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

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THOSE enthusiasts who are most given to ranting about the necessity of indicating in the Constitution that we are a Christian nation, generally manifest the least degree of the spirit of Christianity. The very necessity of so expressing it, in order to show the fact, is the best evidence that the assumption is false.

It was confidently stated some days since that the stability of the republic of Brazil was assured, because the papal benediction had been bestowed upon it. From one standpoint this would seem to be a favorable circumstance for the new government; and yet it is doubtful if, in the long run, the friendship of a power which never ceases to intrigue for political supremacy is really the best thing for any State. Should the Jesuits decide to take a hand in Brazilian politics, as they undoubtedly will, they will be a destructive element, as they are in Mexico, and as they have long been in other South American republics, as well as in the monarchies of Europe. Ecuador has long enjoyed the papal benediction, and the condition of that country proves that more than the favor of the Papacy is essential to good and stable government.

THE republic of Mexico is an example showing how mischievous is a union of Church and State. The president of that government has recently issued a circular calling attention to the fact that the Church and State are independent of each other, and that no laws can be dictated either favoring or prohibiting a religion; but, strange as it may seem, the State forbids the establishment or maintenance of monastic orders. The reason is not far to seek. It is because these communities are hot-beds of revolution. In Mexico, as elsewhere, the Romish Church is loth to relinquish the power which it once held. Hence, in self-defense, it is necessary for the government to prohibit monastic orders, and so it appears that Church and State, like any other malignant growth, is exceedingly hard to cure. There the knife has been repeatedly applied to the cancer, and yet its roots remain.

Morality in the Public Schools.

UPON the question as to whether morality should be taught in the public schools, we should suggest that it would be well for those who demand it, to agree upon what morality really is, what is its basis, and what are its sanctions. If this should not be clearly discerned and taught, even granting that it is the province of the State to teach morality, it is certain that the teaching would be no better than that which is now given in the public schools, and the probabilities are, that it would be much worse. It is also certain that those who favor teaching morality in the public schools cannot agree upon what morality is, nor upon what are the grounds of moral responsibility. This question was studied "thoroughly and practically" for four years by the Evangelical Ministers' Association of Boston. "In 1882 an able committee of that body, composed of representative men of all denominations, was appointed for the purpose of preparing a book of morals for the public schools." Two of that committee were Drs. Joseph T. Duryea and Edward Everett Hale. The result of the four years' study upon the question by this committee was expressed by Dr. Duryea in 1885, in a letter to the chairman of a committee in New York appointed to consider the same subject. The following is the material part of the letter:—

"32 UNION PARK, Boston, Dec. 5, 18 5.

"MY DEAR SIR: The committee appointed to consider the matter of a book of morals for the public schools, have been trying faithfully to find out what can be done. Difficulties have been met and not overcome. We are trying to evade them. . . . The desire was for a graded series. This would involve a book worthy to go into the high schools. This could hardly omit reference to the grounds of moral responsibility. The committee have seriously doubted the wisdom of debating the basis of moral choice and action before youth. To show them that apparently good men differ concerning the very foundation of morality, might be harmful before they are developed and informed sufficiently to understand how there can be differences as to theories, and yet substantial agreement as to practical morality.

"I think, now, the tendency is to admit that it is better to address the moral intuitions, and not to theorize about them; also to treat moral matters as they come up in the life of the pupils, and their associations in the school and on the play-ground.

"But it has been deemed practicable to prepare a book, or a series of books, after the pattern of the 'Book of Golden Deeds,' prepared for youth in England.

"The moral affections and sentiments might be exhibited in expression, and moral principles might be embodied in characters, and concretely presented in deeds. An outline including all the virtues, and incidents under each of them, might be selected. Also deeds might be presented involving all the moral rules drawn out of the root principles of morality!

"This is as far as we have been able to go, with expectation of meeting with general approval, and securing the admission of the book or books.

"Yours truly, JOSEPH T. DURYEA."

This is an interesting letter, and, coming as it does as the result of years of special study on the subject by such men, its statements are of more than common importance.

First, difficulties have been met and not overcome, and they are difficulties of such a nature as, from the circumstances of the case, to seem insurmountable, because instead of battling with them with a real endeavor to overcome them the committee tried to evade them. But upon such a question, to evade the difficulty is not to escape it, for it is still there and there it remains. This statement simply reveals in a more forcible way than is usually done, the fact that upon the question of the Bible or religion or morality in the public schools, there are difficulties which cannot be overcome with justice to all. Of course we use the word morality in the genuine sense of the word, as meaning much more than civility.

Second, the committee could not insert into a book for the public school any reference to "the grounds of moral responsibility," because that is an unsettled question even among those who were to compile the book; and because the wisdom of debating before youth the question of what is the basis of moral choice and action is seriously to be doubted; and, further, because it might be harmful for the youth in school to discover that the very reasons why they should choose, and act, a certain way in a given case, was an unsettled question amongst college graduates and doctors of divinity.

These reasons certainly ought to be sufficient to put a check upon the effort of any such committee. They ought also to be sufficient to put a damper upon the zeal of very many who are now so ardently in favor of forcing this question to an issue in the management of the public school. Because when men of mature and trained minds, graduates of the best colleges and the highest universities, and of theological seminaries, and who, of all men, are most intimately and constantly associated with the consideration of this very question in all its phases,—when these cannot agree upon what is the ground of moral responsibility, or the basis of moral choice and action, it certainly would be perfect folly to demand that school-children should decide the question. The committee did well to say it might be harmful; the committee might have gone farther and said not only that it might be harmful, but that it could not be anything else than harmful. It would be a downright imposition as well.

Yet it was not exactly this phase of the question that the committee referred to when it said it might be harmful. It was the fact that the children would discover "that apparently good men differ concerning the very foundation of morality," and would thus be led to doubt whether there is any real foundation for morality, and consequently

would be landed plumply into skepticism. Of this the committee might well be afraid, because it would be the inevitable result of every attempt of the State to inculcate morality. The grounds of morality lie beyond the natural. They are wholly in the realm of the spiritual, and can be only spiritually discerned. But no man can become spiritually-minded except by faith in Jesus Christ. Faith in Christ purifies the heart and enlightens the mind. By it the love of God is shed abroad in the heart by the Holy Spirit, which writes the law of God—the sum of all morality—afresh upon the heart and in the mind. Thus it at once appears that there is no real morality in this world, except that which is grounded upon, and springs from, faith in Jesus Christ. Therefore, when the State requires that morality shall be taught in the public school, it must either require a religious test as a qualification for the office of public-school teacher, which carries with it an established religion and a State creed, or else require the teacher to give instruction in regard to that which it is impossible for him clearly to discern. But as in this proposed system it is argued that the State is not to apply a religious test, the other alternative is the only one that remains; but the teacher, not being able clearly to discern the matter himself, cannot convey any clear idea to the pupils, and will almost certainly disagree with his fellow-teachers as to the real grounds of moral responsibility and the basis of choice and action; therefore it is impossible that the children can get any real moral good from it, and may be counted fortunate if they do not get positive moral harm by being led to skepticism on the one hand, or to naturalism in morals on the other hand.

All this only shows what is readily proved from every phase of the subject, namely, that with the teaching of religion or morality the State cannot have anything to do. That is committed by the Lord to the church and the family only. If these fail, the failure is complete, and all that the State can do in any effort to supply the lack, is only to make a bad matter worse. The State can have nothing to do with morality or immorality; it has to do only with civility or incivility. The church is God's means, by persuasive teaching, of inculcating morality; the State is God's means, by the exertion of force, of compelling those to be civil who will not be moral.

A. T. J.

Is the Danger Real?

RELIGIOUS liberty has been so long enjoyed in this country that most people have an idea that it never can be otherwise. This, however, is only because they have given the matter little or no serious thought. Every unbiased person who has watched carefully the signs of the times for the last twenty years, or even the last ten years, cannot fail to notice during that time a rapid change in public sentiment in regard to the subject of governmental interference in matters, if not directly religious, at least closely akin to religion.

A little over twenty-five years ago the National Reform Association was organized, its avowed object being to so change the Constitution of the United States "as to place all our Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." This, as they themselves understand and explain it, would be to recognize Christianity as the true religion, and to make the Bible the basis of civil legislation. This they fondly imagine would not

be a union of Church and State; but that it would be, has been many times shown in this paper. We will briefly review one or two of the arguments which show that this would be a virtual union of Church and State.

It is certain that if Christianity is to be recognized as the true religion, somebody must define what Christianity is. That definition must be that which somebody believes, and that which is believed is a creed; for the simplest definition of creed is "that which is believed." It matters not whether there be one article or forty articles in a creed, it is a creed nevertheless. This is illustrated in the case of the Unitarians, who have reduced their creed to a single article of faith.

Neither does it alter the case if those who unite in forming this creed should differ upon many points not defined in the creed. This is illustrated by the fact that in almost all churches we find a multitude of various opinions held upon what are called minor points, or "non-essentials." Churches are formed, at least nowadays, by people getting together and uniting on a few doctrines which they term "essential." And just so with those who favor official recognition of Christianity; should they be successful they would unite upon what they would deem to be a few "essential" points upon which the great majority could agree, and that would of necessity be the established religion of the United States. What degree of toleration would be granted to dissenters would probably be determined by circumstances.

But we will suppose, and indeed it will probably be claimed by many, that the matter would not be carried so far as we have indicated. Possibly not at first; but suppose it is only carried so far as to make the Scriptures, or the law of God, the fundamental law of the land, would the case then be very much different? It would not, for in that event some authority, either the courts as at present constituted, or some tribunal created for that express purpose, would have to decide when legislation had been modeled in accordance with the law of God. This would be absolutely necessary from the fact that even the most ultra National Reformers would not wish to have enforced all the laws contained in the Bible. It is held by everybody that many of these statutes were only for the Jews. Hence if the Bible were to be the fundamental law of the land, the courts, or the tribunal created for that purpose, would have to decide what principles of the Bible should be followed in moulding our Legislatures; and then when laws had been passed, if they were disputed, some tribunal would have to decide whether or not these laws were in accordance with the law of God. This the National Reformers have themselves declared they would not permit the courts to do, but that the churches would decide such questions, and then the civil government would enforce their decisions.

But it may be objected that the National Reformers are comparatively few in numbers, that their views are radical and ultra, and can never be adopted in this country. Let us examine that proposition a little. Twenty-five years ago, when the National Reform Association was first organized, it was few in numbers and exerted but very little influence. Since that time it has grown both in numbers and in influence, until now it numbers among its many vice-presidents, senators, governors of States, judges of supreme courts, editors of newspapers, judges of district courts,

presidents of colleges, besides many other leading men. But more than all this, it now has several powerful allies which it did not have five years ago, viz., the Woman's Christian Temperance Union, the Prohibition party, and the American Sabbath Union.

Perhaps none of these organizations are at present in favor of going quite as far as are the National Reformers themselves, but they advocate the same principles, and whether they realize it or not, when once started upon the National Reform road it will be impossible for them to stop short of the logical conclusion, without repudiating the very principles which they now hold dear. The case of the Woman's Christian Temperance Union will illustrate this. They have declared that it is their object to make Christ "this world's king," "king of its courts, its camps, its politics," and that his will is to govern all things. That is simply putting in a little more flowery language the declaration of the National Reformers themselves, that the Bible shall be the fundamental law of the land, and everything that logically follows such a course as that would follow the other.

Again, many will object to classing the Prohibition party with the National Reformers, but as we regard it, that is where it belongs. They have repeatedly declared in their platforms, both State and national, in favor of Sabbath legislation, and for such a recognition of religion as would make it necessary for our courts to decide religious questions. They have not gone so far, it is true, as either of the other organizations referred to, but they are in a fair way, sooner or later, to reach the same conclusion. In fact, they must do it or repudiate past utterances.

As to the American Sabbath Union, so called, it is so closely identified with the National Reform Association that but few will deny its tendency is in the same direction. It advocates governmental interference in matters of religion; and altogether the organizations named form a gigantic religious combination to effect a political object; and this, a committee of the United States Senate declared in 1828 was dangerous. The question then for consideration was a petition to suspend the carrying of the mails on Sunday. The committee in reporting on that petition said:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizen. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence."

That was true then; it is none the less true now.

But this is not all; if it were, the danger would be comparatively small compared with what it really is. It may be thought by some that if even Protestant sects could unite to carry out a scheme of this kind, it would be impossible for Protestants and Catholics to unite in it. So it seemed a few years ago, but times change and people with them, and religious bigotry as well as politics makes strange bedfellows. In an article in the *Christian Statesman* of August 31, 1881, Rev. Sylvester Scovel, writing of the desirability of uniting with Roman Catholics for the purpose of securing so-called National Reform, said:—

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches, as such; but the time has come to make repeated advances, and gladly to accept co-operation in any form in which they may be willing to exhibit. It is one of the necessities of the situation."

The same sentiment was expressed by the *Christian Statesman*, Dec. 11, 1884, in these words: "Whenever they [the Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them." This shows what Protestants are willing to do. But let us see how the Catholics look at this. We have their answer given in the Baltimore Convention, which closed its session in that city on the 11th ult. In the platform adopted by that congress the Catholics say:—

"There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with the non-Catholics for proper Sunday observance."

When two parties are so earnestly seeking each other, there can be no question but that they will soon come together. For the purpose of "resisting political atheism," by which they mean the secular theory of government, which has been, thus far, the prevailing one in this country, the Catholics and Protestants, so called, are now virtually one; for they have the same object in view. And if in 1828 there was danger in a combination formed by some sixty thousand Protestants to accomplish a political object, viz., the discontinuance of mails on Sunday, how much greater is the danger when ten million Catholics unite with an equal if not larger number of Protestants, to demand, not only the discontinuance of the mails on Sunday, but that the Constitution of the nation shall be moulded "according to the principles of the church."

There is danger, and not the least danger lies in the fact of the indifference of those who, while not in sympathy with this National Reform scheme, do not actively oppose it, and think that it can never amount to anything. Americans would do well to remember that "eternal vigilance is the price of liberty."

C. P. BOLLMAN.

Christianity and the State.

THE bishop of Peterborough presided at the diocesan conference at Leicester yesterday. Summing up a discourse on Socialism, the bishop said they must be careful, while knowing that many of the advocates of Socialism held doctrines which were very dangerous, that they give full credit to the nobility of motive and tenderness of sympathy with suffering and wrong which had stirred many of those persons.

Christianity, however, made no claim to rearrange the economic relations of men in the State and in society, and he hoped he would be understood when he said plainly that it was his firm belief that any Christian State carrying out in all its relations the sermon on the mount could not exist for a week.

It was perfectly clear that a State could not continue to exist upon what were commonly called Christian principles, and it was a mistake to attempt to turn Christ's kingdom into one of this world. To introduce the principles of Christianity into the laws of the State would lead to absolute intolerance. The law of Chris-

tianity was self-sacrifice, impelled by love; the principle of the State was justice, impelled by force. The State had to do justice between man and man, and to restrain violence; the duty of the church was clear, namely, not to voice Christian principles on the statute-book, but to inculcate in the minds of men, both capitalist and laborer alike, to do unto others as they would others should do unto them; to infuse into the minds of men the great principles of justice, to try to make labor just toward capital, and capital just and fair toward labor—*London Standard*.

Why Not Bless a Republic?

SOME people seem surprised that a Catholic archbishop should give his blessing to the New Brazilian republic, as though the Catholic Church was necessarily opposed to republican governments. The form of government is not of so much consequence to Rome as her opportunity to manipulate the government for the benefit of the church. True, the Roman Church is an absolute monarchy so far as church government is concerned, but she is shrewd enough to make the most of every situation. And while the popular voice in Brazil was for a republic, it was characteristic of Jesuitical policy to ride in with the tide, and be present at the christening. It would have been poor policy for "the church" to have taken any chances on losing its prestige in the country at such a crisis. We may rest assured that the "blessing" in this case was, first, for the benefit of the church and its establishment in the new order of things.

But we must not forget that Romanism finds many good opportunities in a republic which she does not find in some monarchies, especially in those monarchies where the State churches are anti-Catholic. There is no doubt that the emissaries of Rome find far less hindrance to their aggressive work in the United States than in Russia, Germany, England, or, we might say, Italy, Catholic as it is. The key to the favorable opportunities which a republic offers to Catholicism is found in the following sentiment expressed in *La Patrie*, published in Montreal:—

"Nothing in the Constitution of the United States prevents a Canadian Catholic from entering the White House, while, so long as the sovereign who ascends the British throne is compelled to take an oath of Protestantism, so long will our religion stand at a disadvantage under the British flag. Is not this sufficient to point out many advantages that would accrue to our nationality were we once to be enrolled under the starry banner? There were Catholics sitting in the American Congress long before the gates of Parliament were opened to them in Great Britain. All this should point out to every true Canadian the course he should pursue. Further, let us proclaim the United States of Canada, or seek our proper refuge beneath the protecting wings of the American eagle."

There is no power on earth so quick as that of Rome to recognize the force of the motto displayed upon the American Sabbath Union letter-heads, namely, "Office is opportunity." Catholics are specially enjoined by the pope to "penetrate wherever possible in the administration of civil affairs." In 1885 Pope Leo XIII. issued the following Encyclical:—

"We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all private services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil af-

fairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limits fixed by God's law. All Catholics should do all in their power to cause the constitution of States and legislation to be modeled to the principles of the true church. All Catholics and journalists should never lose for an instant from view the above prescriptions. All Catholics should redouble their submission to authority, and unite their heart and soul and body and mind in defense of the church and Christian wisdom."

Catholics in the United States have been remarkably persistent and successful in carrying out the designs of the Vatican government as above expressed. They have been more successful than they could have been under any other form of government, for the very reason advanced by *La Patrie*,—that there is greater opportunity for them to get into official position.

A republic may enact and enforce statutes inimical to religious liberty just as rigidly as a monarchy, provided the majority are in favor of such legislation, or provided a majority in the law-making bodies may be influenced in any way to legislate in such a manner. And those religionists who favor church domination in civil affairs are never conscientious as to whether the majority are pleased or not, so long as the desired end is accomplished.

It has been demonstrated in several States of this "land of the free," that religious persecution of a most cruel nature may find legal sanction, aided and abetted by even Protestant churches, and that so late as the year 1889. It is no argument that a church power, whether Roman Catholic or Roman Protestant, may be safely intrusted with the helm of state because the government is republican in form. If the Constitution or the statutes declare for any religious dogma, and there be penalty attached for violation of the law, a republic may go just as far in the execution of that penalty as the most absolute monarchy. The same spirit that demands and has power to enforce such legislation, will see that it is enforced, no matter what the form of government. And imprisonment, confiscation of property, and death, are no milder penalties under a republican government than under a monarchy; and these things are the ultimatum of all unrestrained religious dogmatism, wherever there are those who refuse to bow to its mandates.

The great strength of the National Reform schemes in the United States lies not in the fact that the majority favor such measures, but in the fact that the majority are resting in the delusion that such legislation as is proposed never can be enforced in a republic. They argue that the people would rise in their might in defense of their liberties. But a people who will quietly stand and look on while the shackles are being riveted upon them, will not afterwards make a very formidable resistance.

But what ground is there for indulging the delusion that there is no danger of persecution for conscience' sake in a republic? Do not laws which, if carried out, would work such results, already exist in many of the States of this Union, merely awaiting a like action on the part of the general government to give full vent to their intolerant provisions? Are the people of the United States any different in their temperament from the people of the individual States? When nearly all the States are indulging in Sunday laws, is it reasonable to maintain that the general government cannot be turned into the same channel? The same influence that carries all

the States singly, when combined may fairly expect to carry the whole lump. And no religious hierarchy or other religious combination aiming for civil power ever yet knew where to stop when once it was able to set the ball in motion.

There need be no surprise that Rome would bless the republic of Brazil. She would bless anything for the sake of getting a leading influence. She would even bless the excommunicated king of Italy, were he to restore the temporal power of the pope. Nor need we feel secure against the spirit of religious intolerance merely because we live in a great republic. "Eternal vigilance is the price of liberty," no matter what the character of the government. It matters not whether the church be Catholic or Protestant, or whether the State be monarchical or republican,—the union of Church and State is death to the liberties of the people. W. N. GLENN.

An Appeal to the Baptists.

BAPTISTS can boast no ordinary ancestry. Wycliffe, Huss, the Waldenses, Albigenses, and hosts of noble men and women reaching into the earliest ages of the Christian era, were Baptists. They held the truth on more points than that of baptism. Says Benedict in his "History of the Baptists," they were "always found on the side of religious liberty." This is, perhaps, too little understood. Jesus first introduced it to the world in the land of Judea, when he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. Civil power belongs to Cæsar; that which pertains to the conscience belongs to God.

Civil government may be illustrated as follows. A dozen men emigrate to some wild land together. Every one of these men has certain personal "inalienable rights." Suppose each one stands guard over his own rights from the encroachments of the other eleven, as well as from the attacks of surrounding foes. Think you there would be much chance for real union and brotherly kindness among them? Tired at length of living with his hand against every man, and every man's hand against him, each one of these twelve concludes to delegate his power to some one of their number, whom they unanimously choose. Accordingly, they draw up a declaration of rights, agree upon rules of conduct, define the penalties for their violation, and delegate to their chosen representative the executive power. All these colonists unite their powers for mutual assistance. Everyone now has twelve times as much protection as he had before, with none of the cruel suspicion, care, and selfishness, and with a far wider sphere of usefulness and happiness.

How much power has he who is elected head or ruler?—Just as much and no more than the eleven had to give to him. Such is civil government. The Lord has a moral government over all his creatures, a moral law for them, *i. e.*, the ten commandments, with power to enforce its obedience under penalties which in his own time will be inflicted. It is sacrilege for a civil government to touch in any way God's government, compelling man to obedience. God himself does not do this. While he *invites* the sinner, he does not *force* him to obey, and he has never authorized man to do so. He leaves each one free to believe, or to disbelieve and perish. This is *religious liberty*.

Has man any right whatever to change the plan of God? Baptists have always said, No; yet

there is a people in our midst who are endeavoring most earnestly, with influence and means, to bring about such a change in the Constitution of these United States that laws may be made to compel the conscience of men, thus uniting civil with ecclesiastical power.

They had a trial of this unholy union in the early settlement of New England. "Religious freedom and religious intolerance governed respectively the adjoining colonies of Boston and Plymouth. The settlers at Plymouth were organized as a church before they left Holland, and as such they landed on our shores. This church was formed on the principle of entire separation from, and independence of, all human authority. Another principle adopted by the church at Plymouth was that ecclesiastical censures are wholly spiritual, and not accompanied with temporal penalties. The first settlers at Boston and vicinity belonged, for the most part, to the other class of non-conformists who did not, while in England, separate wholly from the Established Church, though they opposed her corruptions. When at length they embarked for America, they came as members of the Church of England. (It will be remembered that this church has always held to the union of civil and religious power.) It is a well-known fact that most of the persecuting measures which disgraced those Anglo-Puritans, and were for ages a source of vexation and annoyance to all dissenters from their petty hierarchy, were carried on by the Boston Company and their descendants; while in all the region of the Plymouth settlers, a mild, benignant toleration, with scarce an exception, was always enjoyed."—*Benedict's History*, pages 427, 428.

Baptist ministers, writing from these colonies, said: "It seems strange that Christians in New England should pursue the very same persecuting measures which they fled from old England to avoid."—*Ib.*, p. 387.

In the case of Sir Roger Williams, the same historian says: "But the most obnoxious position, and indeed the heresy of all others the most dangerous and pestilential in the estimation of the Puritan Fathers, was that the civil magistrates had no right to punish breaches of the first table, or, to vary the expression, to legislate in matters of conscience and religion."—*P.* 432. Governor Winthrop testifies of Roger Williams: "It thus appears that the object of the government in directing his immediate apprehension at the time, was to prevent the establishment of a colony in which the civil authority should not be permitted to interfere with the religious opinions of the citizens." Sir Roger Williams was a *Baptist*. His broad, clear-minded views, his self-sacrificing adherence to the right, did much in moulding New England and giving her a world-wide fame for staunch integrity, though Connecticut retained her sacro-secular power till 1818, and Massachusetts till 1833. On this subject see "Emancipation of Massachusetts" and similar works.

It was in view of the fearful results of uniting civil with ecclesiastical power in New England, that the far-seeing, noble men who framed the Constitution of the United States purposely left out of it all mention of God or his worship. We have prospered under this Constitution into the greatest nation in the world; is the next chapter in our history to be a religious despotism?

I am a Baptist, the child of a Baptist as far back as I can trace my lineage, through Newport, Rhode Island, to New England. Shall we prove recreant now to the principles for which our

fathers suffered? Can we cry, with Rev. Herrick Johnson, of Chicago, while interfering with God's government in trying to enforce Sunday rest, "Oh for one breath of the Puritan!"? Will we not seize the already drooping colors of American religious liberty and bear it aloft in this crisis, in the eyes of a gazing world and an approving heaven?—*M. E. Steward, A. M., in Florida Baptist Witness, August 21, 1889.*

Some Points of Interest.

It seems that the Sunday-law fever has struck Riverside, this State, and the city council has been asked to pass a Sunday ordinance which shall supply, at least to some extent, the lack of a State statute upon the subject. Referring to this movement, the *Press and Horticulturist*, the leading paper of that thriving Southern city, says:—

"Although we have the highest respect for those who urge this step, we cannot feel that such an act would be expedient. We have already too many laws, and are endeavoring to secure by statute that which should be the voluntary act of the citizen. It is not known to just what length it is desired to go in this matter, but if it is merely to prevent things which are evil there is a more effectual way of reaching them, and one which can have less doubt regarding its constitutionality or propriety. We allude to restrictions as to time of closing of places of business under a business license. Such a method will not make it a crime to take a ride or other innocent entertainment with one's family, nor attempt to interfere with the freedom of the individual in other directions. It will be aimed alone at an evil it desires to cure. No local Sunday law can reach those who privately indulge in billiards and cards on Sunday. But a police regulation may prevent them where they are publicly carried on, as well and possibly better—better because it would have almost unanimous public sentiment to back it—than a religious ordinance.

"It is too generally assumed that it is the atheistic and irreligious classes alone who object to a Sunday law. Such is not the case. There are those who ask in the name of their religion that Sunday be not made a religious day, because they hold that another day is the one which should be observed. It is true that this element is a small minority, but its rights should be held no less sacred than those of such as believe Sunday to be the holy day.

"Rowdyism and immorality are more objectionable when obtrusive on a day which a large majority of the people hold in reverence; and yet majority should not rashly legislate in matters of conscience."

There are a few points of interest in these paragraphs which we wish to notice. It is true, as the *Press* says, that no Sunday law can reach those who privately play cards and billiards on Sunday, but there is one thing that Sunday laws can do, they can and do cause a great deal of private gambling, drinking, and other abominations on Sunday. To foster idleness is to foster immorality in those not restrained by strong religious convictions, hence not only the folly but the wickedness of civil laws requiring people to keep a Sabbath. Those who have a conscientious regard for any day will keep it without a law, while those who have no such convictions, though they may be compelled to abstain from labor, business, and public amusements, will be all the more likely to engage in objectionable private practices.

As the *Press* remarks, the atheistic and irreligious classes are not the only ones who object to the Sunday laws; but suppose they were; has the State a right to require an atheist to observe Sunday, or any other day, simply because he is an atheist? We have no right to say that because the atheist is in error he has no rights. The State cannot decide who is in error, or if it does so decide, where shall it stop? If it can de-

cide between the Christian and the atheist, it has an equal right to decide between the several sects of Christians, and there is no place to stop short of the Papacy.

Rowdyism should be prohibited on all days; but immorality, unless carried to the point of incivility, does not come within the purview of human laws. Probably, however, by "immorality" the *Press* means only such things as might properly be forbidden by civil law, that is, things which in their very nature are uncivil.

His Own Definition.

"OUT OF THE FOG," M. A. G. lifts his voice to say, "Each of the ten commandments is a civil law." We would like to ask how civil government can enforce the commandment, "Thou shalt not covet"? Civil government deals with the *actions* of men. It cannot touch the *thoughts*; but every one of the ten commandments reach the thoughts. He who hates his brother is a murderer. 1 John 3:15. To lust is to break the seventh commandment. Matt. 5:28. With the *mind* we keep the law of God. Rom. 7:25. Unless civil government by torture or some similar means can wrench from the unwilling mind its most secret thought, it cannot enforce the moral law. He who proposes that the ten commandments be enforced by our government, in other words, that man shall stand in the place of God to execute his laws, proposes the establishment of an American papacy, and must logically insist upon the re-establishment of the holy Inquisition, with its rack and thumb-screw.

If the ten commandments is the civil law, will our brother tell us what is the ecclesiastical law? He says, "Ecclesiastical law pertains to the doctrines, worship, and government of the church; these are never to be enforced by the civil penalties and laws of the State." We ask if Sunday keeping is not a doctrine of the church? Then, according to the quotation above, it can never be enforced by civil penalties. But Brother Gault wishes to have Sunday laws enforced. Thus, according to *his own definition* of a union of Church and State, he is in favor of it. He says "the ten commandments was the civil constitution Christ gave the nation of Israel," and advocates the adoption of the same constitution for our nation. But Israel was a theocracy—a union of Church and State. Then again we ask if Brother Gault is not in favor of a union of Church and State? The only difference between Israel's theocracy and the one proposed by M. A. G. is that the government of Israel was a *God-made* theocracy, but the one he proposes will be a *man-made* theocracy. Our government punishes murder, not because it is irreligious, but because it is uncivil. Webster's definition of civil is, "Pertaining to a city or State, or a citizen in his relation to his fellow-citizens or to the State." The definition of religion is, "The recognition of God as an object of worship, love, and obedience." With these definitions it is clearly seen that civil government can never make or enforce religious laws.—*W., in Prohibition Journal.*

A TORONTO (Canada) dispatch of the 14th ult. says:—

"The Baptist congress to-day discussed Sabbath observance. The trend of thought was very liberal. It was contended by many speakers that the solution of the problem of how best to achieve Sabbath observance is found in the amelioration of the condition of the masses in cities. Sunday street-cars, newspapers, and railway travel were all condemned."

Toronto now has, it is said, the most stringent Sunday laws of any city on this continent, and

we can't see what more the friends of that day want unless indeed it is a law compelling people to go to church; and without street-cars how can many of them go? Possibly, however, if they have not Sunday papers to read, time would hang so heavily on their hands that they would be willing to walk over long distances to hear preaching.

Mrs. Bateham and the Sunday Newspapers.

THE regular services at Dr. Goodwin's church Sunday last were diversified by a discourse from Mrs. Josephine C. Bateham, of Columbus, Ohio, on the question of Sunday Observance. Mrs. Bateham, in the course of her declamation, picked out the Sunday newspaper, made Saturday, as the arch-agency which fills the home "with worse than demoralizing thoughts and influences," and demanded that it be "stamped out of existence." Upon this point the secular *Tribune* would reason a little with Mrs. Bateham.

If Mrs. Bateham desires to "stamp the Sunday paper out of existence" there is but one way in which she has any right to do the stamping. Mrs. Bateham may exercise her authority in her own home. She may forbid her husband to take the Sunday paper. This she may do—if she can. She can gather her sons together, if she has any, and coerce them to the same extent, and if her authority is as complete as it should be, and the family has been kept in the proper subjection, she will succeed in banishing the Sunday paper from the Bateham house. She also has the right to go to other women and induce them to exercise their rights as family bosses, and to the extent that the Sunday paper is suppressed the degree of discipline which their families are under will be demonstrated. To this extent Mrs. Bateham has the undoubted right to go in "stamping the Sunday paper out of existence," but no farther. She has no authority to use carnal weapons in her warfare in order to inaugurate a more somber course of reading on Sunday. So far as her own family is concerned her limitations are clearly defined. But there is nothing in the Constitution or laws which forbids a man from reading a newspaper Sunday. She has neither divine right nor constitutional right nor any other right to enforce any regulation on people outside of her own household with regard to Sunday newspapers. If she has authority enough to coerce her husband and sons, and influence enough to induce other women to boss their husbands and sons, that is her privilege. There are some women in Chicago who share Mrs. Bateham's sentiments. If they can coerce their husbands and sons, that is their right. But there are 200,000 men of adult age here in Chicago, and almost as many women, who want to read the Sunday papers, and will insist on the privilege. How are they to be prevented? and who will do it?—*Chicago Tribune.*

THE following, from the *California Prohibitionist* of August, is sensible:—

"If Cincinnati wants to settle the contest with the saloons in the easiest manner, let her close the saloons every day in the week as well as Sunday. There is no sense in allowing the traffic six days in which to get up muscle with which to fight the law on the seventh."

It is refreshing to find a Prohibition organ that is consistent on this point. There is really no more relation between Sunday laws and Prohibition than Sunday laws and tariff reform. We are glad to find our contemporary a consistent *Prohibitionist*.—*Signs of the Times.*

Toleration and Liberty.

AN edict or act of toleration is a grant of the civil government, which authorizes religious societies dissenting from the State religion to worship according to the dictates of conscience without liability to persecution. Such an edict always presupposes a religion established by law and supported by the State, and the right of the State to control public worship. Toleration may proceed from necessity, or from prudence, or from indifference, or from liberality and an enlarged view of truth and right. It may be extended or withdrawn by the government; but it is usually the entering wedge for religious liberty and legal equality.

There is a wide difference between toleration and liberty. The one is a concession, the other a right; the one is a matter of expediency, the other a principle; the one is a gift of man, the other, a gift of God.

Toleration implies more or less censure or disapproval. We tolerate or endure what we dislike but cannot prevent. The most despotic governments are tolerant towards subjects who are too numerous or too useful to be killed or exiled. Russia tolerates Romanists, Protestants, Jews, and Mohammedans; Turkey tolerates "Christian dogs," and likes them to prey upon each other; but woe to him in either country who apostatizes from the State religion, or attempts to induce any member of the same to apostasy. Toleration is first sought and granted as a favor, then demanded and conceded as a right, and at last spurned as an insult. In a free country nobody wants to be tolerated for his religious opinions or sacred convictions.

Religious liberty is a natural, fundamental, and inalienable right of every man. It is founded in the sacredness of conscience, which is the voice of God in man, and above the reach and control of human authority. There is a law above all human laws. It is written not on parchment and tables of stone, but on the heart of man by the finger of God. It is that law which commands with the categorical imperative, and which filled the philosopher Kant with ever-growing reverence and awe. "We must obey God more than man." He and he alone is the author and lord of conscience, and no power on earth has a right to interpose itself between them. "Every man stands or falls to his own lord." Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy or infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshippers, and no others.

Toleration is an intermediate state between religious persecution and religious liberty. Persecution results from the union of Church and State; toleration, from a relaxation of that union; full religious liberty and legal equality require a peaceful separation of the spiritual and secular powers.

The theory of medieval Europe was intolerance and persecution; the theory of modern Europe is toleration; the theory of North America is religious liberty and equality. The Papal Church is constitutionally exclusive and intolerant, and treats every departure from it as damnable heresy and schism. On the Continent a distinction is made between official churches and tolerated sects; in England, between the established churches and societies of dissenters. In

the United States all forms of Christianity are equal before the law, and there is no distinction between churchmen and sectaries, or dissenters. All enjoy the full right of self-government, and the protection of the laws of the land.—*Dr. Schaff, in Religious Freedom.*

A Sound Opinion.

THE Atlanta Constitution of Nov. 22, 1889, gives an account of a divorce case in Texas involving the question of religious liberty. The petitioner for the divorce set forth as the ground of his petition that a band of religionists calling themselves "sanctificationists" held, among other things, that it was sinful for a female sanctificationist to live with a husband that did not believe in the doctrine of sanctification; that his wife had become a sanctificationist; and thus a "destroyer had crept into his home and made desolate all that was once happy." It seems that the case was presented to a jury, and the jury granted a decree of divorce. The wife appealed the case to the Supreme Court. There the decree was promptly set aside. The court gave the following reason for its decision:—

"In view of the constitutional provision securing to 'all men the right to worship almighty God according to the dictates of their own conscience,' and asserting that 'no human authority ought in any case whatever to control or interfere with the rights of conscience in matters of religion,' we do not think that the question as to the doctrines or practices of the sanctificationists ought to have been permitted to enter to any extent into the trial.

"It was defendant's right to have any religious belief, or none, as best suited her. If her conduct as a wife was such as to furnish her husband grounds for divorce, the acts themselves would be the only proper subjects to investigate, without any regard to the religious connections which led to them. If her conduct was blameless it was useless to allege and prove that her religious connections inculcated evil views and practices."

That decision is sound. The distinction made between actions and religious profession is clear and distinct. This is the genuine American doctrine. We wish all the courts in the country would see this question in as clear a view as did the Texas Supreme Court in this case.

THE editor of the New York Journal of Commerce, a professed Protestant, has gone over to the Catholic view of the public-school question. In a recent editorial he says:—

"If we are asked whether we favor the appropriation of the public money to such sectarian schools, we answer with a decided negative. • But we do say that if a Romanist is taxed to support a school which is a stench in his nostrils, and the godless character of which is essential to the fairness of the system, then he is justly entitled to a proportion of the fund thus raised for the school, which, by all that he holds sacred, he is compelled to patronize. The common school outgrew its usefulness, and its right to exist at the public expense, at the moment it ceased to give the young committed to it a training in the fear of God."

This is strange language. If it does not mean the appropriation of money for sectarian schools it certainly means the destruction of the common-school system, but it does mean the division of the school fund; it can mean nothing short of it. It has been explained many times why the public schools cannot teach religion, and indeed it would not be necessary for the public schools to teach religion if it were taught in the church, the home, and the Sabbath-school, as it was taught within the memory of men now in the prime of life. The trouble is not in the schools but in the

homes and in the churches. Many have the form of godliness but deny the power thereof, and having itching ears they are heaping to themselves religious teachers after their own lusts, and because their pernicious example, and the wishy-washy teachings of the modern pulpit, react on their own children, they want the State to step in and make them Christians by law.

The decline of morals is not confined to our own country, nor is it confined to those governments that exclude religion from the public schools. Germany supports a system of public schools; and in these religious training is made a prominent feature, and yet in that country infidelity is more prevalent than in any other country, with the possible exception of France. Rationalism abounds, and Christianity has degenerated for the most part to the merest form. Even if logic fails to convince the advocates of religious teaching in the public schools that it is not a panacea for infidelity, the strong logic of the naked facts will in time demonstrate so plainly that none can fail to see the point. A knowledge of Christianity cannot be communicated to the student as can the science of mathematics or a knowledge of the languages.

THE Lever is the leading third-party prohibition paper in the West, and one of the two leading third-party prohibition papers in the United States. It is one of the leading papers of a party which passes as the repository of the morality, purity, and gentleness that are to regenerate and save this nation. From the editorial columns of the Lever of October 24, 1889, we have clipped the following, entitled, "How Can Ye Escape?" and printed it here as it was printed there:—

"A prominent member of a South Side Methodist Church is such an intense Republican that he abhors the word 'anti-saloon.' A few days ago he refused to sign a petition for Sabbath observance. Shades of John Wesley! Such hatred for Prohibitionists that he is willing to defend the saloon. Shame on such church members, and what a pity that there are thousands of them. What does the Bible say of such men? Hear Christ:—

"For they [the politicians] bind heavy burdens and grievous to be borne, and lay them [license laws] on men's shoulders; but they themselves will not move them with one of their fingers."

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: These ought ye to have done, and not to leave the other undone."

"Ye blind guides, which strain at a gnat and swallow a camel!"

"Woe unto you, scribes and Pharisees [Republicans and Democrats], hypocrites! for ye are like unto whited sepulchers [high license saloons] which indeed appear beautiful outward, but are within full of dead men's [drunkards'] bones, and of all uncleanness."

"Wherefore ye [Sioux City, Jackson, Miss., and Greenville, O.] be ye witnesses unto yourselves, that ye are the children of them which killed the prophets."

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

We rest perfectly assured that none of the organs of either of the political parties mentioned by the Lever have yet descended so low as this extract shows the Lever to be. Whenever any of them do so, it will certainly be time for the rise of a third party; and it will just as certainly be necessary that it shall be a party of better political principles than is the third-party Prohibition party, and its organs will have to show more respect for the Scriptures and for man, to be worthy the respect of men.

Taxation of Church Property.

PRESIDENT GRANT in his message (1875) thus treated this subject: "In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the acquisition of the vast amount of untaxed church property. In 1850, I believe, the church property of the United States which paid no tax, municipal or State, amounted to \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its portion and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally."

President Garfield put on record a similar voice of warning. In Congress, June 22, 1874, he said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State, or in the nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a tax upon the whole community."

THE Christian at Work says:—

"The governor of Ceylon, Sir Arthur Gordon, has shocked the sensibilities of many religious—or shall we say sectarian?—people of India by approving a measure which gives government money to Buddhist priests; and it is said the matter is to be brought before Parliament. Buddhism is more an ethical system than a religion, and the overwhelming mass of the Cingalese are adherents of the doctrines of Buddha. The Protestants number some 30,000, and the Roman Catholics, 250,000. Under the circumstances, it would be best that each body of religionists should support its own priest or clergy. If the people of Ceylon are taxed for the support of any one religion, they should in equity be taxed for the support of all."

Would it not be best under any circumstances that "each body of religionists should support its own priest or clergy"? Would not the evils of a State establishment of religion be even greater with three established churches than with only one? And if taxing Roman Catholics and Protestants for the support of Buddhism is an injustice, would it not be equally unjust to tax for church purposes any who stood aloof from all of the established churches?

The trouble is that State establishments of religion are both corrupting and unjust. Be the minority who stand aloof from the established religion or religions ever so small, their rights are just as sacred as are the rights of the majority, and if it is wrong to tax the whole people for the support of a religion held by only four-fifths of them, it is just as wrong to tax them for that purpose, even though the majority constitute nine hundred and ninety-nine ten-thousandths of the whole population.

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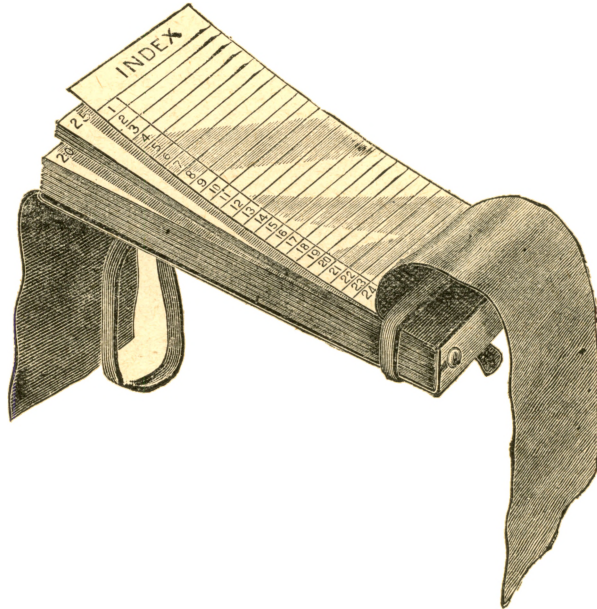
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After January 1, 1890, this paper will be published at 43 Bond Street, New York City. Our exchanges, advertisers, and correspondents will please make a note of this fact, and send all papers and direct all correspondence, to reach us after December 15, to our new address.

In his pastoral letter before the centennial celebration Catholicism in America lately held, Cardinal Gibbons said that the Catholic population of the United States is "about nine millions." This we refer to the American Sabbath Union; they can enlarge their petition for a national Sunday law by two millions, in less than a minute, if they still continue that business in the same old way.

THE New York *Independent* says that Dwight L. Moody believes in prohibition but not in the third-party prohibition, and then adds that "this is another testimony of the large common sense attributed to the great evangelist," to which we add our hearty assent. We hope that all such persons will remain thus sensible to the last. As great an evil as the liquor traffic is, it is not so great as would be a system in which the principles of the third-party Prohibition party should dominate.

OUR good National Reform friend, Rev. N. R. Johnston, does us the kindness to announce to the readers of the *Christian Statesman* that the AMERICAN SENTINEL is to be moved to New York City as the place of publication. When the SENTINEL reaches New York City, Jan. 1, 1890, and thenceforward, we shall show our appreciation of Mr. Johnston's kindness by making the columns of the SENTINEL as interesting as possible to the readers of the *Christian Statesman*. And being then so much nearer to the seat of the *Statesman*, we hope to make these things proportionately interesting and profitable both to the *Statesman* and its readers.

THE *Christian Nation* says: "This nation can never become a Christian nation in any true sense of the word until the men who carry on the government are honest and trustworthy." We do not believe that the men who carry on the government are either dishonest or untrustworthy. We believe that the men who carry on the government are as honest and trustworthy as the men who carry on private enterprises. It must be so, because the men who carry on the government are chosen from the people, that is, from among those who carry on private enterprises; and we do not believe that those who are so chosen necessarily become dishonest and untrustworthy by the fact of being called to carry on the government. But even though they were all dishonest and untrustworthy, as the *Christian Nation* argues, it would still remain true that the principles of the *Christian Nation* and its party are utterly false and untrustworthy, because an amendment to the Constitution declaring that this is a Christian nation would not make the men who carry on the government either honest or trustworthy.

Men cannot be made honest and virtuous by law. Nothing but the gospel of Christ can accomplish that, and the merits of the gospel are not made available by political methods.

THE Woman's Christian Temperance Union still goes on with its idea of a theocracy in this land. It sets forth now that God is the proprietor of all the land in this country; that he "intended the land for the people;" and indorses "the movement for restoring to the people their divinely intended heritage in the land." But it is only the Lord's people who inherit the Lord's land. Then if the Lord is the proprietor of all the land, all who have a share in it will have to be the Lord's people. To make this a fact, however, presents no difficulty in the case, for do they not intend to have a constitutional amendment declaring that this is a Christian nation and the kingdom of God?

In the latter part of October the leaders of the Catholic, Methodist, and Lutheran Churches of Jasper, Dubois Co., Ky., banded together and presented a petition to the town authorities to enact a Sunday law for that place. Accordingly, the authorities adopted an ordinance requiring all the saloons, confectioneries, and bakeries in the place to remain closed on Sunday. This was not according to the wish of the majority of the citizens of that place, and they resented the action by staying away from church. As a consequence, for three successive Sundays the congregations were exceedingly slim. In fact, the report says that the preachers were compelled to talk to empty benches. Before the fourth Sunday came around that Sunday law was repealed. Query: Did those leaders of the churches have anything to do with that repeal? Echo answers, *Didn't they?*

In his speech everywhere for the last six months the secretary of the American Sabbath Union has spent a goodly portion of his time in denouncing Seventh-day Adventists as the chiefest opponents of the national Sunday law for which he is working. Now it is a fact that at the Washington City Convention of the American Sabbath Union last December, and at the hearing before the Senate Committee at the same time, the Seventh-day Adventists were not referred to by a single word in naming the opponents of the Sunday law. So far as any of the statements of the union went on either of the occasions referred to, nobody could suspect even the existence of any such people, and yet within six months from that time they are everywhere denounced as the chiefest opponents of the Sunday bill. Now did these Seventh-day Adventists come up, like Jonah's gourd, "in a night"? Did they all spring into existence since December 13, 1888? or did the American Sabbath Union intentionally ignore them at the Washington Convention and at the hearing before the Senate Committee? Will the union tell how this is?

THE *Union Signal* of October 24 complains because the South American delegates to the congress of American powers spent four days in Chicago and didn't visit Evanston, and "the home of Miss Willard," to "look upon her home, and herself, then carry the story to the women of their home land." Yes, what a wonderful story it would have been if these delegates could only go back to their home-land and report that

they had seen a woman and the house that she lives in. It is altogether likely that every one of them would have been promoted to the very highest honors in the gift of their several States. This no doubt was the supreme moment in the tide of their affairs, which, taken at the flood, would have led on to fortune. But woe worth the day that they should be so lost to all sense of the importance of opportunity as to miss the critical moment and so be left high and dry, stranded, amid the wrecks of time, an awful warning, etc., etc.!! It is barely possible, however, that the gentlemen referred to have not yet joined the Mutual Admiration Society to which the *Union Signal* belongs.

A LEADING Catholic paper notices the fact that the tables have been turned in Boston upon the matter of text-books. It seems that now Protestants are dissatisfied with a school history which they think is unfair. It would certainly be a relief, not only to Boston but to the people at large, if the good folks of that city could only agree among themselves to run their public schools upon a proper basis, that is, to teach the arts and sciences alone, and leave special religious instruction for the private schools, for the church, and for the home. Religion has no business with the public schools, because when once admitted somebody must decide what religion shall be taught. Then there is trouble.

WE object to the teaching of religion in the public schools, not because religion is not a good thing, neither because it is not a necessary thing, but because it is not necessary that it should be taught in the public schools, and because from the very nature of the case it cannot be so taught. In the first place, before any religion can be taught it must be embodied in a creed. That creed will of course reflect the opinions of the majority. But while majority rule (not majority creed) is the correct principle, that which the majority decrees is not always right, it is not always justice. Many examples of this might be cited. Majorities have no right to interfere where God has left man free. Every man has certain inalienable rights; among them are life, liberty, and the pursuit of happiness. To interfere with a man's religion is to deprive him of these rights. God has set before men light and darkness, life and death, and has left them free to choose. It is not for others to say what they shall choose, and every parent has a right to say in what religion his children shall be instructed. Therefore it is not the province of the State to teach religion, neither indeed can it be.

THE AMERICAN SENTINEL, which has for years been published at Oakland, has removed to No. 43 Bond Street, New York. It is a great loss to Oakland, for its large circulation was a great advertisement for the town.—*Morning Times*.

THE AMERICAN SENTINEL.

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