

# 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 American Sentinel.

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EDITORS,

E. J. WAGGONER, ALONZO T. JONES.

### Georgia Sunday Law.

CODE OF GEORGIA, 1882.

SEC. 4,579. *Violating Sabbath.* Any tradesman, workman, or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings upon the Lord's day (works of necessity or charity only excepted), shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4,310 of this code.

Sec. 4,310. *Punishment of accessories after the fact.* Accessories after the fact, except where it is otherwise ordered in this code, shall be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang not to exceed twelve months, and any one or more of these punishments may be ordered, in the discretion of the judge.

Sec. 4,582. *Fines for violation of the Sabbath.* All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath-day, shall be paid to the Ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county.

Georgia ought to be a paradise for National Reformers, and Sunday-law advocates. It should be remembered in this connection that it is urged in behalf of a National Sunday law, that all that is wanted is simply to make State laws effective. But in the case of Georgia that would be but little short of the torments of the Inquisition. Such a law is a disgrace to any State. And to seek to make it effective stamps any association, we care not how high its professions may be, as antichristian. Men who would seek to make such a law "effective" would do more if they had the power.

CONSCIENCE is a tender thing and tenderly to be regarded; and in the same proportion in which a man treasures his own moral integrity, so ought he to regard the conscience of every other man.—*Stanley Matthews.*

### The Best Sunday Observance.

TO OBTAIN a world-wide view of Sabbath observance, Dr. Crafts says he has corresponded with more than two hundred persons residing in nearly every nation of the world. One of the questions which he asked in this correspondence was:—

"Where have you seen the best Sabbath observance?"

A San Francisco pastor answered:—

"Among the Christian people of California."

Now California is the only State that has no Sunday law. Yet this pastor testifies that in this State there is the best Sabbath observance that he has seen. And under the circumstances, it is properly to be presumed that this pastor has seen Sabbath observance in other States than California. But, the other States have Sunday laws, therefore the Sabbath observance that that pastor saw in other States, must have been under Sunday laws. Consequently, it is demonstrated by Dr. Crafts's own evidence that there is better Sunday observance where there is no Sunday law than where there are Sunday laws.

Again. Up to 1883, California had a Sunday law. In 1885, Dr. Crafts published his book. This was nearly two years after California abolished her Sunday law. Yet, in that book, on page 94, Mr. Crafts says:—

"Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed and Christian services better attended, than five years ago."

Five years goes back three years into the time of the Sunday law, consequently it is once more demonstrated by Dr. Crafts's own evidence that Sunday is better observed, and Christian services better attended, where there is no Sunday law than where there are Sunday laws. Therefore, Dr. Crafts and all the people who work for Sunday laws are working against the best Sunday observance.

The reason why there is better Sunday observance and better attendance upon Christian services where there are no Sunday laws than where Sunday laws exist, is plain. Where there are no Sunday laws, the Christian people are thrown upon their own resources for

securing the best observance of the day. Thus they work by Christian means, by Christian influences, and by Christian persuasion, to secure the best observance of that which they deem to be a Christian institution. This is right. Such methods will always win. They will always work for good.

But, on the other hand, when the aid of the civil power is sought, and Sabbath observance is sought to be secured by the enforcement of law, Christians are drawn away from dependence upon Christian methods, men are repelled instead of being won, and Sunday is worse observed, and Christian services more poorly attended.

By these evidences it is clear that every person who respects Christianity, and who wishes to secure the best Sunday observance, and to have Christian services best attended, ought to oppose Sunday laws with all his might. It is entirely out of respect to Christianity that the AMERICAN SENTINEL opposes all Sabbath laws of civil government.

Let religious institutions be sustained by religious means. Let Christian duties be maintained by Christian methods. Let attendance at Christian services be secured by Christian influences and Christian persuasion. This is the position of the AMERICAN SENTINEL, and it ought to be the position of every person who loves Jesus Christ. A. T. J.

### A National Sunday Law Means a National Religion.

THE petition for a National Sunday law asks Congress to pass a bill forbidding in the Nation's mail and military service and inter-State commerce, and in the District of Columbia and the Territories, all Sunday traffic and work "except works of religion and works of real necessity and mercy," etc.

If Congress should pass such a bill making such to be the law, the United States Courts would be called upon immediately to construe the law. The law forbids everything but works of religion. It would then devolve upon the United States Courts to define what are works of religion. And when the United States shall have defined what are works of religion, and a national law excepts these from the general work of all the people, what will that be but the establishment of a national religion?

More than this; another question would arise

to be decided. The matter would not stop with a decision of the question as to what are works of religion, but the additional question would have to be settled, What religion? There are a great many Chinese in this country, and that which to them would be works of religion would not be considered such at all by the Sunday-law workers. There are Mohammedans in the country, who might perform works on Sunday which, according to the Mohammedan religion would be strictly works of religion, yet which, according to the view of the Sunday-law advocates, would not be considered by any means, works of religion. The United States Supreme Court will have to decide amongst these different and discordant religions what religion it is whose works may be allowed on Sunday. As all those who are working for the Sunday law profess to be Christians; as the law is wanted to protect the *Christian Sabbath*; as the day which is established is declared by them to be the great badge of Christianity; the court will have to declare that it is works of the *Christian* religion that are meant in the statutes, and that only these are allowable under the law. And that would be only the establishment of Christianity as the national religion.

The establishment of a national religion is inevitable just as surely as a national Sunday law shall ever be passed.

#### An Unchristian Union.

At the State Convention of the Vermont Woman's Christian Temperance Union, something over a year ago, the 170 delegates adopted by unanimous vote, —

"Resolved, That we believe Christ, as the author and head of government, should be recognized in all political platforms, and by all societies, and we will rejoice to see the day when a political party distinctly gives such recognition."

Miss Willard is reported as having said concerning this resolution, "There is not a W. C. T. U. in the land that will not echo this."

This is sufficient of itself to settle the question as to whether or not the W. C. T. U. is an ally to the National Reform Association. But it was not especially for the purpose of commenting on this resolution that we quoted it, but to place before our readers some correspondence which took place in regard to it, and which, though old, will doubtless be new to a great majority of the readers of the AMERICAN SENTINEL, and will be of interest, as the principles are ever the same.

Shortly after the passage of this resolution, Mrs. Lucinda B. Chandler addressed an open letter to Miss Willard, which was deemed of sufficient value by the latter to merit what she termed "a reply." After a brief introduction Mrs. Chandler proceeds as follows:—

"It is impossible for me to understand the record of the teaching of Jesus so as to claim him as 'the author and head of government.' He emphatically declared that his kingdom was *not* of this world. Jesus of Nazareth neither established ecclesiastical nor civil government. He founded neither church nor State. The great burden of his teaching was to pronounce the relation of humanity to the Father as one of spirit, and the only worship he enjoined was to worship in spirit and in truth.

"How much would this true worship and love of the Spirit be promoted by grafting upon political platforms the name of Christ as 'the author and head of government.'"

"With your fertile imagination I beg you to forecast the effect upon the native honesty and integrity of office-seekers and political partisans, of making the condition of a place in office and political power a religious test, and the subscribing to a claim that Jesus Christ is 'the author and head' of our na-

tional affairs. Have we not already enough of lying and hypocrisy in our land? Have we not enough of centralizing power already oppressing the people in mammoth-bred monopoly? Shall we have added a religious test to the sycophancy, and hypocritical pretense?"

It would seem as though this should commend itself to everybody as just criticism. It is incomprehensible how any one with any knowledge of American politics, or with any knowledge of human nature, should think that politics will be purified and human nature elevated by a political party having as the chief plank in its platform the recognition of Christ as "author and head of government." When we see how ready men are to profess anything, in order that they may advance their own interests; when the history of the world contains scarcely anything else than the record of the time-serving policy of men, of how men have sold their influence and their honor and everything, to gain popularity and power; how men have professed one religion today and another to-morrow, according as one or the other had the greatest hold upon the masses of the people—it is as clear as noon-day that if a political party should base its platform chiefly on the recognition of Christ as "author and head of government" it would only make hypocritical followers of Christ. Just as soon as it should by any means,—and it could not do it by Christian methods,—begin to gain control of affairs, all the baser element, all those who intend to feed at the public crib at any cost, would turn and support it; and men who are gross and profane and licentious in private, if not in public, would shout themselves hoarse for Christ and his kingdom.

Again we quote:—

"Religious tests as qualification for civic service would not develop a spirit of truth. Religious tests and a formal recognition of the name of God or Christ would inevitably become the fettering gyves of an assumptive hierarchy. The Protestant idea and principle having abnegated itself by adopting the method of hierarchial authority; would be swept into the abyss where liberty had already been cast, wounded unto death.

"No, no, my much-respected sister, I must hope that your more matured consideration will lead you to a different conclusion and determination. I cannot believe you wish religious liberty overthrown. I cannot think you would welcome the reign of hypocrisy and cant as an agency of political power. To enforce outward conduct by offering political preference would not advance either the spirit of truth or of love."

We quote again:—

"Righteousness, justice, truth, and above all 'love which vaunteth not itself and is not puffed up,' cannot be actualized in peoples or nations through legislative enactment."

With this last paragraph everybody ought to agree. It is self-evident. Love is not a thing that can be forced. Who is there so foolish as to think that one person can be compelled to love another? Who is there that would think of using physical force to get a child to love its teacher? and yet the W. C. T. U. and other National Reform bodies think to promote love for Christ and his truth by legal enactments! The statement of their desire should be sufficient to show the folly of it.

The letter proceeds as follows:—

"It is earnestly to be hoped that the W. C. T. U. will not lend its influence to any proposed political measures to destroy our constitutional liberties, religious or civil, but that they will continue to work diligently on the lines of education, toward a higher physiological, social, and moral standard of life on the comprehensive principle of temperance."

We heartily second this wish. With the legitimate work of this W. C. T. U. we have always

been in sympathy. If they would continue as they begun, to labor for the advancement of temperance by moral and intellectual means, they would never have a word of criticism from us." We heartily support them in their work to educate the children and all others in the principles of health and temperance and morality; but we cannot go with them when they depart from this reasonable and just method of work,—the only method which can accomplish any real results,—and adopt the unreasonable and unjust and wicked method of attempting to compel men to be Christlike.

We do not see how anyone can answer the following paragraph of the open letter to Miss Willard, except by endorsing it:—

"Jesus said to Zebedee's sons: 'Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you. Whosoever would be chief among you, let him be your servant.' The real followers of Christ will serve and minister unto humanity, and not seek to establish political power by means of religious test, even of the name of Christ."

The following also is worthy of careful consideration:—

"If the church under the constitutional freedom secured to it cannot leaven the people with a love of justice, and make itself a power against political corruption by its higher life, and the spirit of truth in its membership, it would surely fail of accomplishing it by platform dogmas or constitutional amendments."

This last paragraph strikes at the very root of the matter, and shows that such a course as is marked out by the National Reformers is derogatory to the Christian religion. It virtually says there is no power in the Spirit of Christ, and that God, working through his own divinely appointed ways, cannot accomplish the result that he designed; that if men work according to the rules he has laid down they will fail, and that therefore they must inaugurate a system of their own.

Further than this, it can be shown that a political party with such a platform as is desired by the W. C. T. U. can succeed only by stultifying itself. It can come to power only by going directly contrary to all the principles of Christ and his kingdom, which they profess to wish to establish. Thus, political parties have influence according to the number of votes that they can control. These alone count. Now why is there call for such a party as the W. C. T. U. desire to see? Why do they wish it? Simply because existing parties are corrupt. And why are existing parties corrupt? Because the men who control them are corrupt; and not only are those who control them corrupt, but the men they control are corrupt. In other words, politics is corrupt because the good men, the Christian men, and the men of high moral principle in the government are in the minority. They are outvoted by those who have no principle but selfish policy. Now how is this reform party to secure the controlling influence? Only by meeting these corrupt elements on their own ground, by opposing policy to policy, and by wire-pulling and underhanded means, such as are now employed; and then if they ever get into power, what will constitute their strength? Simply the number of votes they can secure to back their principles. And from what ranks will these voters have been secured?—from the ranks of the existing corrupt parties, from professional politicians who will have taken their stand because they have been led to think that there is profit in it; and so they will have a party professing allegiance to Christ, but made up of the very same men who

composed and controlled the old parties, and holding the very same principles; and, worse than all, these men will think themselves good Christians because they belong to the "Christian party." We say that all good Christians ought to pray to be delivered from complicity with any such party as this.

We say nothing concerning anyone's personal Christianity, but we are sure that no one who is really and intelligently Christian can ever favor any such scheme.

But how did Miss Willard reply to the letter from which we have quoted these strong, sensible paragraphs? She acknowledged the whole point in the questions so pertinently addressed to her, and simply reiterated her declaration in favor of a national Christianity. Here is a specimen:—

"Can the heart of God beat anywhere more potently than in a party and a platform that allies itself to God as revealed in that Christ spirit which knows neither foreign nor native, neither bond nor free, neither male nor female, but lifts humanity to one equal level of opportunity and hope?"

It is indeed true that in Christ there is neither bond nor free, neither male nor female, and all are one; but does Miss Willard expect this state of things to be brought about by political action? Every Christian knows, both from observation and experience, that there is nothing but the personal work of the Spirit of Christ in the heart that can break down distinctions of race and personal peculiarities and preferences, so that different peoples may unite as one. But can party platforms control the Spirit of Christ and bring it into the hearts of men. The fact that written creeds do not make Christians is almost universally recognized; and what would a political party with a platform recognizing Christ be but a creed; and how can such a creed have any more effect in transforming the life and character than a creed which men may receive or reject voluntarily?

There is indeed a party whose platform and all who compose it should be allied together by a tie that would break down distinctions of nationality and personal peculiarity, and that party is the church. Those only who are Christians can unite in the most perfect fellowship, but those who are Christians are members of this church, which is His body. It follows therefore that when Miss Willard desires a party that shall have this for its object she simply desires a political church, in other words, a union of Church and State. Of course, the object will fail of being achieved, and she will have simply a form, and such a church will not be the church of Christ.

Here is Miss Willard's idea of recognizing Christ. She says:—

"Christ is to-day the great world force for righteousness, for gentleness, for purity; and I believe with all my heart the world can in no other way do itself so great a favor as by making much of his mission. He is so high as to be seen from everywhere; to whom else can the nations rally with such unanimity. He is so vast as to encompass us all in his plan and his record; shall we not let him gather us as a hen gathers her chickens under her wings? He is so universal as to be claimed by all, from Catholics to Spiritualists, and even agnostics and atheists say with Pilate, 'I find no fault in the man.' Can we not all then consent to be claimed by him as loyal, loving followers?"

We are amazed that a woman of so much culture and presumably Christian experience as Miss Willard, can be so blinded as to think that a union of Catholics, Spiritualists, agnostics, and atheists, together with evangelical churches, upon a platform recognizing Christ, can be anything more than the most hollow and wicked sham.

Here the reader may see that all we have charged

upon the movement is just. There will be no Christianity in it whatever. He who says that there will be real Christianity in the union, must say that infidels, agnostics, and atheists are real Christians. We believe that these men can be good citizens, but we are certain that they are not Christians. It needs no argument to show that a man who denies Christ is not a Christian. If it is true, as Miss Willard says, that all the Christian Unions in the United States are in favor of this thing, and are working for it, it is true the National W. C. T. U. is working itself into a position where it will be not a Christian Union, but an un-Christian union.

We do not know that we need to quote any more from this letter. It shows that the National Reform party, of which Miss Willard stands as the best representative, is visionary in the extreme. We are willing to grant that they desire a better state of things than now exists. They see that there is wickedness and corruption, and they desire to see a reversed state; but they have dreamed an impossible thing. Their desires may be laudable, but their methods of work do not indicate a knowledge either of human nature or of the gospel of Christ.

E. J. W.

#### The Authority for Sunday Laws.

We believe that every State in the Union, except California, has a Sunday law. And we believe also that in every State in the Union, except California, Sunday laws have always been held to be constitutional. California's first decision on the question, held the Sunday law to be unconstitutional; but a dissenting opinion held it to be constitutional, and this dissenting opinion was afterward adopted by the Supreme Court, and so held until 1883, when the people, by a majority of nearly eighteen thousand, declared they would have no Sunday law.

The story of that first and proper decision, in brief, is this: In 1858, the Constitution of California said, in Section 4: "The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State." There was a statute passed by the Legislature enforcing the observance of "the Christian Sabbath," on the first day of the week. A Jew in Sacramento kept his store open on Sunday; he was arrested, convicted, and sent to jail. He sued out a writ of *habeas corpus* on the ground of "the illegality of his imprisonment by reason of the unconstitutionality of the law." The majority of the Court sustained the plea by decisions separately written, whose soundness, both upon constitutional principles and upon the abstract principle of justice itself, can never be successfully controverted. Mr. Stephen J. Field, now Associate Justice of the Supreme Court of the United States, was then a member of the California Court. He rendered a dissenting opinion, taking the same position as the Supreme Court of Arkansas as to the omnipotence of the Legislature, and soberly maintaining that the term "Christian Sabbath" in the act was not a discrimination or preference in favor of any religious profession or worship. He declared that "moralists and statesmen," "men of science and distinguished philosophers," have pronounced the

rule of "one day's rest in seven" to be "founded upon a law of our race." But he omitted to state what scientist or philosopher or moralist or statesman has ever pronounced upon what law is founded the rule of *two* day's rest in seven for the man who chooses to rest some other day than Sunday!

In his written opinion, Mr. Field said that he had found that in twenty-five States of the Union, Sunday laws had been held to be constitutional. That this is so there can be no doubt. On this subject, the younger States, both in legislation and judicial decisions, have followed the example of the older States; these have followed the decisions of the oldest, and the oldest followed the example and the precedents of the colonies; and every one of the colonies had Sunday laws *because every one had an established religion*. The colonies not only followed the precedents, but they were a part, of the English system, which is wholly a Church and State system. The Church and State system of England severed itself from the papal rule when Henry VIII. renounced allegiance to the Pope, and put himself at the head of the Church of England in the place of the Pope. The British system at that time was the papal system; the papal system was established by the mutual craft, flattery, and policy of Constantine and the ambitious bishops of his time, when the first Sunday law was enacted. This, in a word, is the genealogy of the Sunday laws of the United States. They belong with an established religion,—a union of Church and State. And in this country they have been almost universally sustained, either upon the British principle of the omnipotence of Parliament, or upon the Church and State principles of the colonies of the British Government, and of the Papacy.

The law of Pennsylvania, sustained by a Supreme Court decision, is virtually a colonial law, which was a part of the system in which nobody who did "not confess and acknowledge one Almighty God to be the creator, upholder, and ruler of the world," could be a citizen.

The Supreme Court of New York sustains Sunday laws by at once declaring Christianity to be the established religion of that State. This is based upon Chief Justice Kent's decision, of 1811, which cited a law of the colony which declared that "the profanation of the Lord's day was 'the great scandal of the Christian faith.'" That decision of Judge Kent's made Christianity the established religion of the State of New York, by citing the precedents of the papal institutions of modern Europe and the pagan nations of antiquity.

This, again, proves Sunday laws to belong with established religions, with the union of Church and State, finding their basis in papal and pagan institutions.

In every statute book in America, with scarcely an exception, Sunday laws are found under the head of "offenses against religion," or "offenses against God and religion." This springs naturally from the colonial legislation, where each colony deemed itself the special guardian of God and of some particular form of religion.

But according to the word of Christ, the civil power has nothing to do with either God or religion, nor with offenses against God or religion. Religion is defined by Webster as "the recognition of God as an object of worship, love, and obedience." Another definition, given by the National Reform Association itself, is "man's personal relation of faith and obedience to God." Civil government has nothing to do with a man's personal relation of faith and obedience to God. If he has no faith at all, and makes no pretensions to obedience to God, that is nothing to the civil government, so long as the man conducts himself civilly. Neither has civil government anything to do with offenses against God; the Lord himself can attend to that. A man is responsible alone to God for the offenses which he commits against God. Civil government has no business to establish a religion, and then make offenses against it criminal; nor has it any business to put itself in the place of God, and presume to declare that an offense against the governmental idea of God is an offense against God. How is the civil government to know whether an act offends God or not? The fact of the matter is, that just as soon as Sunday laws are investigated at all in the light of truth, or justice, or law, it is found that they are inseparable from an established religion,—inseparable from a union of Church and State.

This is further shown by a mere glance at the British system, as set forth by Blackstone in his chapter on "Offenses against God and Religion." There "profanation of the Lord's day" is classed with such things as "apostasy," "heresy," "reviling the ordinances of the church," "non-conformity to the worship of the Church," "witchcraft," "conjurament," "enchantment," "sorcery," "religious imposture, such as falsely pretending an extraordinary commission from Heaven," adultery as an ecclesiastical offense cognizable by the spiritual court, and such confusion of civil and religious ideas as the punishment of drunkenness as an offense against God and religion. This is the company with which Sunday laws belong. The penalty for apostasy was, first, burning to death; this fell into disuse after a while. Then the penalty was that "for the first offense the offender should be rendered incapable to hold any office or place of trust."

At such legal nonsense as this the United States Constitution struck a death blow in the clause which declares that "no religious test shall ever be required as a qualification to any office or public trust under this Government." And by the first amendment to the Constitution of the United States, this Government utterly separates itself from the whole system of offenses against God and religion so long maintained by the British Government, by the colonies, and even yet by many of the States, and which is characteristic of all Church and State governments—governments of established religion—by declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is sound American principle, and accords with the word of Jesus Christ. And the effort ought to be,

throughout this whole nation, to lift the Constitutions, the legislation, and the jurisprudence of the States up to the level of that of the National Constitution. But instead of doing that, and so carrying this whole Nation bodily onward in the march of liberty, enlightenment, and progress, these people go about to bring down our national system of Constitution and laws to the level of that of the States, which is the level of that of the colonies, which is the level of that of the British system, which is the level of that of the Papacy, which is the system of paganism under cover of the Christian name.

At the hearing before the Senate Committee last December, on the Sunday bill, Dr. Elliott cited Edgar, Athelstan, and Alfred; and Dr. Crafts cites Alfred, Charlemagne, and Justinian; in support of Sunday laws. To be sure! And with equal force they can cite these and many others of the Dark Ages in support of tithes to the clergy, the supremacy of the monks in civil affairs, the "holy anointing" of kings by the Pope, and for any and every other thing that belongs with the papal system. They can carry Sunday-law precedents farther back than that: they can go back to the time of Theodosius and Constantine. They can find, and so can anybody else, that as *Pontifex Maximus* of the old pagan system, Constantine "had the plenary power of appointing holy days;" they can find that by virtue of this power, Constantine established the first Sunday law of all time, in honor of the "venerable day of the sun," whose special devotee he was; and also that as "bishop of externals" of the new pagan system,—the papal,—which office he assumed by virtue of his political conversion to the political Christianity of his time, he played into the hands of the ambitious bishops by giving them in that Sunday law their coveted "use of the power of the State for the furtherance of their aims" to compel men to accept the decrees, and submit to the dictates, of the church. He, and all others, will find that this is the literal truth of the origin of Sunday laws.

All this is supported by abundance of testimony of undoubted authority. So eminent a divine as Dean Stanley declares plainly that the retention of the old pagan name of "*dies solis*," or Sunday, for the weekly Christian festival, "is owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun.' . . . It was his mode of harmonizing the discordant religions of the empire under one common institution."

This same mode of harmonizing paganism with Christianity was further illustrated by his imperial coins, bearing on one side the name of Christ, and on the other the figure of the sun-god, with the inscription, "the unconquerable sun." This confusion of pagan and Christian ideas and practices is what made the papacy, the union of Church and State, and the confusion of civil and religious things from which, with the exception of the Government of the United States, the nations have not even yet freed themselves. That is the authority, and

the only authority, for Sunday laws. Sunday has no basis whatever as a civil institution; it never had any. And the only basis it has, or ever had, as a religious institution is in that confusion of paganism and Christianity which made the papacy, with all that it is or ever was.

A. T. J.

#### Reply to Mr. Johnston.

N. R. JOHNSTON—*Respected Sir*: In Number 27, current volume of THE AMERICAN SENTINEL, appears an open letter from you to me, calling my attention to what you think an error into which I have fallen relative "to the character of the Hebrew civil government, as well as in reference to what government should be now."

Your criticism was called out by my article entitled "Nehemiah, the Tirshatha," which appeared in Number 26 of the SENTINEL.

It appears that I am not alone in my error, but that it is wide spread; that not only a few here and there share it with me, but vast multitudes, even "millions of other Christians" also hold it.

You call our attention to sundry propositions which I suppose you deem sufficient to clear our minds of the fog with which they are beclouded. As I cannot speak for the millions aforesaid, I can say for one that I profess to be open to conviction, and that if wrong I want to know it, and that I am as willing to receive correction from your hands as from any one.

You declare in starting out that you are a National Reformer, but that you do not want your errors charged up to the account of your Reform brethren. I must say that I am generous enough to grant the request. They, without doubt, have enough of their own to answer for, and I do not wish to make their burden heavier. I wonder why you make the request. Is it because you are ashamed, or is it because you stand in suspicion, of sentiments emanating from National Reform sources? You Reformers being the mouthpieces of the Lord, and the especial links connecting Heaven and the United States, which you seem bent on reforming whether or no, you certainly ought to be able to harmonize with your brother National Reformers! If you do not, it's high time you were beginning to see "eye to eye" and settle yourselves down into the "unity of the faith." It will never do to have the Lord's trumpeters give discordant blasts! But to the propositions, I shall give them attention, as you desire.

1. You ask if "the theocracy of the Hebrew commonwealth" was good in the past, "why would not a similar theocracy be good now?" *Answer*.—You have yourself in part furnished the reply to the question in that portion of your article numbered 5. It is because it "would be impracticable—an utter impossibility;" but the reason you assign why such would be the case is, I think, not the real one. The reason why a theocracy would not "be good now" is because that, as God has discontinued that kind of government, it would be made only by men; at the head of it would be a man in the place of God; and in the Papacy the world has had an illustration of what such a government would be. He who claims that a theocracy would be good now, justifies the Papacy with all that it has ever been. And that is why a theocracy would not be good now.

To the second question, I answer:

2. You contradict yourself when you admit a

theocracy in Israel and deny that there was a union of Church and State. This is like saying that a ten-cent piece is not a dime. A theocracy is a union of Church and State, and a union of Church and State is a theocracy. You can't separate them. Don't you see you put asunder that which is joined together?

You say the Church and the State co-operated simply, but there was no union. Webster defines *co-operate* "to work together." That's it exactly. The Church and the State always work together in a union. It cannot be otherwise. There can be no union of any kind without working together. The two blades of a pair of scissors are "independent" of each other, but they "co-operate"—*work together* because there is a union. In the Hebrew theocracy men were put to death for blasphemy and Sabbath-breaking. Lev. 24: 16. Ex. 31: 14, 15. Also for disobedience to parents, Deut. 21: 18-21; for adultery; for kidnapping; for being a medium, and in fact for violation of any commandment of the decalogue, even to the tenth.

It was an offense punishable with death to make and to use the anointing oil for common purposes. Ex. 30: 34-38. Would you be willing to have in this Nation a similar theocracy if the people were "all of one mind or of one religion, as were the Hebrews"? Would you be willing to attach the death penalty to the using of the elements of the bread and wine in the Lord's supper for common purposes? The matter of the anointing oil was nearly similar. In your "pure republican theocracy," could you give your "vote" to establish such penalty for such offenses?

3. You see no union of Church and State in our Nation, yet people hold offices in the civil department or in the State and in the church at the same time. You argue that persons under the old theocracy held office in the church and were also civil rulers yet this did not make a union of Church and State then, any more than the same thing makes such a union in this country now. I reply, the cases are not parallel, and therefore your illustration goes wide of the mark. *If religious profession were a requisite for holding office in this country, as you National Reformers are more than willing should be the case, then the examples cited would be pertinent, but this would be union of Church and State. I think you will agree with me that it would. Well that's the way it was in the Israelitish theocracy. Every civil officer had to be a professor of religion—no "outsider" was eligible. The officer must be a religious person.*

*Proof.* The rulers chosen by Moses were men who feared God, "men of truth, hating covetousness." Ex. 18: 21-26. See, also, 2 Sam. 23: 1-3 and 2 Chron. 19: 5-10. The words of David "by the Spirit of the Lord," and the "reform" work of Jehoshaphat, clearly show there was a national religion.

4. Your greatest error I conceive to be expressed in these words: "In the Hebrew commonwealth or theocracy, the officers were chosen by the people." Nothing could be farther from the facts. God himself, and not the people, chose the officers. He, and not the people, chose Moses. Ex. 3: 10. "He chose Moses' successor, Joshua. Josh. 1: 1-3. He chose the tribe of Judah after the death of Joshua. Judges 1: 1, 2. He "gave" the people judges. Acts 13: 20. When the people wanted a king, the Lord gave them Saul. Verse 21. He told Samuel whom to anoint. 1 Sam. 9: 15, 16. The people

did not elect him. The Lord selected David. 1 Sam. 16: 12, 13. The people did not elect him. Moses, at the direction of the Lord, selected seventy men of the elders of Israel for "officers" over the people. The people did not select. Num. 11: 16. These examples prove that you are mistaken. Very respectfully,

N. J. BOWERS.

Fresno, Cal., July 22.

### Who Is on the Constitution's Side?

IN the words, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," the United States Constitution guarantees perfect religious liberty to every soul in this Nation. A great many people appear to dread the encroachments of the Roman Catholic power. But, so long as the United States Constitution shall be kept as it is, and legislation in harmony with it, such fears are groundless. Cardinal Gibbons might be elected president, Archbishop Corrigan, vice-president, every seat in the Senate might be filled with bishops, and every seat in the House of Representatives might be filled with priests, yet so long as they should respect the Constitution they could not pass a single law affecting Protestantism in any way, because the Constitution says that, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And under this Constitution, the Roman Catholic, in the exercise of his religion, is just as free from any interference by Protestants as Protestants are from the interference which they profess to fear from Catholics.

Much is said of the hatred of infidels toward Christianity; but with the Constitution as it is, and with legislation and public sentiment in harmony with it, infidels might hate Christianity as heartily as many persons think they do, and yet they could do Christianity no harm. Colonel Ingersoll might be elected president and every seat in Congress filled with infidels as outspoken as he, yet so long as the Constitution should be respected, they could not make a single law affecting Christianity in any way, even if they wanted to, because the Constitution says that, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Under this Constitution religious profession and worship are absolutely free. And so long as public sentiment shall see to it that the Constitution remains as it is, and legislation in harmony with it, every man's religious profession and worship will remain free. Constitutional safeguards are such only so long as there is "an enlightened public opinion based on individual intelligence."

There is, however, an already large, and constantly increasing element demanding that the Constitution shall be so amended as to empower Congress to legislate in behalf of Christianity. And a great many are even calling for religious legislation without any such amendment. May 21, 1888, Senator Blair, of New Hampshire, introduced a bill to "promote" the observance of the Lord's day "as a day of religious worship," and to secure the "religious observance of the Sabbath day." Four days afterward, May 25, the same Senator introduced a "joint-resolution proposing an amendment to the Constitution of the United States, respecting establishments of religion and free public schools;" providing for instruction in "the principles of the Christian religion" in all public schools of the Nation;

and empowering Congress to "enforce this article by legislation when necessary;" which only proposes to empower Congress to legislate in regard to the principles of the Christian religion. During the last session of the Fiftieth Congress, there were repeated visits of large and influential delegations to the Senate committee having these items in charge, pleading strongly for the passage of both. The adoption of either would be but the establishment of a national religion, and the establishment of a national religion is but the establishment of a national despotism, even though it be under the name of Christianity. True Christianity never can be made a national religion. To make it national is to pervert it. Christianity is universal. It embraces all the world, having its head in Heaven and not on earth.

Jesus Christ separated forever civil government from his religion when he said, "My kingdom is not of this world," and, "Render therefore to Caesar the things that are Caesar's, and unto God the things which are God's." Bancroft, the historian of the United States, says: "No one thought of vindicating religion for the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Caesar only that which is Caesar's. The rule was upheld during the infancy of the gospel for all men." "The new Nation when it came to establish a government for the United States refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State. Vindicating the right of individuality even in religion, and in religion above all, the new Nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea." The United States Constitution as it is, upon the subject of religion, is in exact harmony with the principles and the word of Jesus Christ. Therefore, any effort to change that Constitution, respecting religion, even though it be professedly done in behalf of Christianity, is directly opposed to the word of Jesus Christ.

Again the Declaration of Independence declares that governments derive their just powers from the consent of the governed. This is the fundamental principle of American institutions, and it is in harmony with the word of God. Yet, at a convention held in Sedalia, Mo., May 23 and 24, in behalf of the proposed National Sunday law, Mr. W. P. Gray, the secretary of the convention, who was made secretary of the State Sabbath Union, said:—

"I for one, do not believe that as a political maxim, governments derive their just powers from the consent of the governed. And I believe with Mr. Gault on this, I think. And so the object of this movement is an effort to change that feature in our fundamental law."

This statement is quoted and endorsed by the *Christian Statesman*, which is the official organ of the National Association for securing such an Amendment to the United States Constitution as Senator Blair proposed. Therefore, it stands proved by their own words that, those who favor the resolution and the bill introduced by Senator Blair on the subject of religion, are, through these, aiming at the subversion of the fundamental principles of American institutions, the destruction of the rights and liberties of men; and that their work is directly opposed to the principles and the word of Jesus Christ.

It is true that both these pieces of proposed

legislation died when the Fiftieth Congress expired, March 4, 1889. But it is also true that all those who favor them are preparing to do their utmost to have them introduced as soon as the next Congress convenes, and also to do their utmost to secure their adoption.

Do you respect the word of Christ? Do you love liberty, civil and religious? Do you respect the rights of men? Do you appreciate the liberty asserted in the Declaration of Independence and guaranteed in the Constitution of the United States? If you do any one of these, then you should be willing to let your voice be known in the endorsement and your name in the signing of the following petition:—

"To the Honorable, the Senate of the United States, (duplicate also to the House):

"We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby respectfully but earnestly petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way give preference to the principles of any one religion above another, or that will in any way sanction legislation upon the subject of religion. But that the total separation between religion and the State assured by our National Constitution as it now is, may forever remain as our fathers established it."

The lines are being drawn. On which side will you stand?

A. T. J.

#### National Reform by Constitutional Amendment not Right.

THE *Evangelical Repository* for March has an excellent article from Rev. J. G. Carson, D. D., professor of homiletics and pastoral theology in the United Presbyterian Theological Seminary, Xenia, Ohio, from which we make the following extract which we commend to the advocates of religious legislation. Mr. Carson's proposition is "that the proposed Christian amendment to the Constitution of the United States is neither a possible, nor proper, nor necessary, method of National Reform. After giving his reasons for regarding it as impracticable, the writer says:—

But we proceed to show that this method of National Reform, even if it were possible, is not proper or right, because the civil constitution is not designed or adapted to be the expression of the religious faith of a nation.

Granted that the nation should have a religion, or, in other words, that the people composing it should acknowledge their allegiance to God, and even to Jesus Christ, in his mediatorial authority; yet it is pure assumption to argue that this can only be done through the State in its civil constitution. The fact is that the nation, or, to speak more properly, the people of a nation, can act just as well through the church as through the State. Many are misled by the phrase, the "Nation or the State (for these two are unwarrantably used as interchangeable terms), is a moral person," which is a mere figure of speech, like a "fiction of law." The true idea is something like this: The State, or civil government, is an organization, or thing, like a piece of machinery, through which the nation, composed of moral persons, acts in its civil capacity; while the church is an organization through which the same composite moral person acts in its religious capacity. In either case, the moral character of the action and the moral responsibility belong to the individual moral persons composing the organism, and not to the organization itself.

If it be proper to apply the word person to the nation as an organism, then we would say the same person in the one case is acting in a civil capacity, and in the other in a religious capacity. If there be any one form of religion embraced by the majority of the nation, the profession of that religion is made, and can be properly made, only through the church. In every Christian nation, that church or body of professed Christians which includes—in its various branches, it may be—the decisive majority of the people, that church indicates by its profession, the religious character and profession of the nation, and not its civil constitution or form of civil government. We believe that the whole nation, embracing all ranks and classes, kings, nobles, princes, judges, governors, legislators, and all citizens, should "kiss the Son," acknowledge allegiance to Christ in every relation of life; but this they can do properly only through the church, and not through the State. And this is the true national church and national religion, though it be not established by law; yea, though another church and religion be so established.

This Nation is a Christian nation, and even a Protestant Christian nation, and so recognized, not from its civil Constitution or form of government, but from the character of the religion prevailing among its citizens, as professed by the churches to which they belong. If it be said that this profession should also be made by the nation in its organized capacity as a civil government, then it follows, as a natural and necessary consequence, that this distinctive form of the Christian religion becomes the established religion, and the church representing it becomes the established church. And to this end does the movement for the religious amendment of the Constitution logically tend and arrive at last, notwithstanding all disclaimers on the part of its advocates as to their intentions. In the last analysis it involves a religion established by law, a union of Church and State.

It is not necessary for us to show that, under the present dispensation, the establishment of religion by law, which necessarily requires an established church, is not admissible or proper. This, like the "requiring of religious tests," may be assumed or taken for granted. Any method of national reform which, like this proposed amendment, leads inevitably to the confounding of the relations of Church and State, is thereby convicted as improper and wrong.

Nowhere is this fundamental distinction between the respective provinces of the Church and the State more closely and tersely defined than in the language of our fathers of the Secession in the action adopted by the Associate Presbytery, September 29, 1743, which reads thus: "True religion is not only the church's blessing, but her very substance; so that true religion and a true church cannot be divided. Now, if true religion became a part of the civil constitution, it inevitably follows that the church became a part of the State; which doctrine, as it is absurd in itself, so it lays a plain foundation for Erastianism, overturning the distinction betwixt the kingdom of our Lord Jesus Christ and the kingdoms of this world. Moreover, if the true religion (which is spiritual and supernatural) became a part of the civil constitution, then it could no longer remain a *civil*, but become a *religious*, a spiritual, a supernatural constitution." (See Gib's Display, vol. 1, p. 274.)

Now, inasmuch as the mediatorial authority of

Jesus Christ is a principle of the "true religion," which is purely "spiritual and supernatural," and even its fundamental principle, which includes all others, it follows that the "civil constitution is not designed nor adapted" to be the place for its acknowledgment by the nation, else would it cease to be a civil and become a religious document.

#### The Denver "News" on the Blair Bill.

IN discussing the question of Sunday legislation, the Denver *News* of June 30 says:—

"The Blair Sunday bill, which is expected to come before the next Congress and for which petitions are being circulated, can of course only affect such matters as are embraced within Federal jurisdiction. That bill is inspired by a sentiment of religious intolerance, although its friends may be unconscious of the fact. Mr. Crafts disclaims the measure in its present form, but Senator Blair would make the religious phase stronger if he could. The Rev. W. D. Gray, secretary of the Sunday Observance Convention, lately held in Missouri, does not disguise the real character of the movement as he understands it. In a speech made before that body he says:—

"To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed; and so the object of this movement is an effort to change that feature of our fundamental law. Jefferson was under the influence of French ideas when the Constitution was framed, and that had something to do with leaving God out of the Constitution. And I think that the provincial history of this country will compel us to come back to that, and recognize God in our Constitution. And I see in this reform a Providence teaching us the necessity of recognizing something else besides the will of the people as the basis of Government."

"Such views as the foregoing should kill any attempt to legalize Sunday as a day of rest. The fundamental principle of the Government suits very well, and no interest has enjoyed greater prosperity under its operation than religion. The churches of the United States have a vitality that is not equaled in any other country, and they owe it to the spirit of freedom and to the good sense that cut them entirely loose from the State. The severance cannot be too complete. Religion associated with civil affairs has been too frightful a curse to mankind and too often decimated the race to offer any inducements for such experiments in a land of freemen. A day of rest from toil is a boon that should be preserved, but it will not find legal aid through a measure that implies an encroachment upon liberty of conscience or any alliance between religion and the State that has been happily dispensed with for a hundred years of unexampled national prosperity."

The sentiment expressed in the last sentence of this quotation will be better understood in the light of the following words which occur previously in the same article:—

"The object of such a law should be to limit the sum of Sunday labor, by stopping ordinary business, and it should be more especially directed against corporations and companies that employ persons to do work.

"Even then the rights of those who from religious motives keep another day should be protected to the utmost, as also the rights of people who attach no religious significance whatever to any day."

"The law should be chary of any interference with the individual in his choice of a way for enjoying his Sunday rest. No restriction upon the individual that rests solely upon the religious conviction of another should form a legitimate feature in such a law. In a general sense the rule for measuring the degree of individual liberty should be that point beyond which the rights of others would be affected."

This would indeed be a very mild Sunday law; much too mild to satisfy the so-called American Sabbath Union.

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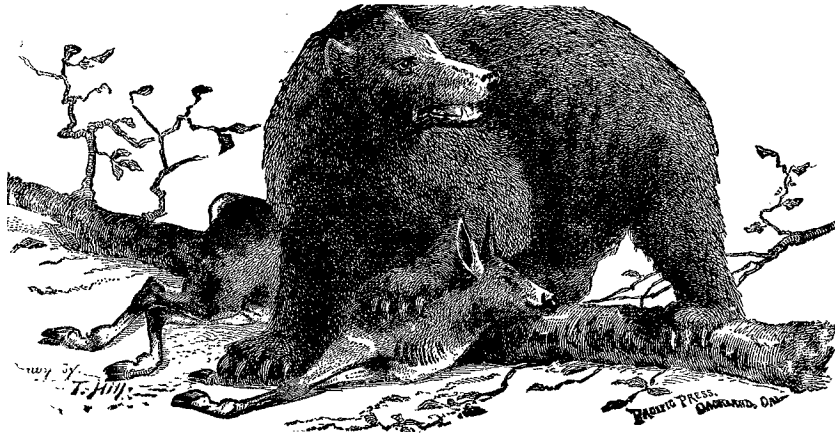
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# The American Sentinel.

OAKLAND, CALIFORNIA, AUGUST 14, 1889.

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THE *Times* of this city says that "the Paterson Board of Health has decided that where the placing of a green card on a house to indicate the presence of diphtheria on the premises, might diminish the business of a saloon-keeper, the card may be placed on the back door, where the general public will not see it." We do not know how it is in New Jersey towns, but if the object be to place the green card where its presence will the least interfere with business, it would be necessary as a general rule to change the card to the front door one day in the week, namely, on Sunday, in those towns where Sunday-closing is in vogue; because then the back door of the saloon is the avenue of business.

THE Overton (Neb.) *Clipper* has the following in reference to some lady who is securing signatures to the remonstrance against the Blair bill and kindred measures:—

"What lunatic asylum has broken loose? Last Sunday an old woman was in town with a petition to Congress to not make a Church and State government of the United States."

To this the Phelps County *Herald* replies as follows:—

"Evidently the above paper favors a Church and State government. If so, it does not realize its position. Better study history a little, and see what have been the terrible results of a union of Church and State in the past. All honor to the 'old woman' who is contributing her mite toward keeping Church and State forever separate."

The *Herald* is one of our exchanges, and is posted on National Reform doctrines and methods.

WE are opposed to the teaching of the Christian religion in the public schools, not because Christianity is not the true religion, but because the State cannot of right have anything whatever to do with any religion. Religion is defined by Webster to be "Recognition of God as an object of worship, love, and obedience; right feeling toward God, as rightly apprehended; piety." And in the very nature of the case only individuals can love God and have right feelings toward him.

Again. If we recognize the State as having the right to decide for us as to what is the Christian religion, as it must do if it is to be taught in the public schools, we virtually agree to stand by its decision, and for a Christian to agree to stand by the decision of any human authority upon matters of religion, is in effect to agree to apostatize from the faith whenever that authority may demand it. But whenever the State assumes to decide such questions it goes outside of its legitimate sphere, and puts itself in the place of God.

It is urged by the advocates of Sunday laws that they do not infringe the rights of conscience, because while they forbid work on Sunday they do not forbid the keeping of another day also. But is this true? God has said, "Six days shalt thou labor and do all thy work." This at least

gives all permission to work six days out of each seven. The divine law also says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." One man reads that commandment and says, That requires me to keep the definite seventh day of the week. Another says, That means that I shall work six days and rest one; any stated day will do. The first man keeps Saturday, the seventh day of the weekly cycle. The second man keeps Sunday, the first day of the week. The State steps in and says to the first man, "You may keep the seventh day if you wish, but you must also keep the first day." Does it not, by thus depriving him of one-sixth of his God-given time for labor, to all intents and purposes fine him for acting according to his convictions of duty?

THE *Christian Nation* of July 17 says:—

"The enemies of the Sabbath and friends of the liquor traffic, are doing their utmost to make the Cincinnati Sabbath observance law odious, so as to secure its repeal. The mayor of the city has issued an order closing up all places of business and stopping all vocations that are not strictly necessary. This is an old scheme of the liquor men—a retaliatory measure—which often causes the whole law to go by default."

Well, the very object of the law is said to be to stop all vocations and business that are not strictly necessary. The petition for a National Sunday law in this respect only excepts work of "real necessity." Then, if the law is good, how is it possible to make it odious by enforcing it? Let the reader imagine, if he can, how strictly laws against murder, manslaughter, assault and battery, and theft, would have to be enforced to be made odious. Such a thing is impossible. Such laws cannot be made odious by enforcing them. Their very virtue lies in the strictest enforcement possible. Any law that can be made odious by enforcement is a bad law, and Sunday laws everywhere are made odious always by a uniform enforcement; consequently all Sunday laws are bad laws and ought to be repealed.

THE field secretary of the American Sabbath Union tries to dodge any connection with the National Reform Association, so as to evade an additional point which we make in regard to Sunday laws being religious legislation; but he, himself, was a part of the last National Reform Convention, held in Pittsburg last spring, and made a speech there. Rev. J. P. Mills, a district secretary of several years' standing, of the National Reform Association, is secretary and chief manager of the Ohio State Sabbath Association, which is auxiliary to the National Sabbath Union, and was organized under the direction of the field secretary, Dr. Crafts.

Again, Rev. M. A. Gault is a born and bred National Reformer, and for years has been, and is now a district secretary of the National Reform Association and one of its most active workers. Mr. Gault, with Miss Shaw of the Woman's Christian Temperance Union, organized the Missouri State Sunday Law Convention held at Sedalia in May, at which Dr. Crafts was present and made a speech, and where, again, under his direction, a State Sabbath Association for Missouri was organized auxiliary to the National, of which Mr. Crafts is field secretary. And now, we have it on the authority of the *Shenandoah Post*, of Iowa, that "Mr. Gault has been appointed secretary of the Des Moines, Omaha, and Denver districts," and that as such he is now "giving his time to the Sunday-rest movement," and is hold-

ing Sunday-law conventions in his districts. Now if Dr. Crafts or anybody else can tell where the American Sabbath Union stops and the National Reform Association begins, we wish he would do it.

THERE is an item of business that we should like for the field secretary of the American Sabbath Union to explain. In Portland, Oregon, in the First Congregational Church, July 22, there was placed in the slips of the pews, the following petition to be signed:—

"To the United States Senate:

"The undersigned, adult residents of the United States, twenty-one years of age and more, hereby earnestly petition your honorable body to pass a bill forbidding in the Nation's mail and military service and in inter-State commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy."

We picked up in that church one of these blank petitions which we now have. Mr Crafts went from Portland to Puget Sound, and at Tacoma he circulated the following petition:—

"The undersigned organizations, and adult residents (21 years of age or more) of the United States, hereby earnestly petition your honorable body to pass a bill forbidding, in the Nation's mail and military service and inter-State commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."

Now why is this thus? Why do they circulate these two kinds of petitions? Why do they in one petition propose to exempt those who religiously and regularly observe another day of the week, and in the other petition make no sign of any such exemption? Not that we are in favor of such exemption, for we favor no exemption from the workings of Sunday laws unless it be uniform, and exempt everybody who does not want to obey the law. We only ask for information, why do they circulate these two kinds of petitions? And the columns of the SENTINEL are open for the field secretary, or any other one in authority, to answer.

WE are requested to state that on or about the 7th of March last, George D. McKinstry, a young man eighteen years of age, left Healdsburg, this State, to return to his home at Binghampton, Cal., and has not been heard of since. No cause can be assigned for his sudden disappearance and prolonged absence. Any information as to the young man's whereabouts, either now or at any time since his disappearance, will be thankfully received by his father, H. H. McKinstry, Binghampton, Cal.

## THE AMERICAN SENTINEL.

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DEVOTED TO

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