the "general object" of the SENTINEL is "the correction of existing evils in society." This is not its object; it has never contemplated so impossible a task. Its sole object is, as stated in its prospectus, "the defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious." This is the sole work of the AMERICAN SENTINEL. There are plenty of papers devoted wholly to showing the evils of intemperance, and to working in other lines of reform; but the SENTINEL is comparatively alone in calling attention to the evils of religious legislation, and to the imminent danger which this country is in because of it. That even in its special field it will be able to prevent bigoted and selfish, and well-meaning but deceived men from passing unjust and oppressive laws, its editors are not vain enough to imagine; their highest hope is, by warning people of impending danger, to arouse those who love real liberty to take a stand for it—to keep them from being taken by surprise. The work of a sentinel is to warn people of danger, so that they may be prepared to meet it. In this case, the danger to which we refer, is not so much that of being oppressed by unjust laws, as it is of being a party to the passing and the execution of such laws. The man who is persecuted for conscience sake, is in a far better state than the man who either directly or indirectly contributes to that end.

As to the existing evils in society, we have no idea that they will ever be corrected until the end of the world. Our correspondent has stated a view that is quite generally accepted, namely, that the church of Christ will advance and increase in strength and numbers until it will finally swallow up everything, and fill the whole earth, and that when the church has corrected all the evils of society, and the world has become morally perfect, then the Lord himself will come and reign over his people. This is essentially the National Reform view, for it has been declared that the triumph of National Reform would be the ushering in of the millennium. The National Reform view differs from the one that has been taught in the past, only in the way that the millennium shall be brought about. It was formerly taught that this would be done by the preaching of the gospel; but National Reformers find that way too slow; they find that the world of vice is gaining ground, and that morality is losing; and so they propose to convert the world by an act of Congress and of other law-making bodies, and so

have it all done at once. This view is now superseding the old one. It comes, therefore, strictly within our province to show from the Scriptures that such a result as they look for is chimerical in the highest degree.

1. In the first place, it is contrary to all the history of the past, that all the world should ever be converted. It is true that the gospel is the power of God unto salvation, but it is only so to those who believe; and there is no more reason to suppose that all the world will believe in this age, than that all should believe in some past age. The gospel was as much the power of God unto salvation in the days of Noah, and of Abraham, and of the apostles, as it is now, yet but very few of the inhabitants of the world believed in those days. This is not because the gospel was at fault, but because men would not believe. If all men would believe, the gospel would save them from sin; but it is not the work of the gospel to force men to believe. "Whosoever will, let him take the water of life freely," is the gospel cry; but the mass of mankind have ever been the willing servants of sin, and so their minds have been blinded to the glorious light of the gospel. All men might have been healed, both in body and soul, when Jesus was on earth, if they had cared for the simple yet glorious truths which he spoke; but he was compelled mournfully to say, even to his own people, "Ye will not come unto me, that ye might have life." The preaching of the apostles, fired as it was with the zeal of Pentecost, was able to turn but very few of the people of the world to righteousness. Are they not presumptuous, then, who imagine that they can accomplish what never has been accomplished?

2. Jesus said to his disciples: "enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Matt. 7: 13, 14.

The reason why so few will be saved, is because so few want to be, and not because of any lack on the part of God or his gospel. The way to life is narrow; that is, there is only one way to do right; but the way to death is broad; for there are many ways of doing wrong. It is much easier, much more in accordance with natural inclination to do wrong, and God has foreseen that most people will follow their own inclination. It has ever been so, and the Scriptures declare that it will be so to the end of time.

3. Paul wrote to Timothy, and through him to us, as follows:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

Here is a list of sins almost identical with those ascribed to the ancient heathen (Rom. 1: 28-32), and all are to be prevalent in the last days. Surely this does not look as though the church is to be able, either by legal or moral suasion, to correct the existing evils of society.

4. We have a still stronger testimony than this. In Christ's discourse upon the time of his second coming, he said:—

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

Since the world when the Lord comes is to be like it was in the days of Noah and Lot, it is going to grow worse instead of better, for "the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13: 13), and before the flood "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

If space allowed, we might add many like Scripture testimonies, but these are sufficient. The true church, as our correspondent says, is indeed composed of all those who truly believe in the Lord Jesus Christ, and who by virtue of their faith in him are regenerated, and made new creatures; but it is not the province of the church to correct the evils of society. When the church gets that idea, it begins to pass laws to make men religious, or rather, to make men act as though they were religious, and then it ceases to be the church of Christ. The church is simply to be a light to the world, to exhibit the character of Jesus. But if the church begins to use the civil power to carry forward its work, it ceases to represent Christ, for he did not do so. The gospel is to be preached in all the world for a witness unto all nations, and with that its work ceases. A witness is not a prosecutor, nor a judge; and when the existing evils of society shall be corrected by the destruction of them that corrupt the earth, the gospel will have ceased its work. Sentence is never pronounced nor executed until after the witness has finished his testimony. And so those who think that to punish men for not serving God, is a part of the gospel, show that they do not know what the gospel is. They cease to be ambassadors for Christ, and usurp the place of Christ himself, as judge.

The few Scripture texts and arguments that have been given are sufficient to show the fallacy of the whole of our friend's letter. It is Christ himself, and not the church, that is the rock that is to grind men to powder. It is not by the conversion of the whole world, against their will, that the earth is to be made the abode of peace, but by the utter destruction of those who will not obey God. The kingdoms of this world are to become the kingdoms of our Lord and of his Christ; but it is God the Father, and not the church, that gives them to the Son. And when they are given to him, it is not as converted nations, asking "What is the word that cometh forth from the Lord?" but it is as thorns fit only to be burnt; "reprobate silver," because the Lord hath rejected them, to be "broken with a rod of iron, and dashed in pieces like a potter's vessel."

We would only add, in closing, that the Constitution of the United States is not conformed to the divine. If it were, we should not want it preserved as it is. Not because we are not in harmony with the divine constitution, but because we don't think men are capable of administering a divine constitution. The amendment prohibit-

ing slavery was in the line of simple justice between men, and for the good of society. We believe in a divine Government, and it is our highest aim to be loyal subjects of it; but we don't want it administered by human deputies, and we are glad to know that God does not rule by proxy, but executes his own decrees. The work of the SENTINEL is no less to keep people from laying profane hands on sacred things, than it is to preserve the American Constitution as it is; and so, while we are laboring in the interest of human rights, we are to the same extent laboring for the preservation of the purest Christianity.

E. J. W.

An Enemy in the Rear.

THE *Interior*, of Jan. 24, has an article entitled, "Fortify the Weak Point," which strikes a blow at our public school system, and shows the religious trend of the day toward political preferment and ultimate control of the Government. It says:—

"The swing of the educational pendulum toward secularism has proved disastrous both to State and Church—to the church in an alarming scarceness of consecrated workers; and to the State in an alarming increase of heartless demagogues—and it is time it was swinging back into the atmosphere of Christian morals. It may not bring the public schools with it; but, to succeed, it must produce a system of well-equipped, Christian academies."

And these academies, or intermediate schools, must be such "that will not divorce God in nature from God in redemption." And this would be all right, were it not designed to "run out"—so to speak—the public schools. The writer closes thus, and herein reveals his true animus:—

"Let that work be pushed with persistent energy; but, in addition, let us outflank the enemy, and take his fortified position by tapping the public schools low down, and turning the current into Christian intermediate schools, thence into our colleges and seminaries. In that way we will be more likely, at last, to capture 'the powers that be' for religion."

And then, woe to the heretic who dares to oppose those "Christian" powers. It is Rome right over again. The people have been led to think that the Catholic Church is the only foe of the public school system; but this is not so. Degenerate Protestantism is anxious to emulate her example.

Papal Impudence.

THE following item from Montreal, dated January 11, shows the aggressive impudence of the Roman hierarchy in all its native ugliness:—

"A sensation in political and religious circles has been caused here by the action of Cardinal Taschereau, in demanding and receiving a place in Parliament equal in rank and dignity to that of the Lieutenant-Governor and the direct representative of the Queen. Before Parliament opened, invitations were sent to the Cardinal and his clergy to be present at the formal opening yesterday. His Eminence replied to Coleman, usher of the Black Rod Hall, refusing to accept the first seat on the floor, which had been assigned him, demanding, as a right of the representative of the Pope, and according to the rules of the Church of Rome, that he be seated on equality with, and directly opposite the representative of the Queen.

"The speaker of the Senate had a consultation with Premier Mercier, and the conclusion was come to that the Prince of the Church had to have what he demanded, or the vengeance of the Church would be visited upon the heads of the Government in no light manner.

"Couriers hastened to inform his Eminence that no slight was intended, and that a provision would

be made for him in the Senate such as he desired. A throne, similar to the one upon which the Queen's representative sits, was hastily constructed, and when the legislative body opened, the Cardinal and his body-guard of prelates were seated on the right, and on the same dais with the representatives of the Queen, and directly under the English royal arms, where they were saluted by the members of the Senate in consort to the salutations given to the Speaker, and treated with the same consideration as the Queen's officers were."

Such overwhelming impudence can be equalled only by the toadyism of the speaker and the prime minister. It is very evident that Cardinal Taschereau knows very little, and cares still less, about the Saviour's instruction to take the lowest place when bidden to a feast, so that he may be called up higher. He doesn't propose to take any chances; he might not be invited up, and so he strikes for the highest place, perfectly sure of his ability to keep it when he has gained it.

It makes one indignant to see *men* so pitifully afraid. It would be a great relief to find some official with enough backbone to tell even "the prince of the church," that if he didn't like the place assigned him he could stay away. But then,—there is that contemptible fear of losing office. Yes, the Pope rules in the Queen's dominions, no less than in the Vatican. How long will it be before his Cardinals will not permit the Queen's representatives to sit on the same level with them.

Cannot Americans learn a lesson from this? Will they not be warned by such manifestations of Romish aggressiveness? What has been done in Canada may be repeated in this country. Would our officials meet it in any different spirit?

The Blair Bills and National Reform.

THE *Christian Statesman*, of December 27, 1888, in an editorial article entitled, "A Frank and Earnest Word to Our Friends," which is simply an appeal for pecuniary help, based on the progress of National Reform work, says:—

"Since the last annual meeting, and since the foregoing appeal was made, several remarkable events have transpired which greatly strengthen the argument to increased liberality. A bill to provide for the nation a National Sabbath law has been introduced into the Senate of the United States, and two important hearings in support of it have been held before one of the most important of the Senate Committees. The school question has been brought into unexpected prominence by stirring and remarkable controversies in Boston and Pittsburg; and this discussion has also been lifted to the floor of the National Legislature by the proposed Constitutional Amendment respecting establishments of religion and free public schools! Both of these measures involve the principles of National Christianity, and both afford such an opportunity for the discussion of these principles before the nation as was never before known in her entire history. They who have eyes to see, and ears to hear, cannot fail to perceive the immense significance of these and similar occurrences."

Note this. It is the indorsement of the Blair bills by the official organ of the National Reform Association. The Blair bills, says the *Statesman*, "involve the principles of National Christianity," which is what it and the National Reform Association desires. Therefore all who favor the Blair bills are in reality "National Reformers," although they may not have joined that Association. Let it be understood that when we speak of National Reformers, we include the National Sunday Association and the Woman's Christian Temperance Union, which has also given its official indorsement of the Sunday-Rest bill, and indeed of both. What is known as National Reform, is a great deal larger than the National Reform Association.

America or Rome, Which?

A DISPATCH from Haverhill, Mass., dated January 18, says:—

"The French parochial school here, of which Rev. Father Boucher is in charge, is in trouble with the City School Committee, because it does not comply with the law. The law is that the English language must be the vehicle of instruction in all schools, public or private, and that United States history shall form part of the curriculum.

"In Father Boucher's school, which has two hundred and fifty pupils, two-thirds of the instruction is in French. A French history of Canada takes the place of a history of the United States. The teachers are ignorant of the methods in vogue in the American public schools.

"Father Boucher has declined to bring his school up to the requirements of the law. The School Committee have ordered the truant officers to carry out the law; that is, to bring into court all parties who send their children to the unlawful school. This is the first case under the law governing private schools, and the case promises to be one of wide-spread interest:

This is a sample of the un-American policy of the Roman Catholic Church. Why should it be expected, in its schools, to follow the methods in vogue in American public schools, when it is Roman, and not American? We are saying nothing against individuals. There are men in the Catholic communion who are as loyal Americans as can be found in the country; but the Catholic Church, as a church, is as directly opposed to everything that is distinctively American, as anything can be. Let the Catholic Church have the power, and everything which has made the name "America" a synonym for freedom, would vanish at once.

It is time that the American people were beginning to awake to the encroachments of Romanism, and to the danger to our liberties. It is true that there is a sort of awakening, and a protest, but we are sure that the very ones who spoke so decidedly in Boston a few weeks ago, will, with few exceptions, sit still while Rome is gaining, in another guise, just what she wants. Indeed many of them will further her claims. How? Simply by working for the Blair Educational Amendment bill. Let it be once conceded that each State should provide for religious instruction in its public schools, and it will be absolutely impossible to prevent just such a condition of things as is complained of in Haverhill, Mass. A few words will suffice to make this plain.

It is a well-known fact that in many States the Roman Catholics are more numerous than any other sect. In no less than fourteen States they are more numerous than all other denominations combined. In California there are more than four times as many Roman Catholics as there are Protestants of all denominations. Now if the Constitution shall require that the Bible and religion be taught in the public schools of each State, it is evident that that form of religion which has the most followers will be taught in the schools. If the Blair Educational Amendment becomes a part of our Constitution, the majority of the schools in California, and in many other States, will teach, not American history, but Catholic history.

At the National Reform Convention that was held in Saratoga in July, 1887, it was plainly declared that no objections would be made to the teaching of the Douay Bible—the Catholic version—in the schools where the Catholics had a majority. Thus the National Reform Association has committed itself. But let everybody know that it will be a great deal more than a question of what version of the Bible shall be

used. Let the principle of religious legislation be once established, let it be conceded that any kind of religion whatever may be taught in the public schools, and Roman Catholic history and Roman Catholic methods will very soon drive out American teaching and American methods. Are the American people ready for this state of things? Can they calmly contemplate such a result? If not, let them with all their might oppose the National Reform movement, as it has taken shape in the Senate bills framed and introduced by Senator Blair.

Provisions of the Sunday Rest Bill.

WE are persuaded that there is a great deal of misunderstanding in regard to the Blair bills, not only among those who are opposed to religious legislation, but by those who are at least nominally favoring them. We have seen and heard the statement that the Sunday-Rest bill would, if it should become a law, shut down all business throughout the country. This is a mistake. The passage of the Sunday-Rest bill would have a direct effect upon only a comparatively small portion of the people of the United States, although it would very seriously affect them indirectly. The first section of that bill reads as follows:—

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on Sunday, no person or corporation, or the agent, servant, or employe, of any person or corporation, shall perform or authorize to be performed any secular work, labor, or business, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, show, exhibition, or amusement in public, in any Territory, District, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section."

This section confines the working of the bill, if it should become a law, to those places that are "subject to the exclusive jurisdiction of the United States." These are the Territories and the District of Columbia. It is an absolute law for the Territories, making no exception, but obliging everybody to rest on Sunday.

Section 2 reads as follows:—

"That no mails or mail matter shall hereafter be transported in times of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week."

This is so plain as to need no comment. The third section reads as follows:—

"That the prosecution of commerce between the States, and with the Indian tribes, by the transportation of persons by land or water on the first day of the week, is hereby prohibited, and any person or corporation, or the agent or employe of any person or corporation, who shall violate this section, shall be punished by a fine of not less than ten nor more than one thousand dollars; and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or be paid for the same."

This shuts off inter-State commerce. By the first section, overland trains would be stopped in the Territories, but this section prohibits all Sunday traffic between States, whether on land or water. The reader can readily see what bearing such a law as this would have on State Sunday legislation.

Section 3 provides for cessation of labor on Sunday in the army and navy, prohibiting all drills, musters, and parades, except in time of active service or preparation therefor. Section 5 makes exception in case of labor or service performed or rendered on Sunday in consequence of

accident or disaster or unavoidable delay in making the regular connections upon postal routes and routes of transportation, and allows for the transportation and delivery of milk before 5 A. M., and after 10 P. M. This is the whole of the bill, so far as its prohibition of labor is concerned. It will be seen that it is very strict as far as its jurisdiction extends, but it does not directly affect citizens of the States, except Government employes.

But its indirect effect in the States will be scarcely less than its direct effect in places subject to the exclusive control of the United States. It is well known that the great obstacle in the way of enforcing existing Sunday laws in the various States, has been the United States Government. In the hearing on the Sunday-Rest bill before the Senate Committee on Education and Labor, December 13, Mrs. Bateham said that the Woman's Christian Temperance Union based their claims and petitions on the following facts:—

"1. Nearly every State has 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, the Christian Sabbath, seems to depend on its being protected by the Government from the encroachments of organized capital, and the reinforcements of State laws by National.

"2. 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.

"3. By the State laws ordinary labor and traffic is forbidden on Sunday, but in defiance thereof the United States Government keeps its post-offices open and sells as on other days, and sends its mail to all parts of the country."—*Report, p. 22.*

It will be seen that the plea for a National Sunday law is made on the ground that the State Sunday laws are powerless without it. In that same committee meeting, Senator Blair, the chairman, stated that the General Government takes advantage of what the States have given to it in the way of jurisdiction over the post-offices, inter-State commerce, and the army and navy, to introduce practices that nullify their attempt to enforce Sunday laws, and 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."—*Report, p. 27.*

We shall hereafter take occasion to show how terribly "efficient" some of those Sunday laws will become when this Sunday-Rest bill becomes a law.

National Reformers have ever referred to the general Government as the great Sabbath-breaker, holding that running of mail trains, and the keeping open of post-offices practically nullified all their efforts to have Sunday strictly observed. With this objection removed, there would be speedy and strict enforcement of the Sunday-laws that already exist, and enactment of laws where there are none now. The passage of the bill, therefore, would practically result, as was said at the National Sunday Convention, in making Sunday the ideal Sabbath of the Puritans, to be occupied only by worship. It should be opposed by everybody; by those who do not care to observe Sunday, as a matter of course, and because it is unjust and un-American; and by those who do care to observe Sunday, both from the standpoint

of the golden rule, and because they should protest against having their worship from choice made to appear as though it was a matter of compulsion. E. J. W.

How Sunday-Law Sentiment Is Manufactured.

WHEN the Sunday-Law petitions were being presented to the Senate, January 16, Mr. Blair arose and made the following presentation, which we copy from the *Congressional Record* of January 17:—

"MR. BLAIR: I present petitions of several bodies, praying for the passage of a Sunday-rest law. Of the petitions, the following analysis is submitted by those who desire their presentation:—

Petitions from national bodies.

CONTENTS:	
1. Individual signatures	407
2. Representative signatures by indorsements of bodies and meetings	14,174,337
Total	14,174,744

"Analysis of the latter:

"First indorsement is that of the American Sabbath Union, which was officially constituted by official action of the General Conference of the Methodist Episcopal Church, the Home Missionary Society of the Baptist Church, the General Assemblies of the Presbyterian Church (North and South), and the Synod of the Reformed Church, five denominations whose membership together is 5,977,693. Of the membership of the Brotherhood of Locomotive Engineers, the indorsement of whose international convention stands second, at least 20,000 citizens of the United States. Of the Knights of Labor, the indorsement of whose international convention stands third, at least 219,000 citizens of the United States. The Presbyterian General Assembly, North, whose action stands next, had at the time of the indorsement 722,071 members. The convention of Christian Workers, whose indorsement is next, had 450 present when the unanimous vote of indorsement was taken. The Woman's Christian Temperance Union, which comes next, had 185,521 at the time of the vote. The Roman Catholics, for whom Cardinal Gibbons speaks, number 7,200,000."

From this official analysis it appears, that of the alleged 14,174,337 signatures to the Sunday-law petitions, only 407 were actual signatures. This is too insignificant a portion to be noted, so that practically the whole number was secured by vote.

Now let us look a little closely at the votes by which this number of alleged signatures was obtained. Take the Knights of Labor Assembly. That assembly, it is true, was a representative body. But the members of that body were elected to represent the organization in all questions pertaining to the government and policy of the organization, and not to represent the personal opinions of all the individual members, on matters foreign to the working of the organization. They were not elected for the purpose of acting on any such question as the enactment of a Sunday law. Therefore, when they voted on the petition which Mr. Crafts submitted to them, they did so only as individuals. If we knew how many men there were present at that meeting of the General Assembly of the Knights of Labor, and how many of them voted, we could tell just how many Knights of Labor have indorsed the Sunday-law petition.

We know that there are thousands of Workmen and Knights of Labor who are opposed to a Sunday law of any kind; yet they are, against their will, paraded as favoring one. We say again, that the action of that Assembly could no more be taken as showing how the great body of Knights of Labor stand on the Sunday question, than similar action concerning religion or politics could have shown to what church or political party all the members adhere.

The same may be said of the Brotherhood of

Locomotive Engineers, and also of the various religious organizations that are paraded. We say this advisedly, for we know that very many members of each of the churches mentioned have, *with their own hands*, signed counter petitions. These are facts, and people who have a love for truth and justice should see to it that they are set before the law-makers in their proper light, to undo, as far as possible, the false impression that has been made as to the strength of Sunday-law sentiment.

The way in which these petitions have been handled, stamps the whole thing as un-American. The leaders in this affair have deprived the people of a fair representation. Their action is more adapted to an aristocracy, or a despotism, than a Republic. If they do not know that their whole procedure was fraudulent, then so much the worse for them. It shows that they have so far imbibed the spirit of Papal Rome that they can no longer appreciate the genius of American liberty. Certain it is that an abominable fraud has been perpetrated in order to boom the Sunday-law bill; and we intend to cry aloud, and spare not.

The Blair Amendment.

To those who think that the SENTINEL'S strictures on the Blair Bills are partisan or sectarian, we commend the following on the Blair Educational Amendment to the Constitution. It is an editorial utterance of the *San Francisco Chronicle* of December 27, 1888, and no candid, thinking person can deny that it is a just criticism. The very same criticism, in part, was made upon this bill in the AMERICAN SENTINEL of last July:—

Senator Blair, of New Hampshire, has presented an amendment to the Federal Constitution, concerning the establishment of a national educational system, the provisions of which are briefly as follows:—

Section 1 provides that no State shall ever make or maintain any law respecting an establishment of religion, or prohibiting the free exercise thereof.

Section 2 makes it obligatory on every State to establish and maintain a system of free public schools for the education of children "in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion," but with an inhibition against the teaching of sectarian tenets, beliefs, ceremonials, or observances.

Section 3 provides that the United States shall guarantee to every State the support and maintenance of such a system of free schools as is provided for in the previous sections; and section 4 provides that Congress shall enforce the amendment by legislation when necessary.

It will be apparent that the proposed amendment is at variance with the spirit, at least, of the existing first amendment to the Constitution, which declares that "Congress shall make no law respecting an establishment of religion." Undoubtedly the purpose of that amendment was to forbid any such union of Church and State as has obtained in Great Britain and other countries, and the Blair amendment does not, in terms, interfere with it; but can it be denied that it seeks to do indirectly what cannot be done directly under the Constitution? Where an article of the organic law provides that a certain thing shall be taught in the common schools of every State in the Union, is it not a mere evasion to say that it is

not an establishment of that particular thing by authority of law?

Suppose, for example, that the Constitution forbade the recognition by the State of the laws of mathematics. Would not an amendment which directed that the multiplication table be taught in every common school in the land, at the same time pledging the United States to the support and maintenance of such schools, be a repeal, or, at any rate, a palpable evasion of the prohibition against mathematics?

Without seeking to enter upon any polemical discussion, it is beyond controversy that the "principles of the Christian religion" must involve the divinity of Christ; for, so far as the purely ethical doctrines are concerned, they are common, to a greater or less degree, to all religions, and may, indeed, be found in certain philosophical systems which lay no claim to being considered religions at all. Senator Blair, then, would have every common school in the United States teach children, between the ages of six and sixteen, that Christ was divine. But if this be done, how can the conclusion be avoided that the United States has adopted a State religion? and what becomes of the rights of those of her citizens who believe otherwise?

The question is a serious one, and it cannot be left for decision solely to those who already believe in the Christian religion. They have, under the law, every right to believe; but their neighbors, who may be fire-worshippers, or Mohammedans, or Agnostics, have, under the same law, an equal right to disbelieve; and the question is, whether it is consistent with the idea of a Government which has always disavowed any union between Church and State to insist that all the children of the Nation shall be instructed in the principles of any religion, no matter what its intrinsic value or claims upon the world may be. Virtue and morality are one thing, the principles of the Christian religion another; and it behooves us to pause and reflect before we consent to such an innovation in legislation as the Blair Amendment proposes.

"The American Sunday."

THE "American Sunday" and the "American Sabbath" are stock phrases in the religio-political literature and speeches of would-be National Reformers. One would think that Sunday sacredness originated in this country, or that this nation had instituted a Sabbath. But neither of these is true. The term is used as a taking phrase, to catch votes or curry favor. There is, it is well known, a strong opposition on the part of a very large class to anything foreign. The greater number of immigrants who land at Castle Garden are not the best timber from which to manufacture the constituent parts of this self-governed ship of State. It is from this class that anarchists and socialists are largely recruited. Strikes are promoted by them. Many of them are Catholics, subjects of the Roman Pontiff, while professing allegiance to our own Constitution and laws.

All these, and other reasons which might be named, prejudice many Americans against anything foreign, and to the same extent in favor of anything American. This prejudice has been made to do valiant service for National Reformers in the last two years.

The strict Sunday observance as borrowed from the Puritans and from Scotland, was engrafted on their descendants in the New England States;

and from New England's regard for the Sunday, has come the term, the "American Sunday;" and this is contrasted with what the same class call the Continental Sunday. But there are two points which we wish to notice right here, which show the hollowness of the claim put forth as regards the Continental and American Sundays:—

1. The origin of Sunday observance is Continental. It began in the days of Constantine, when he issued a decree in 321, A. D., that Sunday should be kept as a day of rest from secular labor in the cities and towns, but those in the country could follow their agricultural pursuits. This was a pagan decree for a pagan holiday ["the venerable day of the sun"], by a pagan emperor. Worldly bishops and priests in the Christian church took advantage of the law, to compel their flocks to do the same. But it was centuries before it was observed to any extent by Christians. Luther did not hold it sacred, neither did Calvin and other Reformers.

Certainly the proper way to keep the Sunday, if it should be kept at all, is the way that it was and is kept by that part of the world where it originated, and not the way that it is kept by those who have misconstrued the day altogether. If there is authority for Sunday at all, it is to be found in that age of the church that originated it as a holy day. The Continental Sunday, as a church day, is the only true Sunday, and the only one America has. An appeal to authentic history proves this true.

2. The sacredness of the American Sunday, about which so much has been said, is a myth. A few of the old Puritan stock in New England kept the day strictly; so do many on the Continent of Europe; but the great majority even of church members who have come under the writer's observation, use it in any way but sacred. There may not be as much public so-called desecration here as on the continent of Europe, but there is as much private. Men cease from the out-door labor of the other days, but they labor otherwise. In the country districts, where the purest morality is supposed to exist, this is the case. The farmer uses that day "doing chores," calculating his work, "figuring" up his accounts, roaming over his fields, planning his work for the future. A few go to church part of the day, and sleep the remainder, perhaps; many others spend the day in reading newspapers and novels, visiting friends, picking berries, fishing, or in fun and frolic. And the good housewife puts forth her best energy of the day in the preparation of a meal which will satisfy the gormandizing instincts of her varied household. And in time of haying or harvest it is not an uncommon thing in threatening weather to find first-day religionists in the field, gathering the hay or grain. In the maple-sugar season, Sunday-sacredness must be suspended if there comes a good run of sap. It is so as regards other crops and industries in other localities. Merchants and tradesmen may often be found at their places of business a part of the day. And Jew peddlers, who keep no day, have assured the writer that Sunday is the day in which they generally make their purchases from the first-day merchants, and rarely indeed are they refused.

This picture is not overdrawn. We can appeal to honest Americans everywhere if it be not true. Of course there are exceptions, but they are the exceptions, not the rule. Then why so exalt the *American Sunday*? What better is it than the Continental? True we do not have the beer gardens of Germany in our rural districts,

for they are not so thickly populated; neither has the driving American time, nor do his tastes run in that direction. What he does is, however, more wearing than what the German or Frenchman may do.

Then why the "*American Sunday*"? It bears a falsehood on the face of it; it is used to appeal to a national prejudice which has no foundation in fact, and the uses that is made of it is unworthy of *men*, not to say Christians, Reformers (?) though they be. M. C. W.

A Theological Sanitary Arrangement.

THE preachers who are striving so zealously for the passage of National and State Sunday laws, very frequently assure us that they have no thought of making men religious; that all they want is "a sanitary arrangement," "a police regulation," etc. If they continue their attempts to substitute civil laws for the preaching of the gospel, we shall have no difficulty in believing that the last thing in their thoughts is the making of men religious. But while we readily believe that they are losing their desire to make men really religious, we cannot absolve them from the charge of wishing to make men outwardly *act* as though they were religious. To show our reason for this, we will cite a case in point.

At the recent Sunday-law meeting in Oakland, Doctor Dwinelle was very careful to state that they did not want to make men religious. All they wanted, he said, was a sanitary arrangement, a police regulation. Yet in his speech and in his prayer he stated that they wanted the Sunday to be not simply a day of physical rest, but one of spiritual upbuilding. Doctor Briggs spent nearly all his time in trying to make the audience believe that Sunday is the true Sabbath of the Bible; and the appeal of the Woman's Christian Temperance Union is for a Sabbath law that will be in harmony with the fourth commandment.

Now the question arises, If it is only a police regulation, a sanitary arrangement, that they are after, why refer to the Bible so much? and why make such labored efforts to show that the Sunday is the Sabbath of the Bible? Is it customary to preach sermons and read theological essays, when it is desired to improve the sanitary condition of the city? We never knew of any such ado over a city ordinance, such as prohibiting peddlers from vending their wares without a license, or draining the stagnant water from a cess-pool. What a peculiar sanitary arrangement they want—one the necessity for which has thus far escaped the notice of every Board of Health in the United States. Dear reverend gentlemen, you will have to drop your theological argument entirely before we can give any credit to your pretensions of desiring only a sanitary arrangement.

In his speech at the Pittsburg National Reform Convention, the Rev. I. N. Hays said: "We are practically a Christian Nation without Christ." How such a thing as that can be practical, we are not informed. But that is the only sort of Christian Nation we shall ever have. True, so-called National Reformers may succeed in putting the name of Christ in the Constitution, but that will affect the case no more, practically, than putting the name of Christ into a spelling book would make a boy religious.

Again he said: "It is no less our duty than our privilege, to bring the crown royal and place it on the head of King Jesus." It is, in fact, noth-

ing but overweening self-conceit and presumption that would lead a man seriously to propose such a thing. Every king who receives his crown from another, must necessarily be inferior to that other. The king who himself takes that which is his own by right, is independent; but the one who is indebted to another, is subject to limitations. And so this so-called National Reform movement, by presuming to win a kingdom for Christ, and to crown him as king, virtually places itself above God, who alone has power to remove kings and set up kings. In this it proclaims itself a true child of the Papacy.

A Word from the Workingmen.

WE have before us a copy of *Ideas of Reform*, of Jan. 1, 1889, a paper published at Broken Bow, Nebraska, and devoted to the interests of the workingman. It is in every sense of the word a labor reform paper, and is as outspoken against monopolies of every description, and the oppression of the laboring man by soulless capital, as any labor paper that we have ever seen. We state these points, so that full weight may be given to the following, which we take from one of its editorials:—

"Fourteen million people have petitioned Congress, asking for the enforcement of a Sunday-law. This is evidently preliminary to an attempt to unite the Church and State. A halt should be called at once. Religion, by faith in God, is good, and no Christian, under our Constitution, is deprived of the privilege of observing Sunday as strictly as he desires. Religion, by law, by force, without conversion, is bad, and contrary to the principles of good government. . . . The United States Constitution says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' Our petitioners would in substance say: 'Do away with the Constitution, and give us a law that we may imprison or fine every one whom we have been unable to convert to our faith, and who does not give tribute to our support.' Now, if this clamor for a Sunday law, coupled with the Blair Educational Bill—which advocates the teaching of the Christian religion in public schools—is not an attempt to unite the Church and State, neither was the act of Constantine in making Christianity the recognized religion of the Roman Empire. It is hardly time to allow 14,000,000 people to dictate how 60,000,000 people shall worship, in a free country like ours."

By this extract two claims of the Sunday-law National Reform advocates are shown to be false. The first is that their movement is in the interest of the workingman. We have always emphatically denied this, and have demonstrated the untruthfulness of it; but here is a demonstration that even the most obtuse can comprehend. When the most outspoken Labor Reform papers condemn the whole National Reform Sunday-law movement in such unmeasured terms, that movement cannot be said to be very much of a workingman's affair; for it will be conceded that the workingmen are competent to decide what will be to their interest.

Another fallacy that is exposed, is the idea that the vote taken at the General Assembly of the Knights of Labor committed all the laboring men in the country to the support of the Blair bills. It did nothing of the kind. There are thousands of laboring men in this country who do not propose to be put up in the market and sold to the National Sunday Association. That Association has attempted to convey the impression that a Sunday law would fill a long-felt want, and that everybody has been clamoring for it, when in fact the majority of the people don't know or care whether there is one or not.

Ideas of Reform says that it is hardly time to

allow 14,000,000 people to dictate how 60,000,000 shall worship. True enough; and that principle appears still more strongly when we remember that there are actually only about one-eighth of fourteen millions of people really represented in that Sunday-law petition.

Christianity a Religion of Tolerance.

If any one might use constraint, Christ might, as the works he performed in the course of his ministry demonstrated that his mission was divine; yet, when surrounded with the glory of miraculous power, and when offering eternal life to creatures over whom he had an absolute control, what a tender and scrupulous regard did he show to their liberty. "If any man *thirst*," said he, "let him come to me and drink." "Blessed are they that *hunger and thirst* after righteousness, for they shall be filled." "And I, if I be lifted up from the earth, will *draw* all men unto me." Behold I stand at the door and knock; if any man *hear my voice and open the door*, I will come in; they are thieves and robbers who break open doors and enter by force.

When God's anointed King sent forth his ambassadors among the nations, they proclaimed Jesus as the Messiah, warning every man and teaching every man—they spoke the truth in love—and knowing the terrors of the Lord, persuaded men. Their ministry, indeed, was a warfare, but it was a benevolent one; its object was not to maim the persons or injure the estates of men, but to enlighten and sanctify their minds.

As coercing men into a profession of religion, is totally repugnant to the spirit, precepts, and precedents of Christianity, so it has been a source of many crimes and calamities. At the sanguinary shrine of persecution, thousands of the most estimable members of society have been wantonly sacrificed. How many of whom the world was not worthy, have wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—how many have endured mockings and scourgings, bonds and imprisonments; have been stoned, sawn asunder, or slain with the sword!

If this infernal frenzy which has hurled men to the commission of so many impious atrocities, be curable, its cure ought to be attempted; and in the attempt, every man who is not inspired with ill will to his neighbor ought to co-operate.

For this purpose we ought, in the composure of reason and reflection, to store our minds with just ideas on the subject, lest, under the impetus of mistaken zeal, or the deception of specious names and fair pretenses, we should be induced to speak unadvisedly, or act illiberally.—*History of Intolerance.*

THE *Christian Herald* (Baptist) of Detroit, Mich., has a notice of the AMERICAN SENTINEL, in its issue of December 27, in which it says:—

"Of course it [the SENTINEL] is greatly exercised over the National Sunday bill now before the United States Senate. Its alarmed opposition is hard to account for if it is in favor of the quiet of the Sabbath, and the right of all men to rest on that day. For it is the common principle of all laws on the subject, to respect conscientious belief of seventh-day persons and communities, leaving them free to observe either day, but not to desecrate both. Shall the laws attempt to guard the Sabbath for their small fraction of citizens, or for both?"

For neither. The Sabbath doesn't need any guarding by the laws of the State. The Government of the United States should be for the people of the United States, and not for the Sab-

bath. The *Herald* talks as though Sunday laws guard the seventh day for those who wish to observe it. Would it say so if the case were reversed? Not by any means. We don't know of any law favoring seventh-day observance, and we don't know of anybody who wants one. But here is a proposition which we believe is sound: If laws enjoining the observance of the first day of the week, yet making exceptions in favor of those who observe the seventh day, can be construed as guarding the rights of seventh-day people to rest, then certainly, with no law at all on the subject, Sunday sacredness would be amply guarded.

"Cunning Craftiness."

On Sunday, January 20, Rev. W. F. Crafts preached in Washington, in Dr. Sunderland's church, the First Presbyterian. His subject, of course, was "The American Sabbath." In the beginning of his discourse he stated that the present agitation was not brought about by the churches, but by the clamor of the workingmen everywhere, in behalf of a weekly rest-day. That sounds very well, until you hear testimony on the other side. The fact is that Mr. Crafts attended the General Assembly of the Knights of Labor, and spoke for an hour in behalf of the National Sunday-Rest bill. Then he spent another hour answering questions, and at the close the petition was indorsed by vote. Now if those workingmen had been clamoring for a Sunday law, why should Mr. Crafts spend two hours of his valuable time, besides the time and expense of travel, to convince them that they ought to have one? Can anyone tell?

Again, he visited the National Council of the Brotherhood of Locomotive Engineers, and had a similar experience. He spoke for an hour, and then for another hour answered the questions that were showered upon him. Yet the *Daily Union Signal*, of October 22, 1888, in which this item is found, prefaced it by saying: "A great victory for Sabbath observance was won by Rev. W. F. Crafts, Thursday. He appeared before the National Convention of the Brotherhood of Engineers, in session at Richmond, Va., and spoke an hour in behalf of the National Sabbath movement," etc. Now if these men had been frantically clamoring for a Sunday law, wherein did the victory consist? If the workingmen are so anxious to have a Sunday law, why does Mr. Crafts spend so much time trying to work them up to sign his petition? Isn't there a little discrepancy between Mr. Crafts's statement and his actions?

The fact is that nothing was ever heard of any desire on the part of the workingmen for a Sunday law, until the National Reform Association and the Woman's Christian Union stirred it up, and the clamor has all come from them. There are thousands of workingmen in the country who have no thanks to give to Mr. Crafts and his fellow-craftsmen for their disinterested (?) efforts in their behalf. On the contrary, they repudiate the whole affair as a very *crafty* piece of business.

THE State is not an exhorter, or a persuader, or a debating club, but a positive law power for secular purposes; and hence, when it attempts to administer religion, it must of necessity give to it the law force, deciding what religion is true, and by what method it shall be promoted. There is no escape from this result, if we admit the principle from which it springs.—*Samuel T. Spear, D. D.*

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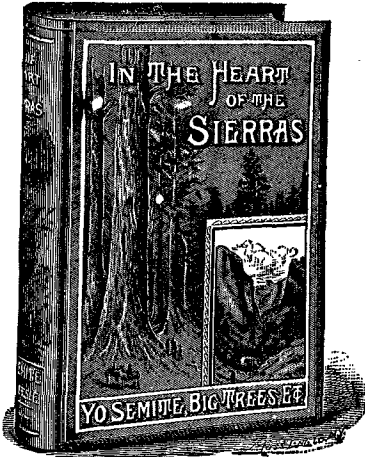
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The American Sentinel.

OAKLAND, CALIFORNIA, FEBRUARY 20, 1889.

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THE *Examiner's* Virginia correspondent, after stating that steps are being taken towards holding a State Sabbath Convention, says that "the weak point in the Sabbath discussion seems to be in the lack of definite conviction on the part of some of the preachers. They do not appear to have reached settled views as to the Christian Sabbath." Well, if the preachers are indifferent because of a lack of settled views on the subject, why should we be censured for being opposed, when we have settled views on the subject? We don't blame them, however, for being unsettled in their views, since there is nothing to settle them.

THE *Christian Nation* has found another ally for its theory of political religion. In its last issue it says:—

"Some ministers believe it ought to be impossible to determine from a minister's preaching what his political opinion is. We have no desire to set up a standard, but we are reminded of a true story we heard recently. A minister who belongs to this school of thought had made a statement of his belief at a public meeting. Joe Hess, ex-prize-fighter, now an evangelist, was the next speaker, and he delivered himself thus: 'The speaker who preceded me declares it to be wrong to speak of politics on Sunday. I want to say that when a man's politics are of such a character that he dare not speak of them on the Sabbath, I have little respect for his religion.'"

National Reformers ought to be happy now, since they have an ex-prize-fighter on their side. Who'll be the next?

THE Springfield (Ill.) *Journal* of January 24, contained the following item:—

"Mr. Brokoski has prepared a bill in relation to Sunday closing, which he probably will introduce in the House to-day. It provides for the closing of all business houses, factories, and other places of employment on the first day of the week. The publication and circulation of Sunday newspapers, the running of Sunday street-cars and railroad trains, and the keeping open of drug stores exclusively for the sale of medicines, however, are permitted by the provisions of the bill, but cigar and tobacco stores and barber shops are required to be closed."

The Illinois Sunday Association is a very active organization, and will doubtless make every effort possible for the passage of this bill, or a similar one. We shall keep the readers of the SENTINEL informed as to whatever action is taken in regard to the matter.

It is not the business of Christian missions to convert the world, that is, to lead all nations to accept of Christianity. In the divine plan, Christians are to preach the gospel, to persuade men, to be the means, under God, of gathering "out of" the nations "a people for his name." Acts 15: 14. And that disciple who does this in God's way, who, aided by the Spirit, preaches the word, shows men their lost condition, instructs them in the way of life, persuades them to accept of the only Saviour, Christ Jesus, and thus is the means of saving a few souls from their sins,—that mis-

sionary's work is a success. His mission is not a failure. The mission of Christ to Tyre and Sidon, although but one person's heart was reached, and that a poor Canaanite, was a success. Mark 7: 24-31. Paul's mission to Lystra was as much a success as it was at Berea or Corinth. The world will not be purified of wickedness till Christ comes; it is our mission as Christians to warn and persuade men to flee from the wrath to come and to accept of Christ. And when the redeemed are gathered "out of every kindred, and tongue, and people, and nation," the work will be wholly a success. Christ's triumph will then be complete.

WE are told by National Reformers that they do not want Church and State, but only National Christianity; that they do not want the State to enforce the tenets of any one sect, but to enforce only those principles which are common to all. Well, this is all that was done in the days of Constantine. There were many factions among professed Christians in his day, beside those championed by Athanasius and Arius. He did not incorporate into the laws the peculiar tenets of any faction, but assembled all the bishops, and adopted that upon which they all agreed. He simply enforced the principles of the Christian religion, as enunciated by the majority of the bishops. Yet everybody points to Constantine's action as the great union of Church and State. National Reformers want the same thing done again. As his action resulted in the establishment of the Papacy, so their action will result in something exactly like the Papacy.

THE National Reformers claim that they do not want any union of Church and State, and then they give their definition of Church and State union. They say that if the State should single out any denomination and enforce its tenets, that would be a union of Church and State. They indignantly deny that their proposal to unite Christianity and the State is anything like Church and State union. But if they were talking on religion alone, they would accuse anyone of bigotry who should single out any denomination, and should say that it was *the church*. They would claim that the Church of Christ is composed of all who believe in him, whatever name they bear. Thus they are inconsistent. For while they really believe that the Church of Christ consists of all believers, so that it is as extensive as Christianity, they virtually, in their definition of Church and State union, say that the Church of Christ is only one denomination. We wish they would make a plain statement, once for all, of what they do regard as the Church.

It is often stated that Sunday laws are necessary for the physical well-being of the people; and by many this supposed fact is eloquently urged as a reason why all should have a stated day of rest, and also why all should be required to rest upon the same day, namely, Sunday. But the force of the argument seems to be weakened somewhat by the well-established fact that on an average Jews enjoy better health, and consequently live longer, than any other civilized people. Of course many of them have a stated weekly rest-day, but a very large portion of them have practically no stated rest; and even those who do conscientiously observe the Sabbath, do it under conditions which the advocates of Sunday laws declare render the necessary mental and physical rest impossible. Now the question

arises, If Jews can enjoy good health and long life with no Sabbath, or at best with only a noisy Sabbath, why, in order to enjoy good health, must Christians have a law to compel both themselves and everybody else to rest on Sunday?

THE Virginia correspondent of the New York *Examiner* (Baptist) writes as follows to the issue of that paper dated January 24:—

"It looks now as if the Christian people of Virginia are marshaling their forces for making battle on the Sabbath question. Richmond has its local evangelical alliance, and several of its meetings have been devoted to a discussion of this grave and perplexing problem. Christian people of all names seem to agree that we have fallen upon perilous times; that the old reverence for the Sabbath has fallen into decay, and that business and pleasure, as well as vice, seem bent on blotting the Sabbath from our calendar, or, at any rate, in diverting it from its sacred and economic uses. The indications at present point to the holding of a State Sabbath Convention, and if this is done it will be with a view of putting Virginia in line with the National Sabbath Union."

So the ball keeps rolling. We ask all who read the above to take particular notice to see if they can find anything in it about temperance or the working men. Does it say that the battle is to be waged for temperance or labor? Not at all. They are "marshaling their forces for making battle on the Sabbath question." And that's just what it is everywhere.

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