

AMERICAN SENTINEL

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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CHURCH AND STATE IN MEXICO.

THE history of Mexico under the republic is largely a record of conflicts between the civil and ecclesiastical powers, arising from the union of Church and State inherited from Spain and the Papacy. It is a history from which valuable lessons may be drawn respecting the evils of Church and State union.

As bequeathed to Mexico by the Papacy, this union was complete. The Church was the dominant power, and the State executed her bidding; and as the will of the Church had been made the civil "law" as well, the Church could proceed against dissenters by "due process of law" in the civil courts.

As was natural under such conditions, the Church held title to vast possessions. To the power of superstition and absolute belief in the spiritual claims put forth by her priests and prelates, was added the power of immense wealth. With such resources at her disposal, and unchecked by considerations of justice and the rights of mankind, the Church haughtily and fatuously proceeded to illustrate the proverb that "pride goeth before a fall." To the arbitrary and unscrupulous use of her great power, the soil of North America was

not suited. Bordered by a great republic "conceived in liberty and dedicated to the proposition that all men are created equal," the spirit of liberty could not be debarred from her people. This desire for freedom first took visible shape in Mexico in an effort for political independence, which was realized in 1821. This achievement was shortly followed by the establishment of the republic.

The first constitution, adopted in 1821, was called the "constitution of the three guarantees." These guarantees were "religion, independence, and union." The religion guaranteed was Roman Catholic, and no other

tion of public order and the observance of its institutions.

ART. II. The Federal Government guarantees the free exercise of all religious services throughout the republic. It will reprove and punish those acts and practices only, which, although authorized by some tenet of faith, occasion a violation of the penal laws.

ART. III. No public officer, or corporation, or organized body of troops shall assist, in any official way in any religious service; neither shall demonstrations of any kind be made by civil officials with the object of religious solemnities. They shall therefore reject all holidays that do not have for their exclusive object the remembrance and celebration of acts purely civil. Sunday shall continue to be designated as a day of rest by the public offices and establishments.

ART. IV. Religious instruction, and the official practices of whatever form of worship, are prohibited in all the institutions of the Federal, State, and city governments. Moral instruction may be given in those which by their nature permit it, although without reference to any form of worship. The violation of this article shall be punished by a government fine of from \$25 to \$200, and by dismissal of the guilty parties in case of repetition.

Persons who reside in public institutions of whatever class, may, if they solicit it, go to places of worship, and in cases of extreme necessity may receive the spiritual aids of the religion which they profess in the institutions themselves. The

rules of each institution may fix the manner of obtaining this privilege without doing violence to the objects of the institution, and without violating the provisions of Art. III.

ART. V. No religious act shall be performed publicly in any other place than the interior of the churches, under penalty of the rite being suspended and the authors punished by a fine of not less than \$10 nor more than \$200, or imprisonment for not less than two nor more than fifteen days. When, however, the act may assume a grave character by the number of persons that may engage in it or from whatever other cause, the author of it, as well as such other persons as may not obey the intimation of the authorities that the act should be suspended, shall be



PLAZA DE ARMAS AND CATHEDRAL, GUADALAJARA.

kind was tolerated. The rebellion against ecclesiastical tyranny was successful in 1857. In that year the government, under the leadership of the Liberal party, passed what were afterwards called the "laws of reform." As respects the attitude of the State toward the Church, these laws provided as follows:—

SECTION ONE.

ART. I. The State and the Church are independent of each other. No laws shall be made establishing or prohibiting any religion; but the State shall exercise authority over them all relative to the preserva-

placed under arrest and consigned to the judicial authorities, incurring a penalty of not less than two nor more than six months in prison.

Neither the ministers of any religious faith nor individuals of either sex who profess such faith, shall wear, outside of their places of worship, a dress or uniform peculiar to such faith to distinguish them, on penalty of a government fine of not less than \$10 nor more than \$200.

ART. VI. The use of bells shall be strictly limited to calling the people to religious worship. The legitimate use of church bells may be prescribed by police regulation in such a manner that the public may not be disturbed thereby.

ART. VII. (Relates to reporting churches and having them entered upon the public register as houses devoted to public worship and nothing more.)

ART. VIII. All wills and legacies made in favor of ministers of religion or of their relatives to the fourth civil grade, or of persons who dwell with such ministers, shall be null and void when such minister may have lent any kind of spiritual aid to the testator during the sickness of which he died, or may have been his confessor.

ART. IX. Wills and legacies are equally null and void, which, although made in favor of competent persons, may be fraudulent before the law, or an infringement of Art. XV., part III.

(ART. XV., part III. The right to receive alms or gifts shall never be interpreted to include real estate, mortgages on real estate, nor promises or obligations to be fulfilled in the future, be it in form of legacy, donation, gift, or whatsoever other class of obligations of that nature; all shall be null and ineffective.)

ART. X. Ministers of religion shall not, by reason of their office, enjoy any special privileges before the law over other citizens, nor shall they be subject to other prohibitions than those imposed on other citizens, nor shall they be subject to other prohibitions than those which this law and the constitution designate.

ART. XI. Discourses delivered by any minister of religion counseling disobedience to, or provoking any crime or violation of the laws, shall constitute such meeting illegal, and it shall cease to enjoy the guarantees given in Art. IX. of the constitution, and it may be dissolved by the civil authorities. The author of such discourse shall remain subject, in such case, to the provisions of Art. VI. of chapter VIII. of the third book of the Penal Code which is declared in force, in such cases, throughout the republic. Any minister of religion who may suggest or instigate crimes under this article shall be held as the principal author of such crimes.

ART. XII. All meetings in the churches shall be public and subject to the surveillance of the police, and the civil authorities may interfere when the circumstances demand it.

ART. XIII. Religious institutions shall be free to form ecclesiastical organizations as they may choose; but such organizations shall have no other legal authority than that of designating the officers of such organizations in the locality where they reside that they may receive the benefits of Art. XV. No minister of religion can, by reason of his office, address himself in his official character to the civil authorities. He shall do so in the form and according to the regulations imposed on any citizen who exercises the right of petition.

As may be supposed, the Papacy did not tamely submit to this curtailment of her power and authority. When the Liberal Constitution and "laws of reform" were put in operation by the government, the clerical party rebelled and set up an opposition government, whose object was the attainment of the following points:—

1. The inviolability of all church property and church revenues and the reestablishment of former exactions.
2. The reestablishment of the *fueros*, or special rights of the church and of the army. (Under these *fueros* the military and clergy were responsible only to their own tribunals, and not to the law of the land.)
3. The restoration of the Roman Catholic religion as the sole and exclusive religion of Mexico.
4. The censorship of the press.
5. The exclusive system with regard to foreign immigration, confining it solely to immigrants from Catholic countries.
6. The overthrow of the constitution of 1857 and the establishment of an irresponsible central dictatorship, subservient solely to the Church.
7. If possible the restoration of a monarchy in Mexico, or the establishment of a European protectorate.

This was called the Plan of Tacubaya and

was proclaimed by Zuloaga. When the legitimate government under President Juarez got the ascendancy over this body of revolutionists and they saw they could not succeed, the Clerical party entered into a conspiracy with Napoleon III. of France, and Maximilian of Austria was invited to come to Mexico as emperor. Maximilian accepted; he first went to Rome and received the Pope's blessing and the assurance that heaven would smile on his undertaking, and then came to Mexico and was proclaimed emperor. Assisted by the French soldiers he at first made some headway; but when in 1867, the French forces had to withdraw at the demand of the United States Government, Maximilian's cause soon became demoralized and he and his two leading generals were taken prisoners, tried by a court martial and executed in Quereterro.

The constitution and "laws of reform" were then carried into effect. All property held by the Church, except the houses actually used for worship, was confiscated and sold, or turned into public uses for post-offices, school houses, barracks, museums, public libraries, etc.

As noticed recently in these columns, the property thus confiscated amounted in cash to the vast sum of \$300,000,000, and the income derived from it was more than the entire revenue of the Mexican Government. And this vast property was, of course, untaxed.

Evils of Untaxed Church Property.

Under these circumstances, such a step on the part of the Mexican Government appears as a plain necessity of the situation. But it should be equally plain that the evil is, *in principle*, the same under any system which exempts church property from taxation. Such property is bound to accumulate, and with this exemption in force, it is only a question of time when the government will be forced to take some measures to free itself from an insupportable incubus, or to guard against the dangerous use of the vast power thus placed in the Church's hands. The example of Mexico, as also that of France and other countries, shows that the danger is not imaginary. Under a liberal government, the Mexican Republic found in the Church its most formidable antagonist; and while expressing no dissent from her spiritual claims, the government saw in the curtailment of her temporal power a measure demanded by the instinct of self-preservation.

All history warns against the acquisition by the Church of temporal power. All Scripture forbids its use. The Church's legitimate power is spiritual; it is the power of God, and of Him who said to his followers on the day of His ascension, "Lo, I am with you always, even unto the end of the world." Matt. 28: 20. It is, of course, only the Church which covets temporal power that can become dangerous to the interests of good government; and any church which does seek for such power, whether Protestant or Catholic in name, shows thereby that she has lost her divine power, has separated from her living Head, and is no longer the true Church which is the body of Christ. And from a church thus separated from Christ, nothing but evil can be expected.

Untaxed Church Property in the United States.

The untaxed church property in the United States to-day amounts in value to nearly \$700,000,000,—more than twice that in Mexico when confiscation became a necessary proceeding. There are no grounds in reason or justice upon which this property should be exempt from taxation. The principle that

the State should look with favor upon an institution which tends to promote the integrity of its subjects, will not hold as regards the Church; for, as we have seen, and as all history attests, the Church apostatized from Christ, as the church of wealth and numbers is prone to be, is the most formidable enemy of the State's prosperity; and the State cannot, of course, undertake to distinguish between the different religious bodies claiming to be the Church of Christ. Nor has the State any right in justice to exempt church property; for the burden of taxation thus shifted from the Church, must be laid upon the shoulders of the people, in addition to that which they would be justly obliged to bear, and thus they are taxed, indirectly but no less really, for the support of the churches. But compulsory support of the Church is not a principle of good government, nor is it in harmony with the will of God. It is a principle pertaining to a union of Church and State.

The Liberal Constitution.

The Liberal Constitution of Mexico, adopted in 1857, has been freely amended since that date, the change made being in pursuance of the liberal policy of government upon which the republic has happily set out. As touching the attitude of the State to the Church, the amendments made are as follows:—

ART. I. The State and the Church are independent of each other. Congress shall not make any laws establishing or prohibiting any religion.

ART. III. No religious institution shall acquire real estate or mortgages on the same except as provided in Art. 27 of the constitution.

(ART. 27 of constitution: No corporation, civil or ecclesiastical, whatsoever may be its character, name, or object, shall have legal power to acquire right in property or to control real estate with the exception of the buildings designed immediately and directly for the uses or purposes of the institution.)

ART. IV. The simple promise to tell the truth and to fulfill the obligations imposed shall take the place of the religious oath with all its pains and penalties.

ART. V. No one shall be obliged to labor without just remuneration and his full consent. The State will not permit any contract, covenant, or agreement to be carried into effect which has for its object the diminution, loss, or irrevocable sacrifice of personal liberty, whether it be on account of labor, education, or religious vow. The law, therefore, does not recognize monastic orders, neither can it permit their establishment whatever may be the name or object with which they pretend to be erected. Neither can it admit a contract in which a man may agree to proscriptio or banishment.

Thus far has Mexico proceeded toward the realization of that ideal system of government under which liberty and equality are secured within the limits of human power, to every citizen. It may well be true that not only the country of which Lincoln spoke in his Gettysburg address, but this entire western hemisphere, has been in the divine purpose dedicated to the proposition that all men are created equal; that here the despotisms which had enslaved the world for ages were to be broken, here should be a refuge for the oppressed of other lands, here the banner of liberty be upreared for the encouragement and enlightenment of mankind. But the foremost and greatest of the powers of this hemisphere is proving recreant to her sacred trust, so that her territory has become in many places the scene of religious persecution. Her pernicious example cannot but react most disastrously upon the progress of liberty throughout the world. But the Author of liberty is about to appear the second time, coming in all the glory of his Father, and with all his angels, as King of kings and Lord of lords, to sweep the world of its wickedness, and establish eternal righteousness and peace. In this lies the hope of the lovers of liberty and justice for mankind.

"CHRISTIAN CITIZENSHIP."

"A PRACTICAL and adequate organization," says the *Christian Citizen*,* "has recently been called into existence in Chicago, called the 'National Christian Citizenship League,' which has already abundantly vindicated its reason for being. Its avowed three-fold object is:—

"1. To reveal Jesus Christ as the Saviour of the nation as well as of the individual.

"2. To make Christian principles operative in public affairs.

"3. To unite the followers of Christ in consistent, harmonious and aggressive action, not as church members, but as Christian citizens, for the following purposes, viz.:

"1. To prevent, by personal effort, the nomination and election of corrupt candidates and the enactment of corrupt laws in the city, State, and nation.

"2. To secure fidelity on the part of officers intrusted with the execution of the laws.

"3. To exterminate the saloon as the greatest enemy of Christ and humanity.

"4. To preserve the Sabbath.

"5. To purify and elevate the elective franchise.

"6. To promote the study of social wrongs, and the application of effective remedies.

"7. In general, to seek the reign of whatsoever things are true, honest, just, pure, lovely, and of good report."

The *Christian Citizen* further says:—

"We do not wish for a union of Church and State. Nor do we seek to govern the State through the Church. But we do propose to identify Christian citizens with public affairs, and thus infuse into industries, policies and administrations, the Spirit of Jesus Christ.

"To this necessary and sacred work we summon all, of whatever creed, party, nationality, or sex, who acknowledge God as supreme over all."

Christ the Saviour of the Individual.

The reader familiar with the principles which should govern the relations of Church and State, need not be told that this so-called "Christian Citizenship" movement is the rankest kind of National Reform.

It seem strange that men do not see the absurdity of such leagues. Of course, if Jesus Christ is ever to be revealed "as the Saviour of the nation," it must be by some human power, as God has never revealed him in any such way. The Scriptures set Christ forth as the Saviour of the individual, and of the individual only. "Whosoever believeth and is baptized shall be saved; but he that believeth not shall be damned."¹

It is true that "the kingdoms of this world" are finally to "become the kingdoms of our Lord and of his Christ;"² but it will not be by political action, nor will it be in the world that now is. That kingdom, as the Apostle Peter plainly tells us, is to be in the "new earth," which is to come forth from the ashes of the present world which is reserved unto destruction against the day of judgment, and perdition of ungodly men, and in it is to dwell only righteousness.³ Moreover the inhabitant of that kingdom "shall not say, I am sick,"⁴ "for they which shall be all counted worthy to obtain that world and the resurrection from the dead, neither marry nor are

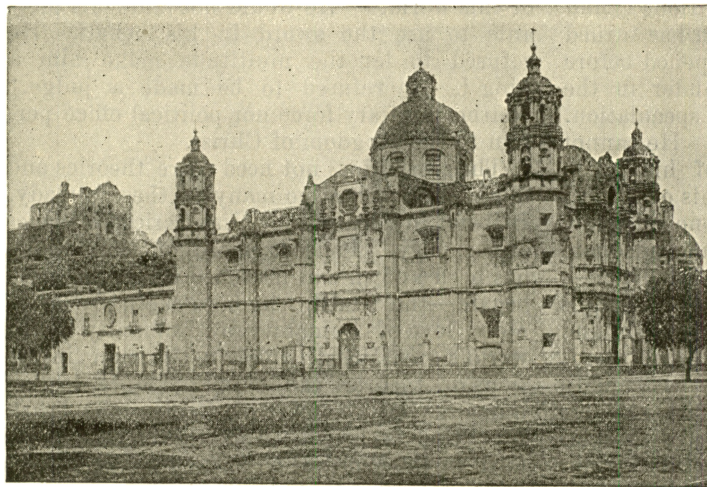
given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."⁵

Nor is this kingdom to be given to Christ by political action. He receives the kingdom from his Father, who says: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel."⁶

Christian Principles in Public Affairs.

There is one sense, and one sense only, in which Christian principles can properly be applied in public affairs. The Christian must be honest in all the walks of life; whether in private or public he must and will discharge faithfully every duty devolving upon him. He cannot be an embezzler nor an extortioner. He must deal justly with his fellowmen, and discharge conscientiously every trust committed to him. The individual and the individual only can "make Christian principles operative in public affairs," for only the individual can possess Christian principles.

But Christianity is not the only system of ethics which enjoins honesty, and it is a sad fact that professed Christians are not as a rule more trustworthy than many who make no



THE CHURCH AT GUADALUPE.

profession. A very large number of our unfaithful public servants, political tricksters, corrupt politicians, are men who make a profession of religion, as are likewise a great many embezzlers and defaulting bank officers. The public would gain nothing by making a profession of Christianity a stepping-stone to public office. Indeed to do so would only be to place a premium upon hypocrisy; and this the National Reformers of the various schools have already done.

In the early days of the National Reform movement it was predicted by one of the leaders that when the movement was seen to be a success, the politicians would hasten to secure front seats. As recently as 1892, during the agitation for the Sunday-closing of the World's Fair, a direct premium was put upon political dishonesty by the threatened political boycott, which was likewise an implied promise that those who yielded to the demands of the advocates of Sunday-closing should receive their support at the polls.

Religious Combinations Dangerous.

It was declared by a committee of United States Congress more than sixty years ago that "religious combinations to effect political objects are dangerous." It is equally true to-day, and this effort to unite the "followers

of Christ" for "consistent, harmonious, and aggressive [political] action" is a menace to our free institutions. Such combinations never have and never can confine themselves to proper political objects. They always have and always will endeavor to use civil power for the furtherance of religion; and the danger is no less, because instead of being united in one denomination, they act simply as "Christian citizens."

The Papacy was the outgrowth of just such a combination. It was not as Roman Catholics, but as "Christians" that the churches of that day brought their influence to bear upon the civil power. Not Roman Catholicism but "Christianity" was made the religion of the Roman Empire; what followed was only the logical, and, under the prevailing conditions, the inevitable result.

"To prevent by personal effort the nomination and election of corrupt candidates" through this gigantic religious combination means simply to prevent the election of anybody who will not be subservient to the dictates of these "Christian citizens." And "to secure fidelity on the part of officers entrusted with the execution of the laws," simply means, in this connection, to secure prompt attention to the demands of the church people for the enforcement of such civil laws as they may deem of advantage to them. It means especially the rigid enforcement of Sunday laws, and the closing of saloons—on SUNDAY.

It has been plainly shown by these so-called Reformers that they do not desire so much the "extermination of the saloon" as they do the exaltation of Sunday. "To preserve the 'sabbath'" is the great object in view, and everything else must be made to bend to that.

The explanation: "We do not wish for a union of Church and State" would never be made was there not a consciousness even on the part of these so-called Reformers that

their movement must inevitably lead to such a result.

The Very Essence of Church and State.

The very essence of Church and State is the use of civil power to enforce religious dogma, or to advance the interests of the Church. It matters not whether that dogma be peculiar to one sect or many. All the evils of union of Church and State would be just as great and would develop just as speedily with a multitude of sects established by law as with a single sect. In fact they would be greater because a single sect established by law would necessarily be held in check to a great extent by other sects; but let all the sects, or at least the more powerful sects, be clothed with civil power to enforce the dogmas held by them in common, and the small minority left to protest, have practically no redress. This has been repeatedly demonstrated in the case of Sabbatarians who, it is urged, constitute only seven-tenths of one per cent. of the population, and are therefore not to be considered as having any rights which the majority is bound to respect.

The "pious" invitation: "To this necessary and sacred work we summon all, of whatever creed, party, nationality, or sex, who acknowledge God as supreme over all," deserves passing notice. There are very many who acknowledge God as supreme over all, but who deny the right of any number of

*Taken by us from the "Christian Citizenship edition" of *The Recorder*, of Flint, Michigan, March, 1896.

¹ Mark 16:16. ² Rev. 11:15 ³ 2 Peter 3:1-18.

⁴ Isa. 33:24.

⁵ Luke 20:35, 36.

⁶ Ps. 2:8, 9.

men, or of any number of churches to dictate to them an interpretation of God's will. And that is just what it means, for "God" to be supreme over all." If God were indeed supreme no one would have ought to fear; but those having control of legislation and not God would be supreme, ruling professedly in the name of God, but in reality administering not the law of God, but their own interpretation of that law. Thus, like the Papacy, they would sit in the temple of God, showing or professing themselves to be God. It would be nothing less than an image of the Papacy.

CHRISTIANITY AND COMMUNISM.

THE world to-day is full of theories. Never was human thought more productive of speculation and alleged discoveries relative to panaceas for social and political, as well as physical ills. The human mind is prone to inventions. "God hath made man upright," writes Solomon, "but he has sought out many inventions." He has been continually trying, ever since the fall, to invent some means of becoming his own saviour. But his efforts in this line are, of course, as useless as those made to discover the long-sought "perpetual motion."

The trouble with these "inventions" and theories is, they are human. Man has turned away from a field of knowledge opened before him by the wisdom of God, to wander in the mazes of his own wisdom and speculation. Man cannot be his own saviour. He cannot uplift himself from the plane of his fallen human nature by the force of his own laws and resolutions. But there is one adequate Saviour—Jesus Christ—and one adequate uplifting power for every fallen condition—the power of the gospel of Christ. There is one sure way of attaining happiness here and hereafter, and that is the way of God's word. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. There is one way of securing uninterrupted prosperity, of having all things work together for our good; and that is stated in the inspired utterance, "All things work together for good to them that love God." Rom. 8:28.

Men, however, are not willing to let happiness and prosperity be assured to them in this way. They have more confidence in the methods dictated by their own wisdom, than in those set forth in the God-ordained scheme of redemption, which their finite wisdom cannot grasp. They have more faith in a tower of babel as a means of attaining heaven than in the ladder of Jacob's dream. Though it is recorded that the ancient builders "left off to build" the structure begun in the plains of Shinar (Gen. 11:1-10), their descendants have been busy rearing similar towers in the field of ethics, from that time down to the present.

The foundation stone of all these structures is salvation by works. Upon this we see being reared to-day the babel tower of governmental religion. The power of national law is to be made the means of regenerating and saving the nation. By the works of that law is the nation to be made Christian. The Christianity of the nation is to be the Christianity of the people; and when the Church, directing human legislation, shall fulfill(?) the prophecy, "Out of Zion shall go forth the law," the cap-stone of the mighty structure will have been laid. But the work will end in confusion, as it ever has in the past.

Another monument of the modern Babylon may be seen in "Christian" communism. Communism is asserted by its advocates to be identical with Christianity. In this guise it

is proclaimed from the pulpit, and in one Western college it is even made the basis of a professorship, under the name of "Applied Christianity." But the very name "communism" indicates that the doctrine is one which deals with masses rather than individuals. Applied Christianity is the life of Christ in the heart of the individual. Christianity deals with individuals only, since it operates only through faith, which is something each person must possess for himself. Christianity operates through faith in Christ; communism operates through "faith" in a theory. The one seeks to give, the other seeks to receive. The one means self-denial, the other is self-assertion. Any doctrine which seeks to apply Christianity to the State, or the people *en masse*, or to make it operative through the theories and conceptions, or laws and resolutions, of men, is not Christianity, but a base counterfeit. It is the doctrine of self-salvation.

Communism in the pulpit proclaims that the "revelation of Jesus was a social idea," and that "the career of Jesus was as truly political as was that of Mazzini or Sumner." It asserts "that Jesus was crucified for disturbing the social order of things;" and that "Jesus went at Jerusalem more truly than Parkhurst at New York, and far more wisely."* But Jesus himself said, "My kingdom is not of this world." He would not allow his servants to use the sword in his behalf. He refused to let the multitude make him a king.† He refused to be made a judge.‡ Neither military force nor political office pertain to the kingdom of Christ.

The world does not need more theories and more isms; it has too many of these already. It is not in need of new discoveries in ethics or sociology. It needs more of that which has been known and preached since the world began,—the "faith which worketh by love." More love of humanity by humanity is the world's great need, which no human inventions or theories can supply. More love of humanity means more of God in the heart, for "God is love." And this means more faith in the Word of God, for there is enough of the Spirit of God if only the heart is open to receive him. Thus we come back again to the great truth which men have so persistently slighted, that to the gospel of Jesus Christ, which is "the power of God unto salvation to everyone that believeth," and to that alone, must we look for peace, happiness, satisfaction and true success amidst the vicissitudes and troubles of this life.

"WHOSE OX," ETC.

BY H. B. MAURER.

THERE are a few preachers and religious thinkers in our country who have not the natural ability, or training, to define the difference between tweedle-dee and tweedle-dum. Our pulpit and platform ability can evolve a discourse from an adverb, a conjunction, or preposition; can divide into longitudinal sections the finest specimen of capillary matter that was ever found in a second growth on any theological pate, however shiny; it can eisegete into scriptural texts ideas God and the angels would fail to find therein; can beat out moral questions into a thinness in comparison to which tissue paper is like China's wall; while of moral principles, however subtle in themselves, it can make

such fine-spun applications as to necessitate, for the ordinary intelligence, a Lick mental telescope to discover, and many other feats of intellectual jugglery it is able to perform; but when it comes to a consideration of a certain phase of religious matters, the support religion receives, directly or indirectly, from the State—a support that is inconsistent, unjust, unfair, and therefore un-Christian and un-American—the theologian's sensibilities seem suddenly seared as with a hot iron.

There is a failure to detect the dishonesty and unfairness in the exemption of church property from taxation, which exemption besides is so palpably inconsistent with our theory of the union of Church and State, that it surprises one that there should ever be any claims made that we have here no such union.

Sabbath legislation, under the disguise of civil, sanitary, and other pretensions, is an insult to the ordinary intelligence, and "it gives one a pain" to think that the "Sabbath" reformers cannot see it in that light, and since they do not, what hope is there that they will ever see that such legislation is alike subversive of Christian as well as American principles?

Strong is the spell that error weaves,
In midnight madness for mankind;
And deep the trace that error leaves
Impressed upon the human mind.
Bright must the rays of God's light break,
And strong the power of truth must be,
Ere men from error's trance awake
And think, and act, and dare be free.

THE FOUNTAIN OF LAW.

"THERE is one Lawgiver, who is able to save and to destroy."* That which is in the truest sense entitled to be termed law, can from its very nature have but one Author.

The idea that law, as a rule of just conduct for individuals, can be manufactured by legislatures, is altogether erroneous. Neither law nor rights can be manufactured by any human power. The Declaration of Independence asserts that it is a self-evident truth that all men "are endowed by their Creator with certain unalienable rights." This being true, as it certainly is, it follows that the law of those rights must lie equally without the sphere of human enactments. The law must be co-existent with the rights. The author of the one must of necessity have been the author of the other.

But, as the immortal Declaration asserts, governments are instituted among men to preserve these rights. They are instituted to see that the law of these rights is enforced, or is observed by individuals. That is the civil law,—the law of civility, or respect for human rights. Of course, it must devolve upon sovereign power in a community or State to define the law for the common guidance of all; but obviously, this is not creating law. It is but discovering that which was already in existence.

"Our human laws," says Froude,† "are but the copies, more or less imperfect, of the eternal laws so far as we can read them; and either succeed and promote our welfare, or fail and bring confusion and disaster, according as the legislator's insight has detected the true principles, or has been distorted by ignorance or selfishness."

Law is a science; and of the principles of science man is the discoverer, not the maker. The laws of logic, or of mathematics, are dis-

* See "Communism in the Pulpit," New York *Independent*, March 26, 1896.

† John 6:15.

‡ Luke 12:14.

* James 4:12.

† Century Dictionary, "Law."

covered and laid down in text-books for our guidance; but no man manufactured them. And so with respect to civil law.

An unjust "law" is therefore no more binding upon any person than is an incorrect "rule" of logic. No person can be rightfully bound by injustice; nor can any person under any circumstances throw off the claims of justice. This is not saying that private opinion is superior to legislative enactments, and that an individual may disregard such enactments on no higher authority than his own. The standard of justice is set up among men by the Author of human rights, and to that standard, more or less clearly visible to every mind, he may appeal. It was to this natural sense of justice implanted in man by the Creator, that our forefathers appealed when they sent forth to the world the Declaration of Independence. It was to this standard that Abraham Lincoln and his co-workers appealed when they publicly dissented from the Dred Scott decision of the Supreme Court.

But in the case of Sunday "laws," we may appeal not only to the natural sense of justice which men possess, but to the most explicit declaration of God's word. That word commands us to sanctify—set apart—the seventh day. We cannot make the seventh day distinct from other days, and at the same time make the first day also distinct in the same way; the one distinction breaks down the other. We are bound by the law of God, and there can be no real law, civil or otherwise, which conflicts with that. The sphere of the law of natural rights—the civil law—is altogether separate from the sphere of our obligations to God, and from the law by which those obligations are defined.

EVENTS IN WASHINGTON.

DR. CRAFTS, the body, soul, and spirit of the National Bureau of Reforms, Washington, D. C., is still urging upon Congress the "necessity" of enacting a Sunday "law" for the District of Columbia.

Sunday, March 29, the doctor did a little detective work in the interest of "reform." He tells the story himself in the *Washington Post* of the following morning, thus:—

EDITOR POST: In reply to those who say that Washington does not need to have the law restored by which Sunday traffic was forbidden for the twenty-two years ending in 1886, permit me to report that yesterday in a walk from the National Capitol, whose business was suspended (why should it not give clerks equal rest?) I noted street number and business of forty-eight open stores in as many minutes on the north side of Pennsylvania avenue to Seventh street, with Seventh street northwest, as far as E, including not only fruiterers and tobacconists in abundance, but also numerous grocery and gents' furnishing stores. This count did not include druggists or any traffic at hotel stands.

Even if this opening of shops would not increase, as it has everywhere else when not forcibly prevented, as it has been increasing here for years slowly but surely, even if there were not such preventive reasons for the law, the clerks and tradesmen now doing seven days' work for six days' pay ought to be protected against masters and competitors in that right to rest which is written not only in the Bible, but in the body.

The foreign element in our National Capital of all places ought not to be allowed to destroy this best of American institutions, the American Sabbath, and put a foreign Sunday of toil and dissipation in its place.

WILBUR F. CRAFTS,
Superintendent National Bureau of Reforms,
210 Delaware Avenue, Northeast.

This account must have been written and put in type before twelve o'clock Sunday night, for the *Post* is printed long before daylight Monday morning. But then we believe that the doctor does not hold that it is

wrong for him to work on Sunday, and of course it could not be wrong for a printer to set matter on Sunday in the interests of Sunday sacredness!

As stated in the *SENTINEL* two weeks ago the Commissioners of the District of Columbia returned the Morse Sunday bill to the House and Senate with an adverse report; but immediately the Reformers secured the introduction, through Mr. Wellington, of Maryland, of a substitute for the Morse bill. The substitute was also introduced in the Senate by McMillan, of Michigan. This bill is so framed as to disarm if possible those who keep the seventh day. After the enacting clause and the prohibitions, the second section of the bill reads: "It shall be a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest."

It never seems to occur to these Reformers that persons can have any other motive in opposing the passage of Sunday "laws" except those that are purely selfish. The truth is that while Sunday "laws" exempting observers of the seventh day are less oppressive than others, they are the same in principle; they are religious legislation, and to assent to them is to abandon the whole field so far as principle is concerned.

But even from a purely selfish standpoint the Sabbatarian still has abundant reason for opposing this bill, because under such a "law" he could be dragged before courts and compelled to prove that he uniformly keeps another day of rest, and that his labor has disturbed no one. After all this is done, the courts will be the judges as to whether the defendant has established the fact. It is easy for the people who are demanding Sunday "laws" to be "disturbed," and difficult sometimes to make a defense that will satisfy a court.

It is impossible to tell what disposition will be made of this Sunday bill.

ADVENTIST FARMERS PETITION THE ONTARIO GOVERNMENT.

"THE following petition," says the *Toronto Globe*, of the 1st inst., was presented yesterday to the Provincial Government by Eugene Leland, pastor of the Seventh-day Adventist Church, and Mr. G. W. Morse, manager of the Adventists' publishing house, on behalf of fifty-five farmers of Essex and Kent":—

To the honorable the Attorney-General:—

We, the undersigned farmers, citizens of the Province of Ontario, beg leave to present the following petition to your Lordship through Mr. G. W. Morse and Mr. Eugene Leland of Toronto.

Referring to Mr. Ferguson's bill, No. 127, entitled, "An Act to amend the Act to Prevent the Profanation of the Lord's Day," we ask that this bill may not pass, and for the following reasons:—

1. Believing that the fourth commandment of the Decalogue should be obeyed literally, we observe the seventh day, or Saturday, as the Sabbath, and carry on our work on Sunday the same as on other working days of the week; but if this bill becomes a law, it will deprive us of one-seventh of our time and consequently of one-seventh of our income. [They would be deprived really of one-sixth of working time, and income.—ED. SENTI-

NEL.] The government will get no pecuniary benefit from this tax upon us, and we will get no equivalent whatever. It is a great grievance to farmers, especially at certain seasons of the year, to be deprived of one day's work every week, and as no possible good can come from it, either to us or to those who require it of us, we most earnestly protest that this bill shall not pass.

2. It is religious legislation, a union of Church and State, and, as such, we protest against it.

(a) That it is religious legislation is shown in the title of the amended act. It is called an act to prevent the profanation of the Lord's day. The observance of the Lord's day is a duty which pertains wholly to the Lord, and, as such, it should be rendered to him, and not to Cæsar, or the State. It is "the Sabbath of the Lord thy God," not the Sabbath of the Province of Ontario. Like the Lord's supper, the Lord's prayer, the attendance at the house of the Lord, baptism, or any other religious ceremony, the observance of the Lord's day is simply and solely an act of religious worship. We believe that its observance should not be enforced any more than should the observance of any other of the forms of religious worship that we have named.

(b) That it is religious legislation is shown still further in that the Lord's day act is not intended to restrain or prevent crime, but it is intended solely to restrain or prevent what is considered to be irreligion. This is true, for when a crime is committed on Sunday, and a conviction is secured against the criminal, it is never secured under the Lord's day act, but always under some other statute. And again, whenever a conviction is under the Lord's day act, it is invariably for an act which in itself is perfectly civil, and which would be so regarded on any other day of the week. The only reason, therefore, why the act is considered an indictable offense when committed on Sunday, is because it is thought to be irreligious, and not at all because it is thought to be uncivil.

(c) That this is religious legislation is shown in that the observance of Sunday is not on a civil basis. If Sunday is to be regarded as a civil day merely, why should it not be put on a civil basis just the same as any other recognized civil holiday? Quiet civil employment on the Queen's birthday, New Year's, the first of July, a civic holiday, or Thanksgiving, is not an indictable offense; nor on any day regarded as a civil day. Why should quiet, civil employment on Sunday be considered uncivil and made an indictable offense any more than on these other days? Is Sunday any more civil than these other days? Not at all, but it is more religious. And that is the reason why its observance is enforced.

(d) This is shown to be religious legislation from the character of the disturbance complained of, and from the nature of the injury sustained. The disturbance, if such it must be called, is not complained of for the reason that someone else is injured by it, in person or in property, but because the individual has injured himself. But this injury which he himself sustained by working on Sunday, or which others may sustain by it, is of a spiritual character entirely, not a real or personal injury; but the Government of Ontario is a civil, not a spiritual Government, and therefore it has no jurisdiction over spiritual offences, such as sabbath-breaking is.

From all these considerations it is clear that this bill proposes religious legislation, and against it all we wish to enter our most earnest protest.

(3) This legislation is not needed.

(a) As a rule the farmers are more strict, if possible, in their observance of Sunday than any other class of people, the only exception being in the case of the few who observe the seventh day as the Sabbath. But in their case, if the civil labor which they perform on Sunday constitutes so great an offence as to demand special legislation, surely they have a thousand-fold more reason to ask for special legislation to protect them in the observance of the seventh day, for there are a thousand-fold more people to create a disturbance on that day. But a petition from these people asking for such legislation would be laughed at, or treated with contempt. But have not the minority an equal right with the majority in demanding the protection of the law in their religious worship? Most assuredly they have! But it is not protection the promoters of this bill are seeking to secure. It is conformity to a form of religious worship. And there is no protection in such legislation, either to the promoters of the bill or to those upon whom it is intended to operate.

(b) Labor on Sunday by the farmers, even though in a field adjoining a house of worship, does not disturb the worship, unless it is intentionally boisterous, and in that case the provisions of the Lord's day act would not be invoked to restrain the disturbance, but the statute would be appealed to which forbids the disturbing of a religious meeting.

The sittings of the Legislature or of the courts of justice, the running of the public schools and other institutions of learning are not disturbed by civil employment during the six working days of the week. Nor is the religious worship of the Jews, and others who observe the Sabbath, disturbed by the noise of business which is carried on on that day, and which is greater if possible than on other days of the week. No one ever heard of a complaint being made by these people on account of the disturbance to their religious worship on the Sabbath. We repeat that this disturbance is simply of a mental character, and is occasioned solely by nonconformity to an act of religious worship.

(c) Restraining people from civil employment on Sunday does no good either to the one restrained or the one who restrains him. The one restrained is not made civil by the restraint, because that from which he is restrained is not uncivil. And he certainly is not made religious by the restraint, for people are not made religious in that way. "If righteousness come by the law, then Christ is dead in vain," Gal. 2:21. So far, then, as the one whom is this intended to restrain is concerned, this legislation is not needed, for he is made neither civil nor religious by it, and so far as the one who restrains him is concerned, he can derive no possible benefit from the legislation unless it be from the moiety of the fine which is allowed him for entering the complaint. Aside from this consideration, he is no better pecuniarily, and if that is the object of his entering the complaint he is certainly no better for having entered it.

(4) We protest against this bill because it is legislation against the law of God. The divine command is always and everywhere, "The seventh day is the Sabbath of the Lord thy God." Now if the Legislature has the right to decide in regard to the manner in which the Lord's Day shall be observed, the provisions of the act ought certainly to conform to the requirements of the divine statute. But they do not, for the day which is required to be observed by the Lord's day act of Ontario is not the seventh day. And therefore, if this bill becomes a law, it will be directly

opposed to the law of God, and it will require the farmer either to commit sin or to pay a fine for not doing it.

OPPOSED TO THE AMENDMENT.

[Sabbath Outlook, April 2.]

THE *Watchman*, (March 19) speaking of the Constitutional amendment which proposes to unite Church and State under its specious pleadings, takes the same ground that we have already announced. Those who love Christianity and seek its highest good must oppose such mistaken notions, even though some may also oppose them because they are enemies of Christianity. The *Watchman* says:—

The circumstance that in opposing this amendment, Baptists will be ranged with the irreligious forces of the community against those churches which have not accepted the principle of the separation of Church and State is perhaps to be deplored, but it should not weaken our courageous advocacy of our own convictions. Some will antagonize this amendment simply on the ground of their opposition to Christianity, and those who antagonize it on other grounds will be regarded by some thoughtless and superficial persons as adopting a course hostile to the interests of true religion. But we oppose the amendment not because we hate Christianity, but because we love it, and believe that Christ made a distinction between civil and religious affairs, between the service that is due an earthly sovereign and that which is due to the Supreme Ruler, between the interests intrusted to the State and those intrusted to the Church.

We wish the *Watchman* and its Baptist compeers would take the same definite stand concerning Sunday laws; as they would, no doubt, if their own unscriptural practice was not involved.

MORAL AND CIVIL GOVERNMENT.

BY W. W. PRESCOTT.

Sin and Crime.

GOD in Christ Jesus deals with *sin*; the State deals with *crime*. The scripture says, "The thought of foolishness is sin;" but it is not crime. Therefore as Jesus Christ dwells in the mind, ruling the thoughts, anything contrary to his thought is sin, and he deals with sin. Sin is defined in the Scripture to be the "transgression of the law," and Jesus Christ in his kingdom deals with sin. The State has nothing to do with sin; it is crime that it deals with. Sin is the transgression of God's law in the thought of the heart. Sin is a lapse from holiness, and holiness dwells in the inmost heart. Anything different to that is sin; but the State cannot inquire about that. It waits till the thought becomes an overt act contrary to its law; because while God has a law to rule the heart, the State has a law to rule the action. When one transgresses the law of the State, he may or may not have sinned against God, but it is crime. There should be a careful distinction drawn between sin and crime. Crime is transgression of human law; sin is transgression of God's law as interpreted by Jesus Christ. Sin may or may not be crime. A man may be a murderer of the blackest type before God, and not be guilty of a crime. I may be an idolater, breaking God's law every day, and not have committed a single crime. I may be dark and deep-stained with sin, and not commit any crime.

Morality and Civility.

God's Government is *moral*; the government of the State is *civil*. Christ deals with morality. But we must understand what mo-

rality is. There is an accommodated sense of the word, in which we say, "He is not a Christian, but he is a moral man." When we come to the strict sense of the word, it means "One that is in harmony with God's law." The word "civil has to do with the relations between man and man; the word "moral" has to do with the relations between man and God. The truly moral man will be civil, you may be sure of that, and the only purpose of civil government is to make those men civil who would not be otherwise, who are not governed by the higher law of morality, the law of God in the heart.

The object, and the only object, of Cæsar's government is,—not to give men rights, God does that,—but to protect men in their God-given rights. No company of men can confer rights upon any other company of men, but they can protect them in the proper use of those rights which they already have. Those rights belong to them, they are given them of God. Men will not be moral; then the State comes in with its power, and compels, and properly too, those men who will not be moral, to be civil. Outward conduct is civility; inward conduct is morality. God lives in the heart, making men moral by conferring upon them his own moral character. But the State cannot do this; it cannot get into the mind and see when men are committing sin. All the State can do is to look at the body, see whether men are committing crime or not, and make them civil if they will not be moral.

Forgiveness vs. Penalty.

Further, God in Christ exercises *forgiveness* in his government; Cæsar knows no forgiveness, he knows nothing but the *penalty*. A man commits a sin against God, he has been a sinner all his life, but he sees Christ lifted up, and hears the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and he accepts that promise; and right there his sins are forgiven; his load of crime is entirely removed; and he stands before God as though he had never committed a sin in his life. But if a man commits a crime, he may be ever so sorry, and he may confess to Cæsar, but Cæsar says, "Settle that with your Maker; I know nothing but the penalty."

If we should introduce into civil government the principles God uses in his kingdom, we should have perfect confusion. Look at these principles: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Matt. 18:21, 22; Luke 17:3, 4.

Suppose we should apply this principle to civil government. Here is a man arrested for horse stealing. He is brought up before the judge, and says, "I am very sorry, and the Bible says you must forgive." The judge says, "You are forgiven." He goes out and steals another horse, is brought back, and again forgiven. He does that seven times over. How do you think the judge would feel? I think that by the time he had reached the seventh experience he would think that there was some mistake about the law. These principles, which are the very glory of God's moral government, the very glory of his character, we cannot apply to

Cæsar's government. God does forgive, even to seventy times seven, and he does it for us, thank God, but these principles do not belong here; they are for a different realm, and God, by the gift of his Son, has so provided that he can exercise forgiveness and still maintain the character of his law. By the sacrifice of Jesus Christ God has upheld the character of his government, keeps his law where it belongs, and yet holds out forgiveness to all that believe on his Son. Because of his wonderful provision for the stability of his government, God's law is not brought into dispute when the man who has broken it again and again turns about and says, "I repent." By forgiving, civil government would break down the whole system of government; but God keeps his law where it belongs, and yet forgives everyone who repents.

A BAD RELIGION.

BY H. F. PHELPS.

It is reported of Benjamin Franklin that he once said: "When a religion is good I conceive that it will support itself; and when it does not support itself and God does not care to support it, so its professors are obliged to call for help from civil power, it is a sign, I apprehend, of its being a bad one." Another writer has expressed the principle in substance, that a religion that cannot stand without aid from the civil power, is not worth the possession. How does the cause of Sunday sacredness and Sunday observance appear when examined in the light of this principle?

There was a time when the friends of the Sunday cause appealed to Scripture for its support. But, driven to the wall in their search for divine authority, almost universally they have acknowledged that the search is fruitless, because there is no such authority. But instead of relegating the Sunday to the shades of papacy and paganism, where it rightfully belongs, they have turned to the civil power for its support. But this act condemns the institution. Says the Supreme Court of Ohio: "A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die." Such is sure to be the fate of every false system eventually.

Once more I quote from the same source: "True Christianity asks no aid from the sword of civil authority. It began without the sword, and whenever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement, is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. Armed with these and these alone, it is not afraid nor 'ashamed' to be compared with other religions, and to withstand them single-handed. And the very reason why it is not so afraid or 'ashamed' is that it is not the 'power of man,' but 'the power of God,' on which it depends. True Christianity never shields itself behind majorities. Nero, and the other persecuting emperors, were amply supported by majorities, and yet the pure and peaceable religion of Christ in the end triumphed over them all; and it was only when it attempted, itself, to enforce religion by the arm of authority, that it began to wane."

It is well here to remember that the religion of Jesus Christ is not a changeable thing, and therefore Christianity pure and simple, never did, and never will attempt to enforce itself. It is false Christianity that has done this. It was false Christianity that became legalized

by civil enactments, and then enforced itself by such enactments. And it is a false Christianity that, in this time, has become legalized. And being legalized, it has, as a logical consequence, no support in the Scriptures of truth, and does therefore, seek to "hide itself behind majorities," and enforce itself by the carnal weapons.

The same decision says again: "Legal Christianity is a solecism, a contradiction of terms. When Christianity asks the aid of government beyond mere *impartial protection*, it denies itself. [And denying itself it proves that it is not true, but a false Christianity.] Its laws are divine and not human. Its essential interests lie beyond the reach and range of human governments. United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both." Let all modern would-be reformers ponder these words, for they are incontrovertibly true.

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OUR excellent illustrations in this number are from the *Arena* for March.

THE legislature of Manitoba consents to secularize the schools of that province, but utterly refuses to provide for separate Catholic schools to be supported either in whole or in part by public funds. This is right.

THE bill to amend the "Lord's Day Act" of Ontario, noticed in our last issue, has passed the Ontario legislature, and only the governor's signature is needed to make it "law." This means that as certainly as the governor signs it, persecution will be begun under it upon the farmers in the province who are observers of the seventh day, they being the class at which the bill is aimed.

APRIL 1st, the Assembly of this State adopted an amendment to the Sunday barber bills, allowing shops all over the State to keep open until 11 A. M. Sunday, by a vote of 76 to 45. Cities of the first class, New York, Brooklyn and Buffalo, are permitted to keep open until 1 o'clock, as provided in the bill passed last year. The "law" enacted a year ago prohibited barbering at any hour on Sunday except in New York and Saratoga, and in these places also after 1 o'clock, P. M.

J. W. LEWIS, the Seventh-day Adventist, confined in the Lake County Jail at Tiptonville, Tenn., writes us:—

Please ask through the SENTINEL all friends of freedom of conscience to remember me in their prayers, and say that I very much appreciate the many good letters that I receive, some coming almost every day. But I am forced to say that though I am ever so willing to reply promptly, writing materials and stamps are quite an item to one deprived of his liberty.

We trust that those readers of the SENTINEL who have written to this prisoner for the truth's sake, will accept this notice as sufficient reply, and continue to remember those who are in bonds as bound with them.

A DAILY paper has recently made inquiry concerning the religious affiliations of the forty-four State governors of the American Union. The result showed that thirty-nine are avowed believers in religion and twenty-nine are professed Christians, and most of them are regular attendants at some place of worship. In response to the inquiries sent

out, forty-three State governors and three Territorial governors returned answer. The governor of Texas declined to state his position, while the governor of South Carolina did not respond. Ten of the number are Presbyterians, five Congregationalists, five Unitarians, one Baptist, one Christian, and sixteen are unconnected with church organizations. Several who made answer are regarded as possible candidates for the presidency in the ensuing election. Commenting upon this fact the *Outlook* very pertinently says that "little can be determined by a simple profession of religion."

It seems that the authorities of Ontario are in no hurry to imprison the three Adventist ministers, Burrill, Howe, and Simpson, to whose cases we devoted so much space last week. The judgment against them by the lower court was affirmed but without costs. This leaves all the expenses of the cases to be paid by the prosecutors, including the prisoner's board bill while in jail. This latter fact doubtless accounts for the delay in carrying out the sentence of the court. Bigotry has in this instance been "Hoist with his own petard."

March 25, Senator Gallinger, of New Hampshire, introduced a joint resolution proposing the following, to be known as Article XVI. of the Constitution:—

Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

The SENTINEL will probably have more to say in regard to this proposed amendment in the future. Suffice it to say now that if adopted and administered as it reads it would leave the National Reformers and the National Bureau of Reforms without a mission.

ACCORDING to Article VI. of the Constitution of the United States, "All treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding. It follows that this is not and cannot be a Christian nation in any legal sense, for the Treaty of the United States with Tripoli in 1797 provides as follows:—

As the Government of the United States of America is not, in any sense, founded on the Christian religion, as it has in itself no character of enmity against the laws, religion, or tranquility of Musselmans; and, as the said States never entered into any war, or act of hostility against any Mahometan nation, it is declared by the parties that no pretext, arising from religious opinions, shall ever produce an in-

terruption of the harmony existing between the two countries.

But this which the Constitution declares is the supreme law of the land, the author of "Christian Sociology" argues "is outlawed as a precedent by the contrary decision of the National Supreme Court in 1892"!

With all National Reformers, any deviation from "law" in the interests of liberty is anarchy; but if it stand in the way of their pseudo-reform, no law is too sacred to be by them ruthlessly brushed aside whether it be the constitution of the natural law of justice, the Constitution of the United States, or sacred treaty obligations entered into under that Constitution. National Reform is therefore the very embodiment of anarchy.

THE statement that politics and religion should be kept separate does not mean that in the field of political action a man is free from moral obligation; but it does mean that every man should be left perfectly free from all human restraint in matters of religion. It does mean that religious faith and practice are not proper subjects of political action; that such questions are not cognizable by political bodies, but are beyond the sphere of human authority.

This however does not destroy moral obligation in any degree.

The Christian must be such in all the walks of life. It is as wicked to cheat, or to lie or to steal for political purposes as for anything else. The Christian can do none of these things and excuse himself on the ground that he did it as a politician. Neither can he use political power to thrust his religion down the throats of his fellowmen. To do so would be to violate both the Golden Rule of the Scriptures and the law of justice written by the Creator in the great book of nature.

"THE great and direct end of government is liberty. Secure our liberty and privileges, and the end of government is answered. If this be not effectually done government is an evil."—*Patrick Henry*.

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