

THE AMERICAN SENTINEL.

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

VOLUME 4.

OAKLAND, CALIFORNIA, APRIL 3, 1889.

NUMBER 11.

The American Sentinel.

PUBLISHED WEEKLY, BY THE

PACIFIC PRESS PUBLISHING COMPANY,

NO. 43 BOND ST., NEW YORK;

18 POST ST., SAN FRANCISCO, CAL.;

12TH & CASTRO STS., OAKLAND, CAL.

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THE Woman's Christian Temperance department of the *Weekly Signal*, Otsego, Mich., in giving practical directions from Mrs. Bateham in regard to the Sunday-law petitions, says: "Signatures are most valuable, but indorsements count up fastest." Yes; that is true, as the indorsement of 240 can be made to "count up" 240,000, and the indorsement of one can be made to "count up" 7,200,000, and when 407 individual signatures "count up" 14,174,744, it is certain that that kind of petitions counts up faster than individual signatures. Yes, by all means, work for indorsements rather than individual signatures, for they count up much faster.

DR. T. L. CUYLER wrote lately to the *New York Voice* these words of sound sense:—

"While I applaud the zeal and honor, the sturdy convictions of my temperance brethren in the third party, I cannot ally myself with you, for three very strong reasons: 1. Long observation has taught me that wherever and whenever Prohibition has been successfully enacted, it has not been by a separate, distinct temperance party. 2. I am conscientiously opposed to your proposal to burden woman with the trust, duties, and responsibilities of the ballot and of civil office. 3. As the president of a non-partisan society for the promotion of both total abstinence and the suppression of the liquor traffic, I do not feel at liberty to identify myself with any partisan organization."

THE *Capital Commonwealth* (Topeka, Kansas) prints the Blair Educational Amendment, and makes some very judicious comments thereon. Following are the first and last paragraphs of its comment, which we believe all our readers will say are eminently sensible:—

"Without considering the first question which a lawyer would ask about the construction of these four sections—how it would be possible to prevent the establishment of a religion and at the same time require the establishment and maintenance of a system of common schools in which a religion shall be taught—the great question of the people is, Shall we have a national religion?"

"It will not do. Religion is sacred to its professors; but let them enjoy what they desire in this matter, and employ teachers of good character in the public schools; then public morality will not suffer, and the people will take care of the principles of the Christian religion. There must not be a national religion in this country."

The Columbus Sunday Convention.

THERE was held at Columbus, Ohio, February 21 and 22, what was called the Ohio Interdenominational Sabbath Convention, held in the interests of Sunday legislation, and was supposed to represent all the denominations in the State. About fifty ministers were present.

The convention was addressed by Dr. Anderson, of Denison University; Sylvester F. Scovel, President of the Wooster University and Vice-President of the National Reform Association; Hon. Thomas McDougall, of Cincinnati; Dr. J. W. Hott, editor of the *Religious Telescope*, Dayton, Ohio; Dr. G. W. Lasher, editor of the *Western Christian Advocate*, Cincinnati; Dr. Wilbur F. Crafts, and Dr. Washington Gladden.

Dr. Anderson spoke on the subject of the scriptural doctrine of the Sabbath and its observance. His argument was wholly to prove Sunday a divine institution, applying to Sunday all those scriptures which speak of the Sabbath, quoting the fourth commandment, which commands the observance of the seventh day, as authority for keeping the first day of the week. He applied to Sunday the passage in the second chapter of Genesis, which says that God rested on the seventh day from his work which he had made. The purpose of his speech, of course, was to prove the Sabbath to be a divine institution; but it is difficult to see how anyone can prove Sunday observance by passages of Scripture that speak of nothing else but the seventh day. And even granting that that could be proved consistently, still the query is, What place could that have in civil statutes, unless the object be to enforce by civil power the observance of religious institutions?

It is deception for any advocate of Sunday laws to plead that they require the observance of that day only as a civil institution. If they have in view the observance of the day only as a civil institution, why do they always trace it to divine source, support it by Scripture, and advocate its observance as a duty to God? Their arguments from beginning to end show that the real object of the Sunday-law movement is to control the civil power for religious purposes. No man ever yet argued three minutes in favor of a civil Sabbath, without his argument showing it to be religious. That is all that it is, and all that it ever can be made. And any civil law for the enforcement of the Sabbath is only for the enforcement of religious observance, and opens the way for the enforcement of any other religious observances which the church may choose. It is but the first step to an endless line of religious legislation, all in the interest of the church.

Dr. Scovel's subject was our Sunday laws. He, being a National Reformer, and believing the State to be a moral person, of course put Sunday

laws at once upon a moral basis, and argued in favor of the enactment of laws by the State, to apply to the moral nature of the individual, and that such laws have a tendency to make men better, purer, and worship also purer. He declared the only thing that tends to complicate the question at all is the question that grows out of the plea of individual liberty,—liberty of conscience. But the way he met this plea and avoided any complication was by quoting from Blackstone, John Ruskin, and others in favor of Sunday laws, and asserting that such laws must be right, and the State has a right to enact such laws, and if it has a right to enact it has a right to enforce them, and such laws when enacted and enforced are simply laws protecting the majority.

Dr. Hott spoke on the Sunday newspaper. The same objections were presented by him that generally are by others in this line against the Sunday newspaper—that it keeps people away from church, and church members will read it, etc. The substance of it all was, that all business on Sunday that is not necessary is wrong. The Sunday newspaper is not necessary, therefore it is wrong.

Dr. Lasher spoke on the Sabbath and the working classes, saying that the Scripture describes the Sabbath as a day of rest, not of worship, worship being the result of rest, and that to the working classes Sunday is a very important institution, necessary to their health and prosperity, a proper observance of which places them in a better position to do efficient service, etc.

Dr. Gladden spoke on the authority of the civil Sabbath, saying that the Sabbath is literally a day or sign of rest; and the civil Sabbath is that day or sign of rest designated or recognized by the laws of the State,—the laws of the United States, and of all the States in the Union; and the laws of all Christian countries recognize the first day of the week as the day of rest, and make certain provisions with respect to it. The day thus received by law is the civil Sabbath. He then traced the Sunday legislation to Constantine, referring to his edict as the first Sunday law. But Constantine's Sunday law was only an ecclesiastical thing, or perhaps civil-ecclesiastical. It was made to please the bishops, and the day was ordered to be observed because it was a church day, just as Friday was also. So that, in fact, whatever way it be looked at, wherever it be traced, and by whatever means, there is no such thing as a civil Sunday law: it is ecclesiastical wholly; and if it be a Sabbath law it is religious.

Dr. Crafts attempted to comment on the words of Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," to show how that which pertains to God shall be rendered to Cæsar, saying that "if the ten commandments be divided into two tables,—the

duties to God and the duties to man,—it would have to be divided at the word 'holy' in the first sentence of the fourth commandment, because the next sentence says, 'Six days shalt thou labor,' and there are laws in the United States on the subject of labor. And secondly, another clause of the commandment refers to the stranger within thy gates; and the United States has laws about aliens; and this makes that part of the commandment to consist of duty toward man, and that, therefore, civil government may legislate upon it." But this makes the commandment speak to the Nation instead of the individual, and entitles the Nation to compel men to render obedience to God, and virtually demands of men that they render to the civil government what belongs to God, and makes Christ contradict himself. Next he declared that man has re-enacted six of the commandments. It is not to be wondered at that this statement should be made by Mr. Crafts in this connection, because if it be right for man in the form of civil government to exact of men what belongs to God, then the government usurps the place and the authority of God; and having so done, it becomes necessary, of course, to re-enact such commandments as the government may deem necessary to its work. This is all perfectly consonant with the whole system of things that is represented in the Sunday-law movement, and which Dr. Crafts is seeking to establish here, that is, human government in the place of the Government of God. But so long as the Lord shall remain supreme, so long it will remain unlawful for civil government to exact of men that which pertains to God; and so long it will be blasphemous usurpation for any Government or any society of men to attempt to re-enact any of the commandments of God. It shows a deplorable estimate of the institutions and Government of the Lord when men professing to be ministers of the gospel will talk about any of God's statutes being re-enacted by anybody in any way.

There was a committee appointed on organization; and one of the recommendations of the committee was that the society should be called "The Christian Sabbath Association of the State of Ohio." Another was that the object of the association should be "to promote in every legitimate way the observance by all classes of people of the Lord's day in accordance with its import as defined by Christ in Mark 2:27." When this was read, the Rev. Mr. Jefferson, of Cincinnati, objected to the name, and proposed to substitute "The Sunday Association of the State of Ohio," and asked that the reference to Mark 2:27 be stricken out of the recommendation entirely. The reason which he gave for these changes was that in the words of Christ in Mark 2:27 there was no reference whatever to Sunday or the first day of the week, but that Christ was referring to the Sabbath of Mosaic institution, which had been abolished. After a good deal of discussion Dr. Crafts suggested that the name be "The Ohio Sabbath Association;" and with reference to striking out the text Mark 2:27 he said: "As the people are not given to having their Bibles at hand, and not everybody is familiar with that term, it would be better to stop with the term Lord's day, as everybody knows what that means." For himself he supposed the text Mark 2:27 was "the Sabbath was made for man." But he was not quite sure. Dr. Crafts's suggestions were accepted, and the association was called "The Ohio Sabbath Association," and the reference to

Mark 2:27 was stricken out. A secretary was appointed for each county in the State.

Next came the report of the Committee on Resolutions. These excited considerable discussion, especially one proposing to indorse the movement in favor of a Saturday half-holiday for workingmen. Dr. Lasher said: "I do not see why they should say anything about the Saturday half-holiday. I have not as much interest for the laboring man on the six days as I have on the Sabbath-day; so I move that we strike out that part of the resolution." Another said the Saturday half-holiday had a good deal to do with the Sabbath question. Dr. Crafts said there could be no objection to it, and this resolution was only commend. Dr. Lasher replied: "I know it is only commendatory, but it is a question with me whether it is best to commend." When the question came to a vote it was defeated by twenty-four to seventeen.

Another resolution rejoiced in the growth of the literature for the defense of the Sabbath, and urged its increased circulation, especially the new series of documents issued by the American Sunday Union. This gave an opportunity for Dr. Crafts to urge them to call for the hearing on the Sunday question before the Committee on Education and Labor, telling all to write to the representatives now instead of to the senators, because the senators had been overwhelmed with orders, so that they could not fill them. Another resolution indorsed heartily the petition to Congress for the passage of the Sunday-Rest bill, asking immediate effort for the multiplication of signatures, and resolved that the President of this convention be authorized to sign the petition for the whole of the members. This resolution, of course, was adopted.

Next came a paper by Rev. James Brand, on the subject, "To What Extent Are the Christians Responsible for Sabbath Desecration?" He cited, as in the case of the Elgin, Ill., convention, the fact that Christians buy Sunday papers, and do business on Sunday, and live carelessly in many things. And when it came to the discussion of the paper, one gentleman said he would like to find out by what means he could get the church-members to attend church, especially the railroad men. Another, in answering this, said he thought the reason why they had gotten into this difficulty was because the church has got away from the fourth commandment. At this the Rev. Mr. Jefferson, of Cincinnati, said he did not believe in the perpetuity of the ten commandments, but abided by the teachings of Christ, and that there was "no commandment to-day requiring the Sabbath to be kept."

Here he was interrupted by one, who said that "Christ came not to destroy, but to fulfill." Mr. Jefferson replied: "That is all right; and he did fulfill it. And, therefore, it no more remains to be fulfilled, because he fulfilled it once for all, and it is gone." He said he was in favor of the object for which the convention was called together, but he was opposed to the use of the term "the Sabbath-day" in the sense in which they were using it there. This created a great stir; about a half dozen members were on their feet at once, and several of them talking at once. Somebody cried, "Put him out!" The tumult finally subsided without any violence being done.

The convention closed with the speech by Dr. Crafts on the subject of "The Sabbath from a Patriotic Standpoint." It is the same speech, only with slight variations, that he delivered at

Washington City, Chicago, and to the Knights of Labor at Indianapolis. He referred to the counter petitions that are being circulated against the Blair Sunday bill, and said that those who were securing those petitions sometimes take tables in the streets upon which to write, and then bring up every gambler and harlot that they can find to sign the petition. We have had considerable to do with getting signatures to that counter-petition, and we know a good many others who have also, and we do not know of any such characters as these that have signed it, nor do we know of anyone who does know, unless it be Dr. Crafts. His acquaintance with that kind of characters may be sufficiently broad to justify him in making the statement. As for us, we know nothing about either the characters or the fact. In answer to the argument that is made that the Blair Sunday bill is unconstitutional, he affirmed that it is constitutional, because the Constitution itself embodies a Sunday law. He referred to that part of the United States Constitution which provides that the President shall have ten days (Sunday excepted) in which to sign a bill, or to keep it without signing it, and then exclaimed: "What is that but a Sunday law? That is the acorn."

Hon. Mr. McDougall's speech opened up a scene that was not on the bills, although it was the best speech in the whole convention. It was as follows:—

"Being in full sympathy with every well-directed and reasonable movement for a better observance of the civil Sabbath and a belief in the Christian Sabbath, I respond to your call on me to speak. In 1880 the laws of Ohio for the protection of the Sabbath imposed as the highest fine the sum of five dollars. To-day the legislation is as stringent as in any State in this Union. If the Sabbath is not observed as you desire it, it is not the fault of legislation. No additional legislation is needed to secure what you desire. What then is needed? The solution of this problem is deeper than legislation. Legislation does not change character, and its fiat will not bring the millennium. In this State we had a population in 1880 of about 3,200,000. Of that number not quite one-fourth is to be found in all of our cities having a population of 10,000 and over. So that we have an orderly civil Sabbath in at least four-fifths of the State. The evils existing and complained of are in our large cities, whose number may be counted on your ten fingers. How is existing law to be enforced in them. Their welfare is the problem of the statesman and the Christian. We have said legislation which has a limited mission for good in securing social order does not change character, and we may add, Its enforcement depends on the public sentiment behind it. Any law on this subject which depends for its enforcement on a resort to a jury, in the existing state of public sentiment in our large cities, must be of necessity a failure under any fair system of selecting a jury which represents the community from which it is drawn; from our experience in Cincinnati, we affirm you cannot convict for selling liquor on Sunday. Just as an Ashtabula jury of members of the church would refuse in the days of the fugitive slave law to convict a citizen of that place of crime for feeding and clothing, at the command of Christ, a slave, fleeing for freedom to Canada. What then is to be done? Seek the highest good attainable. The redemption of the masses in our large cities and their elevation to a better observance of law is to be sought through the gospel of Jesus Christ."

"Ministering in his name, go to their homes, seek their welfare, educate them by the power and teaching of Jesus Christ, and there will come to you that reform you seek. They are waiting for this service, this education. Not in conventions; not in resolutions; not in the fiats of legislation,

but give your time, money, prayer, and service to carrying to the homes of the toiling masses the beneficent gospel, and you will elevate and reform, as nothing else can or will, those whom you now regard as the enemies of the Sabbath. I am opposed to the social ostracism that too often accompanies movements of certain kinds of reform. Bitterness never wins any man, never secures reform. The saloon keeper is not a criminal, nor the liquor business a crime. Tens of thousands of the best people of our land, men of wealth and character, many of them belonging to our churches, use liquor, and do not regard its purchase or use a crime or a sin. The co-operation of these men is essential to the enforcement of law.

"Tens of thousands of the working people in our large cities live in homes of one and two rooms. Whole families cook, eat, wash, sleep in such rooms. They toil from early morning till late in the evening. What are you to do with them? They are citizens; they are elements of the problem. Unless you can reach, educate, reform those masses, how are you to secure in our large cities a more orderly Sunday? Are we in a position to sit in judgment on them? How do we observe the day? How many of us do the very things on Sabbath we are here condemning in others? What about the use of liquors in the houses of many church people, traveling on railroads on Sunday, etc. Let us learn that this is an intensely practical question, presenting questions for our consideration difficult to solve, and which no legislation can solve. The roots of the evils are deeper; they need the gospel of Christ as the power to give us what we desire. Abandon agitation and service for the unattainable and consecrate your time, money, prayers, and service to carrying to those for whom Christ died, his gospel of love and his ministry of service. Thus only may we successfully secure to our cities and its needy masses the blessings of a well-ordered Sabbath, the foretaste of the eternal Sabbath."

In the next meeting after this speech was made a motion was made "that this convention is not in accord with Mr. McDougall's speech, and utterly repudiates it." The motion was carried unanimously and without debate. But this was not the end of the story; a self-appointed "committee of five hundred" in Cincinnati had already made arrangements for a meeting to be held in that city, Saturday night, February 23, and had invited Mr. McDougall to speak there. But after they learned in Cincinnati what Mr. McDougall had said in Columbus, the managers of the Cincinnati meeting waited upon him and asked him if the speech that he made at Columbus embodied the sentiments he expected to express in Cincinnati. And when he answered that it did, that those were his views and the ones that he proposed to advocate, he was requested not to come to the meeting, "as discord might be created by it." Mr. McDougall replied that he was not in the habit of going where he was not wanted; and consequently, he who had been advertised as "the speaker of the evening" was conspicuous by his absence, at the request of the managers of the Sunday-law meeting, because the speech that he would have made insisted upon the power of the gospel of Jesus Christ as the only effective means of securing religious observances, and because he told the political preachers that this was the best thing that they can engage in to make their work successful. Let it be understood, therefore, in all future references, that the Ohio Sabbath Association "utterly repudiates" the use of the gospel of Jesus as a means of securing the proper observance of the Sabbath. If the convention had repudiated the sentence in Mr. McDougall's speech, which spoke of the liquor business not being a crime and the saloon keeper not being a criminal,

no objection could be made, although it is true in Ohio. But this they did not do. They "utterly repudiated" the whole speech.

In fact, this is the proper thing to do if they are going to keep on in the line in which they have started, because if they can make people righteous by legislation they do not need the gospel. And, on the other hand, the Saviour is not a politician, and does not intend that his work shall be done in a political way. More than this, the leading Sunday-law workers confess that there is no commandment of Christ for keeping Sunday; and, therefore, it is an appropriate thing for those Sunday-law workers of Ohio to repudiate any effort to secure Sunday keeping by setting forth the word of Christ. Yet we cannot help wondering whether it would not have been a good deal better for this convention to adopt Mr. McDougall's suggestion, and repudiate their political action and their political scheming, rather than the preaching of the gospel and the means which Christ has employed for making men religious. But whatever they should have done, the fact is that the thing they *did* do was to declare by unanimous vote that that convention "utterly repudiates" Mr. McDougall's speech; and "the committee of five hundred" of Cincinnati indorsed the action by repudiating both Mr. McDougall and his speech.

The gospel of Christ does not consort well with political scheming; and suggestions to preach the gospel and to work by gospel methods and means are not palatable to political preachers.

A. T. J.

Questions on the Blair Bills.

EDITOR SENTINEL: I understand that you take the position that Senator Blair's Educational bill is in reality a bill for the "establishment of a national religion."

But I understand that the claim has been made, and on good authority, that the bill was introduced for the primary purpose of preventing a condition of things threatened by the recent attempt of the Catholics to gain control of the public schools of Boston and vicinity.

Do you not think that the lack of educational facilities in some States of the South had also much to do with the proposed legislation on that question?

Do not the prohibitions relative to institutions, corporations, or persons giving instruction or training "in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being or claiming to be religious in its character," prevent the possibility of the bill under consideration ever favoring the Catholic Church in teaching their peculiar doctrines in the public schools?

With such provisions incorporated into the United States Constitution, could not our general Government prevent under all circumstances the promulgation of Catholic views in communities where the Catholics were in the majority, as in California?

Do you not think that section 1 of the Educational bill will aid in carrying out the spirit of the first amendment to the United States Constitution?

Would not your objection to the bill be removed if the expression, "the principles of the Christian religion," in section 2, were omitted?

In your quotation from the Blair Sunday-Rest bill, in the article, "Provisions of the Sunday-Rest Bill," in the SENTINEL of February 20, do you not make two omissions of a very important part of the bill, viz., "to the disturbance of others"? Are not your arguments on the "absolute" requirements of the law for the Territories, based on such omissions? When you represent the bill as "obliging everybody to rest on Sunday" in the

Territories, do you not convey an incorrect idea of its requirements?

I notice the bill is given in full in the report of the hearing of the Sunday-Rest bill. A large number of the reports have been printed by order of the Senate, and the readers of the SENTINEL in the several States can be supplied by addressing their respective senators. A full account of all that was said and done on the occasion of the hearing is given. The report is official and worthy of consideration by all candid investigators.

Yours truly, L. T. NICOLA.

To these questions we reply as follows: We have taught that the Blair Educational Amendment should properly be entitled, "An amendment providing for the establishment of a national religion," and we teach so still. The correctness of this teaching has been demonstrated by plain arguments.

We should be pleased to have our friend cite the "good authority" for the claim that the amendment is for the purpose of preventing the Catholics from getting control of the schools. But that is immaterial. It is of very little importance why the amendment was proposed; all that concerns us is the effect that it would have if it should ever become a part of the Constitution, and that we can ascertain from the wording of it, regardless of any claim that may be made for it. It has been demonstrated that the practical effect of the amendment would be to give the Roman Catholics virtual control of the public schools in many States, and, in fact, in the whole country. Thus:—

The second section provides that none of the doctrines, tenets, observances, etc., peculiar to any sect shall ever be taught in the public schools. But at the same time it stipulates that the principles of the Christian religion shall be taught. Now there are some things that one denomination regards as vital principles of the Christian religion, that other sects ignore; the teaching of these the proposed amendment prohibits. It is obvious, therefore, that only those principles are contemplated which are common to all; and what these are can be determined only by a general church congress. But in such a congress the Roman Catholics, being stronger than any other sect, would hold the balance of power, and with their long experience in political wire pulling would have but little difficulty in running the convention to suit themselves. But even after such a convention each State would attend to its own educational affairs, and in those States where the Roman Catholics are in a majority, they would teach their religion.

But our friend misapprehends the position of the AMERICAN SENTINEL if he thinks that our opposition to the proposed amendment is solely on the ground that it may throw the schools into the hands of the Roman Catholics. We are utterly opposed to the Government's teaching religion of any kind whatever, or to any degree. If the Catholics were barred out entirely, and no principles were to be taught except those which are held in common by the Protestant sects, we should be as much opposed to it as we are now, or as we would be if it proposed to give the Catholics sole control. We go farther, and say that we should oppose the amendment even if it provided that each State should see that its schools taught only the religious principles we hold to be vital. Our conception of the gospel is something entirely different from what that would be. We cannot imagine that the Saviour, who would not remain in a country when its inhabitants re-

requested him to leave, would take pleasure in seeing his gospel forced upon people who reject it in their hearts. Nothing could so surely bring the gospel of Christ into disrepute as the teaching of it to all, by the State. People who might be reached by persuasion, would be repelled by force.

The lack of educational facilities in the South had nothing to do with the proposed amendment. The Blair Educational bill, which has already passed the Senate, and which provides for the distribution of \$77,000,000 among the States, doubtless had that in view; but even that, if it should pass both Houses of Congress, would never be any help to the South. If that should pass, and the amendment should be adopted, the National Reform people would simply have \$77,000,000 at their disposal with which to teach religion in the public schools.

Section 1 of the Educational Amendment is nullified by section 2. The first section says that no State shall make any law respecting an establishment of religion, and section 2 demands that each State shall set itself to teach religion. The State doesn't need to make a law respecting an establishment of religion, when it is itself an establishment of religion—a machine for teaching it. If the amendment prohibited the teaching of any form of religion in the public schools, leaving all denominations free as they are now, to teach at their own expense whatever doctrines they choose to, we certainly should have no objection to it. But if the clause relative to the teaching of "virtue, morality, and the principles of the Christian religion," were omitted from the proposed amendment, there would be nothing left. Senator Blair made his principal plea before the senate on that clause. He seemed to regard that as the main feature of the whole thing.

Now as to the Sunday-Rest bill. That bill has been printed in the SENTINEL no less than four times, so that it is not our fault if every reader of the SENTINEL does not understand it. We commented on the bill as it is, and also on the bill as the National Sunday Union wish to have it modified. There is no doubt that if the bill should pass it would be amended according to their wishes, since it is their bill. For our part, it makes no difference which form is adopted. The original form says that no work shall be done on Sunday "to the disturbance of others." But it would astonish one who has had no experience, to see how easily some people can be disturbed on Sunday. The reports of the Sunday-law cases in Arkansas show that nearly every man who was prosecuted for working on Sunday was working in so retired a place, and so quietly, that nobody could have found it out without taking special pains; yet people were greatly "disturbed" by it. We have seen people very much "disturbed" because they knew that some other people were working at a noiseless occupation in the privacy of their own rooms. A law providing for the punishment of anyone who does any work on Sunday "to the disturbance of others," would open the flood-gates of religious bigotry and persecution. As to the amended bill, which provides that no work shall be done on Sunday "in public," nothing more need be said.

We did not incorrectly represent the bill when we represented it as "obliging everybody to rest on Sunday," as the bill itself will show. The bill, as drafted by Senator Blair, says that "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" on the first day of the week. We should be pleased to have our friend, or anyone else, name some people that are not included in those terms. If the bill is not "absolute" in its requirements for rest, to the full extent of its jurisdiction, we do not know how language could be framed to make it any more so.

We sincerely hope that "all candid investigators" have the report of the hearing on the Sunday-Rest bill. If they have been hitherto in favor of the bill, the reckless determination on the part of the workers for the bill, to gain their ends, no matter at what cost to others, and the false and contradictory position taken, will suffice to convince them that the whole thing is an iniquitous scheme.

We are not infallible, and are as liable as others to make mistakes; but if we may always be as correctly represented as the Blair Sunday-Rest bill and its advocates have been in the AMERICAN SENTINEL, we shall be satisfied.

E. J. W.

Sunday and the Catholic Church.

WHEN the announcement of the Columbus Sunday Convention was made, the following notice of it was given by the *Catholic Columbian* of that city:—

"A meeting of all denominations in Ohio called to be held at Columbus, February 20 and 21, to consider the advisability of a thorough organization 'in the interest of a better observance of the Christian Sabbath.'

"We Catholics are always in favor of that day being kept sacredly and strictly, though without the gloomy countenance or the ashes of woe; yet the first thing the members of this convention ought to do would seem to us to be to show any scriptural command whatsoever to observe the 'Christian Sabbath.'

"There is authority for the change from the Sabbath to Sunday—ample authority; but it is the authority of the Catholic Church, the only one reaching back to the time of Christ. Fallible churches could make no such a change."

That shows what there is in the indorsement of the Sunday bill by Cardinal Gibbons; it is as a tribute paid by Protestants to the authority of the Catholic Church, that Cardinal Gibbons indorsed it, as it is also of all the Catholics who do indorse it. In his letter to Dr. Crafts in which he indorsed the Blair Sunday bill, Cardinal Gibbons cited the plenary council of Baltimore as authority for keeping Sunday. The Roman Church recognizes no other authority for keeping Sunday than the authority of that church. And whenever they indorse the Protestant movement to obtain a law for the enforcement of Sunday observance, they know it is a tribute paid by Protestants to the authority of the Catholic Church. And when the Protestants get a law by the help, as they themselves say, of all the Catholics in this country, that will not be the end of the matter; the Catholic Church will see that the Protestants pay the tribute which Catholics say is due to that church.

To those so-called Protestants who are so anxious to make religion a subject of legislation, it now appears a very pleasant thing to secure the alliance of the Papacy. But when they shall have accomplished the feat, and find themselves in the midst of a continuous whirl of political strife and contention with the Papacy, not alone for supremacy, but for *existence*—then they will find it not nearly so pleasant as it now appears to their vision, blinded by the lust for illegitimate power.

And when they find themselves compelled to pay more than they bargained to, they will have but themselves to blame; for when they make religion a subject of legislation, they therein confess that it is justly subject to the rule of majorities. And then, if the Romish Church secures the majority, and compels the Protestants to conform to Catholic forms and ordinances, the Protestants cannot justly complain. For our part we want no rules of majorities in religious observances, either Protestant or Catholic.

A. T. J.

Sunday in the Army.

ABOUT this time, as the almanacs say, look out for a jubilee among National Reformers, the members of the American Sunday Union, etc. The reason for this prediction is found in the following special dispatch from Washington, to the San Francisco *Examiner* of March 16:—

"Secretary Proctor is an advocate of the Sunday-Rest law, as will soon be demonstrated by the appearance of an order from the War Department abolishing the Sunday dress parades at all army posts throughout the country.

"This subject has been agitated in the annual reports of army officials for years, but none of Mr. Proctor's predecessors have seen fit to direct the change. General Sheridan was opposed to the abolition, which probably accounts for nothing having been done in late years.

"The present Commanding General, however, believes that only absolutely necessary work should be done in the army on Sunday, and has strongly indorsed a recent report of the Inspector-General of the army recommending the abolition of the dress parade and all other unnecessary work on the Sabbath.

"Those papers are now before Secretary Proctor, and, although he has not yet acted, he has remarked his hearty approval of the proposition."

Thus the "workingman" is gradually getting his rights. The Sunday law is declared to be absolutely necessary in order that laboring men may have an opportunity to improve their minds. One clause specifies the very thing which the Secretary of War is said to be about to do, and probably in nothing else could the fallacy of Sunday-law argument be more plainly demonstrated. If there is anybody who has an opportunity to improve his mind if he chooses to, it is the soldier in time of peace. There cannot be the excuse in his case that he is overworked. Neither can a violated conscience be urged as making a Sunday law necessary; for (1) the instances are exceedingly rare in which a soldier cares anything more for Sunday than for any other day; and (2) in such instances he can easily make arrangement so that he will not have to work on Sunday. We know a man who was converted while in the regular army, and became convinced that the seventh day of the week is the Sabbath. He was conscientious, and during the sixteen months that remained of his term of service, he was able to rest on the seventh day. If this could be done, surely it could be done in the case of one who wished to keep Sunday.

The desire for a Sunday law, so far as the army is concerned, is not because of any special love for the soldier, nor to relieve his conscience, but simply to gratify the feelings of those who, because they keep Sunday, are determined that everybody else shall. The *Examiner* closes an editorial comment on the proposed order, in the following ironical vein:—

"It is well known that soldiers look forward through the week to the opportunity to enjoy the ministrations of the chaplain, and then to sit

quietly in some secluded sea-side garden, meditating upon the teachings they have received. The dress parade brings a jarring earthly element into a day that they desire to devote to other things.

"Secretary Proctor will be gratefully remembered by the defenders of their country when their sabbaths are freed from the intrusion of work, and hearts and heads are swelling with spirituous emotions."

This first application of the proposed Sunday law shows that the abettors thereof care not how much a man may, by his enforced idleness, be thrown into evil associations. All sins are in their eyes of less magnitude than working on Sunday; and rest on Sunday, even though it be as a result of compulsion, is considered as about all that a man needs to fit him for Heaven. We shall doubtless now have a Christian army.

How They Do It.

Not long ago Mr. Crafts appeared before the Federation of Labor, in Washington, D. C., and urged that body to indorse the Sunday-Rest bill. An ex-president of the association said, in the presence of the writer, that Mr. Crafts told them that if they would by vote indorse the measure, that would give him the privilege of adding 15,000 names to the petitions already then secured in its behalf.

This Federation of Labor is composed of delegates from about thirty local trades unions in the district, which the secretary said aggregated a little over 9,000 tradesmen. Yet Mr. Crafts' conscience was elastic enough to permit him to swell that number on his petitions to 15,000 simply by the vote of about fifty delegates, not one of whom was authorized to represent the sentiment of his fellow-tradesmen on that subject. This is a sample, however, of how many of the 6,000,000 names recently presented to Congress by that party were obtained. Why not do a really wholesale job while one is about it, and just send to Congress a petition with 60,000,000 names attached, and so close up the work at one stroke? You smile. But that would be just about as consistent as the way they are now doing, and a great deal cheaper and quicker.

J. O. C.

Washington, D. C.

The Papacy in Canada.

REFERENCE has been made in these columns to the arrogance of Cardinal Tashchereau in demanding a seat by the side of the throne at the opening of the Canadian Parliament. But this is only a part of his ways. A dispatch from Quebec to the *New York Times*, dated February 2, says:—

"The influence which the Church of Rome has acquired, over the Legislature of this province would astonish an outsider. The simplest measure is not sure of becoming law unless the Government can certify that it has received the sanction of Cardinal Tashchereau."

The dispatch says that on Wednesday, the 30th of January, in three cases bills were presented to the Legislature with the assurance that the bills had received the sanction of the Cardinal, and even in the case of an act providing for the registration of births, marriages, and deaths, which had repeatedly been asked for by the Board of Health of the province, when the act was proposed the Government took the pains to announce that it had been approved by the Cardinal and his bishop.

Further, the account says:—

"It was proposed to come to the assistance of the farmers whose grain had been destroyed by the wet weather of last fall, and the Premier promised that if a committee was formed, with the Cardinal for chairman, to distribute the funds, the Government would contribute liberally. The church in its turn sometimes treats the Government in a cavalier style. The Premier last year wished to compromise with the Jesuits, who have always been his staunch supporters, on their claim to be compensated for the estates of the order which had been confiscated by the imperial Government, when the order died out in 1800. He proposed to give them \$400,000, which they were ready to accept, but the Cardinal intervened, and claimed the money on behalf of the Catholic universities on the ground that the order of Jesus had been excommunicated by the Pope, and had died out, and that the Jesuits of to-day were not their legal heirs.

"Finally the Legislature paid over \$400,000 to the order of the Pope, to be distributed as he saw fit. The bill was sanctioned by the Dominion Government a few days ago, and the Premier telegraphed the fact to Cardinal Simeoni, asking him at the same time what distribution the Pope proposed to make. An answer was received to the effect that the Provincial Government would be notified through the proper channel."

Since this dispatch was published we have seen it stated that a strong demand was being made upon the Canadian Parliament to have it reverse its action in paying this \$400,000. But how is it going to do that without the Cardinal's approval? And assuredly the Cardinal would never approve such a thing as that. More than this! If it should do it without the Cardinal's approval the Pope has the money, and the Canadian Parliament may vote till doom's day that it will not pay it, and it will amount to nothing. The Pope has the money; and that is the last that the Canadian Parliament or the Canadians will ever see of it.

Washington and Constitutional Religious Liberty.

THE following extract from the "History of the Great Republic" (pp. 528, 529), by Jesse T. Peck, D. D., is sent us by a friend:—

"The Constitution of the United States was adopted in 1787. Immediately thereafter (March, 1788) the Virginia Baptist General Committee took up the question for discussion, whether the new Federal Constitution, which had now lately made its appearance in public, made sufficient provision for the secure enjoyment of religious liberty. After full investigation, it was unanimously agreed that it did *not*. The committee then consulted with Mr. Madison as to what could be done in the case, who recommended them to address General Washington upon the subject. They also sought the co-operation of the Baptists in the other States of the Union, and sent out Elder John Leland as their representative, who secured their cordial co-operation. The sixth article in the new Constitution read: 'No religious test shall ever be required as a qualification to any office or public trust under the United States.' In August, 1789, the Baptists sent a well-digested and formal address to Washington on the subject, by a delegation from their body. He pronounced their position right, and the next month he carried through Congress this amendment: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' This is a part of our present Constitution. The correspondence

on that occasion is worthy of the men whom it immortalizes on both sides. The Baptists said to Washington: 'When the Constitution first made its appearance in Virginia, we, as a society, had unusual strugglings of mind, fearing that the liberty of conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received in Virginia under the royal Government, when mobs, fines, bonds and prisons were our frequent repast.' To which the President replied: 'If I could have entertained the slightest apprehension that the Constitution framed by the convention, when I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it, and if I could now conceive that the general Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution.'

A Temperate Protest.

THE following protest was adopted by unanimous vote of a large congregation assembled in Aurora, Ill., February 3. It is temperate in its language, and we do not see how anybody can dissent from its statements without convicting himself of bigotry:—

To the Hon. Senate and House of Representatives of the U. S. Congress—

The rights of conscience are inherent, inalienable, above and beyond all compacts and statutes. They are not and cannot be subjects of legislation. The right of free thought, speech, and action on all subjects of belief, limited only by the same right in others, is absolute in every intelligent being. Any abridgement of that right, followed to its logical sequences, will destroy society itself. The great and only object of government is the enforcement, not the abridgement, of personal rights.

Religion has only to do with man's conscience. It is entirely beyond the jurisdiction of the State. It does not belong to the State to fix and enforce penal sanctions for the violation of laws and obligations, which it did not and cannot create, or for which no authority is conferred. The powers of the United States Government are purely secular. The Constitution prohibits expressly the right to pass any law respecting the establishment of any form of religion.

We, the citizens, assembled in mass-meeting at Aurora Turner Hall, in Chicago, therefore most earnestly enter our protest against the passage of the law entitled, "A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship," and against the adoption of an amendment to the Constitution, which compels each State to provide for the education of all children of the age from 6 to 16 years, in the several branches of science, in virtue, morality, and in the principles of the "Christian religion," both of which bills have been introduced in the Senate of the United States by Senator Blair, of New Hampshire; because these bills establish a certain form of religion, by selecting and enforcing the religious observance of a particular day, and because they prescribe the "Christian religion" as the standard of virtue, morality, and popular education. This would be a clear case of the exercise of powers not conferred by the Constitution to either House of our National Legislature.

"The early settlers came from Europe to seek freedom for themselves, and then inconsistently denied it to others, for fear of losing the monopoly."—*Schaff.*

Is It Not Church and State?

THE following editorial from the *Catholic Mirror* of February 16 no doubt expresses the sentiments of Catholics as well as of those Protestants who are clamoring for religious legislation:—

"The Catholics of this country are decidedly opposed to a union of Church and State. That is the reason they object to the arrogant attempt of Protestants to mould the social and educational life of the country on sectarian lines. It is all very well for the sects to divert public attention from their own plans by raising a hue and cry about the tendency of the Catholic Church to gobble up everything, but the attempt is too thin. Its transparency is becoming more apparent every day to reasonable minds outside of the church."

But what is this "union of Church and State" to which Catholics are opposed? It is revealed in the second sentence. They object to the moulding of "the social and educational life of the country on sectarian lines;" that is, they object to making any denomination the State church—unless (for history past and present proves the fact) the State church is the Roman Catholic. Of course, they know that there is no present prospect of that church becoming the State church; therefore they can pose as liberalists, and talk of freedom of conscience. But Spain and Ecuador and Mexico prove that Rome does desire a union of the Catholic Church and State. And no sect is wielding a more powerful influence in politics to-day than that of Rome. Her liberal utterances are but blinds to her eternally-sought object,—the control of all power, and the extermination of all heretics.

Many Protestants are standing just where Rome does. If Reformed Presbyterians could reasonably hope that their church could be made the State church, is it to be considered a moment that they would not labor earnestly for that object? Would it not likewise be the same with the greater part of the Lutheran and Protestant Episcopal Churches? The course pursued by these churches on the Continent and in England proves that they would zealously labor to make their church the State church.

But neither these, nor any other Protestant denomination, hope for anything of this kind. It can be safely said that no one denomination will ever become the State church of our Federal Government. Knowing this, these political Protestants say with Roman Catholics, We do not believe in a union of Church and State. But by this they always mean a union of one church, or denomination, with the State. But what do they believe? They believe (and are working for that purpose) in uniting the various so-called branches of the Christian church, by which they mean the great and popular bodies of Christendom, on doctrines which are considered essential and common to all. These essential doctrines will be, in their minds, the essentials of Christianity, or the Christian religion, and these churches which hold to, and unite upon, these essentials will be held by these bodies to constitute the Christian church.

By their united power and influence they can mould politics at their will. These essentials will become embodied in statute law, and thus will be formed the union of the so-called Christian church and State—just as much a union of Church and State as though it was one church connected with the State, and a thousand times more productive of evil, because more powerful. But such a combination would never be productive of good; for Christianity never needed the aid of State laws; they have always proved a curse to her pure and holy doctrines.

M. C. W.

The Abiding Sabbath and the Lord's Day.

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A REVIEW.

The above is the title of a pamphlet recently issued. In its pages the author reviews the two most recent and without doubt the best contributions to the defense of Sunday, popularly called the "Lord's Day." The first of these essays was written by Rev. George Elliott, and took the \$500 "Fletcher Prize," offered by the trustees of Dartmouth College for the best essay on the "Perpetual Obligation of the Lord's Day."

The other essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-school Union.

We state thus definitely the source of the essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly how several times the authors have *proved what they did not want to prove* at all—namely: The Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands.

WORDS OF APPROBATION.

Elder R. A. Underwood, President Ohio Conference, says:—

"The 'Abiding Sabbath' should find its way to every home in the land. It certainly will have a wide circulation. May God bless it on its mission. The quotations from Mr. Elliott's essays set forth the divine origin of the Sabbath, its object, universality, and inseparable relation to the moral law of ten commandments, of which it is a part, and its binding obligation upon all mankind; also the clear distinction between the Sabbath and the ceremonial rites, or laws, in words of sublime, convincing power. Yet he, like all who feel it their duty to prop up the Sunday-sabbath with the fourth commandment, contradicts his own position. Elder Jones has made a clean-cut, sound argument."

Elder J. N. Loughborough, President California Conference, says:—

"I have just completed a careful reading of Elder Jones' *Review*. In this he attacks the main pillars of their argument for a Sunday-sabbath, and at the same time he gives an epitome of the argument for the true Bible Sabbath. He shows clearly that notwithstanding all the efforts of the \$500 and \$1,000 essay men to establish Sunday as the Sabbath, it stands, according to their own admissions, without any Scripture command, or any divine warrant. This *Review* clearly shows what is the true 'Abiding Sabbath,' the day of God's own appointment. This book of Elder Jones' should have a very wide circulation, and be read by all."

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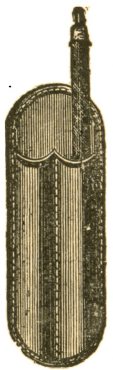
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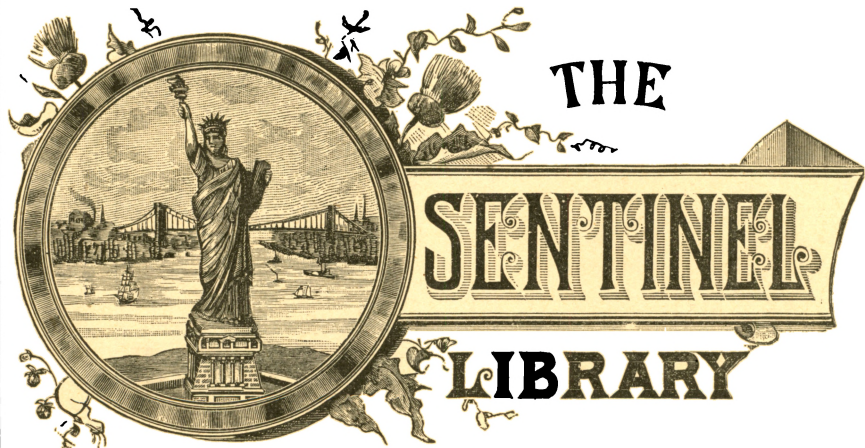
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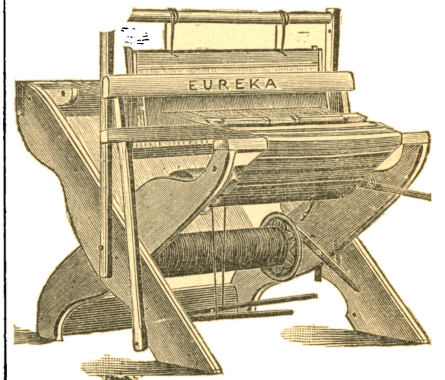
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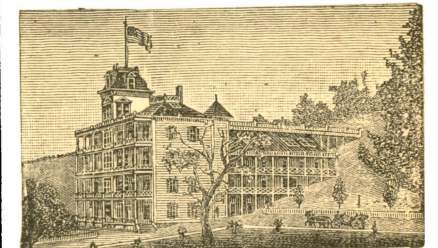
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A LETTER containing a draft for \$500 to be used in placing the AMERICAN SENTINEL before leading men of intelligence, was one of the items of our mail last week. To say that we appreciate such items would be a mild statement. In this instance the gift shows the more devotion to the cause which the SENTINEL advocates, because the man was disabled in the war, and the money is part of a back pension that he received. How many others are there who have similar devotion to the cause?

ON the first page of "Sunday Laws and Sunday Liberty," a document published by the New York Sabbath Committee, occurs the following paragraph:—

"Our Sunday laws grew out of the observance of the Lord's day, which the earliest colonists brought with them to these shores, and which was deeply rooted in their religious convictions."

Exactly; and thus the very argument upon which the Sunday-law people depend most, to prove that Sunday is an American, and therefore a civil, institution, shows that it is un-American and wholly religious. Sunday laws are laws respecting an establishment of religion, and they are nothing else. Thus the Blair Sunday-Rest bill is in direct opposition to the first amendment to the Constitution.

"Civil Government and Religion."

THAT the two have nothing to do with each other, except for each to leave the other alone to do its own work in its own way, and that any interference of the one with the other invariably leads to bad results, is what is clearly shown in a pamphlet of 176 pages, with the above title, written by Alonzo T. Jones, of the AMERICAN SENTINEL. The little book is the outgrowth of several lectures delivered in Minneapolis, in October, 1888. Much interest was awakened by the lectures at the time, and many requests were made for them to be furnished in such shape that they could be studied. Accordingly they were written out from the short-hand notes, revised and expanded, and the result is something that will well repay careful study. Following is the complete tables of contents:—

CHAPTER 1.—WHAT IS DUE TO GOD, AND WHAT TO CÆSAR?—Moral Law and Civil Law Compared—Sin and Crime Defined—God the only Moral Governor—The Principle Expressed by Christ is the Principle Embodied in the American Constitution.

CHAPTER 2.—THE POWERS THAT BE.—An Exposition of Romans 13:1 by Examples from Holy Writ—How Earthly Governments are Ordained of God—The Powers of Rulers Limited by the Will of the People.

CHAPTER 3.—THE GOSPEL OF LIBERTY.—The Roman Religion Exalted the Power of the State—The Rites of the Roman Worship—Martyrs to Roman Power.

CHAPTER 4.—THE RELIGIOUS ATTACK UPON THE UNITED STATES CONSTITUTION, AND THOSE

WHO ARE MAKING IT.—PROPOSED AMENDMENT TO THE CONSTITUTION, RESPECTING THE ESTABLISHMENT OF RELIGION AND FREE PUBLIC SCHOOLS—Its Fallacy Exposed—Quotations from National Reformers—What They Want to See in Our Government.

CHAPTER 5.—RELIGIOUS LEGISLATION.—The Proposed Religious Amendment to the Constitution—The Amendment Arraigned—What Would Be the Result of Its Becoming a Law—The Amendment Unconstitutional and Antichristian.

CHAPTER 6.—THE SUNDAY LAW MOVEMENT IN THE FOURTH CENTURY, AND ITS PARALLEL IN THE NINETEENTH.—The Development of the Papacy—The Papacy a False Theocracy—Constantine's Sunday Law—The Church Secures the Aid of the State to Enforce It—Resulted in the Inquisition—The Present Demand for a Theocracy—The Power of the State Sought for the Support of Religion—What Will be Sacrificed to Secure It.

CHAPTER 7.—THE WORKINGS OF A SUNDAY LAW.—The Arkansas Cases—The Supreme Court Decision—Repeal of the Law—Some Facts Worthy of Notice in the Arkansas Indictment.

In four appendices are given some statements of prominent citizens of Arkansas in regard to the workings of the Arkansas Sunday law; the Blair bill, with the changes desired by the American Sabbath Union; the Declaration of Independence; and the Constitution of the United States.

From the above it will be seen that the book is packed full of live matter, and that it covers a wide range of thought. Those who wish to become intelligent in regard to the working of so-called National Reform, should secure this book. It is absolutely unanswerable, and no National Reformer will ever attempt to answer it. If one should, he would find in chapter 7—"The Workings of a Sunday Law"—something that would puzzle him to explain away. We commend that chapter in particular to those who are inclined to plead or apologize for Sunday laws of any kind whatever. This chapter is no fancy sketch, but is simply a presentation of hard facts which may be verified by the court records.

Get the book and read it, and see that each one of your friends has a copy. Price, 25 cents. Address, AMERICAN SENTINEL, Oakland, Cal., or 43 Bond Street, N. Y.

THE Pearl of Days says:—

"The first section of a freight train on the Pennsylvania Railroad, stopped at the east end of the Raritan River Bridge, in New Brunswick, N. J., Sunday morning, February 24, when the second section crashed into it. One engine, a caboose, and seven cars were wrecked. The cars were burned, with their contents, of general merchandise. The pecuniary loss is heavy. Sunday trains are not remunerative in any case. When will railroad officers awake to the fact?"

What nonsense! The American Sabbath Union must be hard pressed for argument. One not acquainted with facts, would gather from that that Sunday railroad trains are invariably wrecked, and would naturally infer that railroad trains are exempt from accident on other days than Sunday. Railroad accidents are never remunerative, but they are no more liable to occur one day in the week than another. Even granting that the Lord has a special regard for Sunday, the Sunday folks should know that he doesn't settle up his accounts once a week. Sunday railroad trains are as remunerative as those of any other day.

Annual Meeting.

NOTICE is hereby given that the annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held Wednesday, April 3, 1889, at half-past seven o'clock P. M., at the house of worship of said society, S. E. corner Twelfth and Brush Streets, in the city of Oakland, Cal. The object of the meeting is the election of a Board of five Trustees, and the transaction of such other business as may be presented.

W. N. GLENN, Sec.
Oakland, March 20, 1889.

Notice to Subscribers.

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

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

The Atonement.

AMONG other vital doctrines of the Bible which have to do battle for their existence in the cultured and religious world of to-day, none is more important than that of the atonement. How God can be "just and the justifier of him that believeth in Jesus," is what many candid, intelligent, reasoning minds can not comprehend, especially in the light of what is represented as the atonement by many theologians of to-day. Logical minds demand consistency, and the loose theories of the present are utterly inconsistent. Some follow a theory to its conclusion and become Universalists. Other theories force men to become ultra-Calvinists or to reject the atonement entirely; and they generally reject the atonement. The true theory leads to no such conclusion. As the atonement is the great central doctrine, or rather that which comprehends all doctrines of the Bible, a proper understanding of it is necessary in order that the many winds of doctrine in these last days do not unsettle faith in the word of God.

Among the many works written on this subject, no one sets it forth more clearly than "The Atonement in the Light of Nature and the Revelation," by J. H. Waggoner. The arguments made are so clear and logical that all may comprehend them; at the same time, they stimulate thought, and lead the mind into unexplored fields not less fruitful than delightful, as the plan of man's redemption—the bringing of man into at-one-ment with God—is developed by the author. Some of its chapter headings are as follows: (Part I) Comparison of Nature and Morality, The Moral System, Requirements of the Moral System; (Part II) Principles of the Divine Government, Sin and Its Penalty, Justification and Obedience, What the Atonement Is, The Judgment, Redemption. Added to these sixteen chapters are two appendices, illustrating and amplifying Justification by Grace, and comparing, or contrasting, the teachings of Confucius and Mahomet with the gospel of Christ. It is a book which every minister, and which everyone who wishes to become intelligent in the Scriptures, ought to have. The positions taken in Part I on the atonement in the light of nature, have been commended by eminent jurists who have examined them. The work can be procured at this office, or at the office of Pacific Press Publishing Co., 43 Bond Street, N. Y. Price, \$1.00.

WANTED.—Salesmen for Cram's Superior U. S. and World Map, State maps, charts, etc. They sell rapidly because the people need them, want them, and will have them. Commission very liberal. For terms and territory, address their general agent, A. K. ATTEBERRY, Keenville, Ill.

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