



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

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WHEN any man is nominated for an elective office because he is a Baptist, Methodist, or Romanist, all Americans should scratch him. He is put on the ticket solely for his bigotry and lack of Americanism.—*Loyal American.*

IN answer to a request sent to them by the *Independent*, for their views as to whether the Columbian Exposition should be open on Sunday, one hundred and nineteen members of Congress responded. Of this number, sixty-two expressed themselves as opposed to Sunday opening, fifty favored keeping the Exposition open on that day, and seven declined to express any opinion.

THE *Christian Statesman* thinks that the pamphlet by Richard B. Westbrook, President of the American Secular Union, in which he argues that the Bible should not be read in the public schools because of its defective morality, "will be helpful to the friends of the Bible in the schools." This is just what we said when we first read Mr. Westbrook's argument. Secularism is wounded in the house of its friends by such productions as this by the President of the Secular Union.

THE London correspondent of a New York paper says:—

The stock excuse of the Sunday-law party is, that their great objection to the secularization of the Sunday is the fear that eventually it will lead to a compulsory continuation of all work for seven days a week. This statement has induced a number to

take that side of the question who otherwise would not do so. But in these days of workers' combinations the tendency is toward less work and more pay, so there is very little probability of such fears being realized; but, of course, this is only an excuse, and nothing more.

This is true. In California, where they have no Sunday law, the tendency is not toward seven days' work per week; indeed, there, as everywhere else, the trend is toward shorter hours and fewer days of labor, with a corresponding increase of opportunities for recreation. Working people who join in the demand for Sunday laws in the hope that they will thereby improve their condition, are unwittingly submitting their necks to the yoke of a religious despotism.

The "World" and the Constitution.

NOT long since the *World* mentioned the appeal of the King case from the Tennessee to the United States Court. "The appeal being taken," says the *World*, "upon the plea that such a statute is an infringement of the Fourteenth Amendment in that it abridges the privileges or immunities of citizens of the United States," and then presents the following curious piece of political and constitutional wisdom:—

If this proposition can be maintained it may be addressed to a State Court as well as to the United States Court, and it comes within the provisions of the State as well as of the Federal Constitution. There is, in fact, no doubt that the State has power to prohibit labor on Sunday. It may even put silly and unjust restrictions on personal liberty. Such Sunday laws are bad, but the establishment of the right of the Federal Government to overturn State statutes would be worse. The "original package" decision carried us a good way in the wrong direction. We certainly should go no further. The more a citizen depends upon his State and the less the Federal Government touches him, the better for every individual and for our form of government.

How this proposition could be addressed to the State Court as well as the United States Court, it would be well for the *World* to explain—or rather it might be well for the *World* to explain how it thinks it could be addressed to the State Court at all. That provision of the United

States Constitution is itself addressed to the States. It says, "No State shall make or enforce any law abridging the privileges or immunities of citizens of the United States." The question of such a proposition can never arise except as between a State and a citizen of the United States.

These are the parties to the controversy; and yet the *World* presents the singular idea that the citizen of the United States is to appeal to the other party in the controversy for decision in his case. That is, one of the parties in this controversy is to be judge in its own case, and to decide for itself and for the other party the constitutionality of the question in dispute! The *World* would introduce a queer element into jurisprudence.

Again, by the statement that the establishment of the right of the Federal Government to overturn State statutes would be worse than Sunday laws, it seems that the *World* has not yet learned that this right has been established by a constitutional amendment for the last twenty-five years. In 1865 there was adopted an amendment to the Constitution of the United States. It is the Fourteenth Amendment. It declares that "no State shall make or enforce any law abridging the privileges or immunities of citizens of the United States." That Amendment prohibits any State in this Nation from making any law having the effect named. More than this, it distinctly prohibits any State from enforcing any laws already made, having the effect named.

In a considerable number of the States when this Amendment was adopted there were laws of long standing which did abridge the privileges and immunities of persons who were by this Amendment made citizens of the United States, but from that time forth no one of these laws, no matter of how long standing, could be enforced. Therefore, by this Amendment it has been declared and established that the Federal Government has the right to overturn State statutes; and that the *World* at this late date should make such a remark as that, would imply that, in the matter of the Constitution of the

United States, that journal is not as well up with the times as its management in other directions demands that it should be.

It is true that the "original package" decision carried us a long way in the wrong direction, but that direction is not the one suggested by the *World*. Nor was it in one way only, that the "original package" decision carried us a long way in the wrong.

It is likewise true that the "less the Federal Government touches him the better for every individual and for the Government." But when the State, which ought to protect him, opposes him in the dearest rights that belong to men, that is, his religious convictions, then the Federal Government must touch him in the exercise of the supreme protective power which it must possess over its own citizens.

We can only say again that in the above argument the *World* sets forth a queer piece of political and constitutional wisdom. We wish it would try again.

A. T. J.

Religious Influences in Politics.

THE *Mail and Express* of January 7, has an editorial on the subject of ecclesiastical influence in political affairs in Ireland, which is worthy of careful reading and thought. Our contemporary, though of National Reform proclivities, says:—

The letter of Mr. Vincent Scully, the defeated candidate for North Kilkenny, saying that the Irish struggle is "a struggle for the Irish to manage Irish affairs after their own manner," seems to emphasize the remarks of Parnell as he was leaving Dublin, attributing their defeat in that election to undue influence by the priests. Mr. Parnell is reported to have said at Dublin:—

The priests led the people of North Kilkenny to the polls like sheep. In many cases where they could not coerce the people they prevented them from voting. *If a petition were lodged, it could be backed by such evidence to prove undue influence as to make a result in our favor certain.* Mr. Scully is a strong Catholic, but he sees clearly that if the priests are permitted similarly to influence the coming election Ireland will be lost. The general election is not far distant, and I shall push forward preparation for it.

Should Mr. Parnell carry out the idea of a petition to set aside the election on the ground of undue influence, and so secure to the Irish people the right to vote as they please in the general election, it will be a victory for the electors of both wings, and will give a new interest to the Irish question by the decision that the Irish are fairly entitled to home rule so far as voting as they please, instead of being subject to the dictation of the Roman Curia.

The principle of English law applicable to the exercise of undue influence was plainly stated by Sir Samuel Romilly, and is one that should be carefully understood by every American. That eminent jurist said:—

Undue influence will be used if ecclesiastics make use of their power to excite superstitious fears or pious hopes; to inspire, as the object may be best promoted, despair or confidence; to alarm the conscience by the horrors of eternal misery, or support the drooping spirit by unfolding the prospect of eternal happiness.

This precedent, according to Mr. Lindsey in his work entitled "Rome in Canada: the Ultramontane Struggle for Supremacy Over the Civil Authority," (Toronto: Lovell Bros., 1877), was followed by Baron Fitzgerald in the Mayo contested election in 1857, and the election was annulled on the ground that spiritual intimidation had been made use of. Speaking of what the priest may do and may not do in

this respect, the Judge said: "He may not appeal to the fears or terrors or superstition of those whom he addresses. He must not hold out the hope of reward here or hereafter, and he must not use threats of temporary injury, or of disadvantage or punishment hereafter; he must not, for instance, threaten to excommunicate or withhold the sacraments, or to expose the party to any other religious disability, or denounce the voting for any particular candidate as a sin or an offense involving punishment here or hereafter. If he does so with a view to influence a voter the law considers him guilty of undue influence. . . . As priestly influence is so great we must regard its exercise with extreme jealousy, and seek by the utmost vigilance to keep it within due and proper bounds."

The principle is just the same in this country, and should prevent the clergy of all denominations from participating in politics in their capacity as clergymen. A powerful church, the vote of whose members can be controlled by its priesthood, is a menace to free government, and the principle is just the same in the smaller denominations.

The minister of religion should inculcate correct principles, should insist upon honesty in every walk of life, but when he attempts to coerce voters by threats of the Divine displeasure, or even to influence them in a certain direction by threatening them with his own or the church's displeasure, he abuses his sacred office and arrays himself on the side of religious despotism. It matters not even if, in a given case, the minister's views are correct as to the better political course to pursue, the principle remains unchanged; and it should be insisted upon by free people everywhere that ecclesiastics, as such, shall keep out of politics.

C. P. B.

Religion in the Schools.

THE charge of "godless" laid at the door of the public schools should be repelled, for it is troubling some weak consciences. Systematic religious instruction never has been and never can be undertaken in a country of free churches. England with her Established Church, has reduced religious instruction in her Board Schools to the minimum, and made this optional.

What of the much discussed exclusion of the Bible? Does not this indicate an infidel attitude? As a matter of fact the reading of the Scriptures, prayer, and singing is suggested as a fitting morning exercise by the statutes of every State. But in case these services are omitted, as they should be, rather than be allowed to furnish an occasion for Rome to strengthen her stays, may the schools then be pronounced "godless?" Do we stigmatize the cotton-factory or the saw-mill as "godless" because they do not begin with religious services? But where, apart from preconceived notions resulting from custom, is there any ground for discrimination? The religious instruction given in Germany and Austria is sometimes very formal and lifeless; so would it be with

the simple service provided for our schools if, under all circumstances, insisted upon.

The Church should remember that her relation to education has changed. The direction of secular education, so far as primary and intermediate instruction is concerned has been assumed by the State; and the State should be allowed to provide for this in the manner that promises most successfully to accomplish the desired work of unifying a heterogeneous school population and fitting it for intelligent and loyal citizenship. The Church thus left the narrower field of caring for higher education, and her distinctively religious work, should bestow upon these more careful thought and intenser effort.—*Principal Dunton, D.D., in New York Christian Advocate.*

A Serious Question.

A GOOD deal has been said throughout this country the past year upon the subject of compulsory education, even to the extent of compulsory religious education. In a good many instances Germany has been cited as a model Government in this respect; but the Emperor of Germany has lately shown a disposition to take heroic measures, to a certain extent, with this thing in his dominions, declaring that, the system of "eternal cramming" which has been worked, "has already made the nation suffer from the overproduction of learned and so-called educated people, the number of whom is now more than the nation can bear, and who constitute a distinct danger to society."

England also has a system of compulsory education; and in her speech from the throne at the late opening of Parliament, the Queen of Great Britain called the attention of that body to another evil which is found there. She said: "Your attention will be called to the expediency of alleviating the burden which the law of compulsory education has within recent years imposed upon the poorer portions of the people."

In view of these two official statements from the heads of two of the strongest Governments of earth, and the two which have enforced the system of compulsory education, those in this country who are so strongly urging the adoption of such a system here, ought to be led more carefully to consider that question. Attention has been called several times by THE SENTINEL to the fact stated by Emperor William, that education without character instead of being a benefit either to the individual or to the State, is a detriment to both. Instead of its being for the safety of the State it is dangerous to the State. It is so when it is voluntarily done, but when the State itself compels the people by an eternal cramming to be educated without character, it is only destroying itself; and as the State cannot give character, this raises a serious question whether compul-

sory education is for the safety of the State, and therefore whether it is right.

The statement of the Queen of Great Britain raises another question in connection with this. That statement shows that heavy, if not unbearable burdens, have been laid upon the poor by the compulsory system of education, which it becomes necessary for the State to relieve. Why then should the State burden the poor, or in fact any portion of its citizens, in order to create a condition of society which the Emperor of Germany declares is more than the nation can bear, and which constitutes a distinct danger to society itself? It would be well for the American people to consider these things before they give themselves too much to the principle of compulsory education.

A. T. J.

Sunday Closing Justifies the Saloon.

QUITE an active canvass was conducted in California on the Sunday question during most of the past year. In Oakland there was a strong Sunday-closing campaign. During the political struggle the Sunday-law workers did their best to get the candidates of the regular parties to pledge themselves to favor Sunday laws in the Legislature in return for votes. A Sunday-closing crusade was also conducted in Los Angeles. Some items upon the methods employed in the latter place will be given later. Here we wish to call attention to the memorial which a National Reformer, with the aid of the Central Woman's Christian Temperance Union, circulated for signatures, and presented to the City Council of Oakland. It was as follows:—

We, citizens of Oakland, respectfully ask you to pass an ordinance requiring all the saloons to be closed from six o'clock Saturday evening until six o'clock Monday morning. Because,

1. Open saloons are not needed on the weekly rest-day.
2. Saloon-keepers as well as others need the rest and the opportunities which the day affords.
3. Open Sunday saloons are schools of vice and temptation to young men.
4. They are disturbers of the peace, and they lead to debauchery and crime. If closed on Sunday, our Monday morning police courts would not be so crowded with drunkards and criminals.
5. Many industrious laborers, husbands and fathers, spend in these Sunday saloons much of their earnings of the previous week. Thus, such saloons are robbers of poor families.
6. As it is now lawful and practicable to close the saloons on election days, much more should it be done on our weekly rest-day.
7. It would do wrong to none, but good to all classes; and multitudes of the best citizens would be grateful to the Council.

Every argument in that memorial justifies the saloon on every day of the week but Sunday. The first proposition, that open saloons are "not needed" on the weekly rest-day, grants that they may be, if they are not actually, needed on other days of the week. The second one, that saloon-keepers as well as others need the rest and opportunities which the day

affords, argues that saloon-keeping is a worthy business,—so entirely worthy, in fact, that saloon-keepers should have a regularly recurring rest-day to recuperate their wasted energies, so that they can carry on their work the other six days with more vigor and to the very best purpose. No stronger argument could be made in favor of the saloons and the saloon business on every day of the week but Sunday than is made in this statement by that portion of the National Reform Association, and the Woman's Christian Temperance Union.

Number 3, in saying that Sunday saloons are schools of vice and temptation to young men, argues that the saloons at other times are not such. Number 4 is to the same effect, and Number 5 emphasizes this argument. Note, it says that many industrious laborers, husbands and fathers, spend in these Sunday saloons much of their earnings of the previous week, and then declares that "*such* saloons are robbers of poor families." By this they distinctly and emphatically single out the Sunday saloon from every other kind of saloon, and then say that such saloons as that are robbers of poor families.

Without an open and positive defense of the saloon and all that it implies, it would be impossible to present a stronger justification of it at all times except Sunday than is presented in this memorial.

The non-partisan Woman's Christian Temperance Union not only did wisely, but showed itself loyal to the principle of temperance, when it refused to take any part in the question of Sunday closing. Because the real issue, as they stated it, is not in the interests of temperance, but in behalf of Sunday only. A. T. J.

Cut Their Own Throats.

THE American Sabbath Union is publishing a series of small tracts, called "The Pearl of Days Leaflets." The title of No. 3, is, "Saturday or Sunday—Which?" It was written by the Rev. George S. Mott, D. D., Flemington, New Jersey, Vice-President of the Union, and is entirely official. We will not consume time and space in replying to the arguments, which present nothing new, and which have been frequently refuted for many years, but will merely notice two points in their relation to Sunday legislation.

1. On page 3 of the leaflet, Mr. Mott says, "The original idea of a Sabbath is one holy day in seven, *i. e.*, one seventh of time." And again, on page 4, "God designed that time should be divided into clusters of seven days—six days for work, and one for rest and worship—and whether that one day be the first of the cluster or the last is in itself immaterial." Now, the question is, if it is "immaterial" what day of the week is kept, why was the American Sabbath Union organized to

secure laws compelling every one to keep Sunday? If God does not require the observance of a definite day, then these men are exalting themselves "above all that is called God, or that is worshiped;" for, while they affirm that God requires only one-seventh of time, without regard to any particular day, they do intend to compel people by law to keep a definite day, namely, Sunday. It is time that professed Christians withdrew their support from an organization which openly avows its determination to go beyond the Almighty.

2. The following is found on pages 4 and 5:—

Indeed, it is a terrestrial impossibility to restrict the observance of the Sabbath within any specified twenty-four hours. When it is Sunday morning in Berlin, and people are going to early service, New Yorkers are shopping on Saturday evening. When thousands in America are at church Sunday noon, it is midnight in China. Years ago, English missionaries who went to the South Sea Islands failed to allow for the variation of time, and in consequence Saturday was observed by them as Sunday. And years passed before the error was discovered. And under similar circumstances now, the Sabbatarians would find themselves observing Sunday. We therefore assert that the assumption, to which so great importance is attached, that the law of the Sabbath stands or falls with a particular day—*viz.* the seventh—is not tenable.

If the world is so round that it is an "impossibility" to keep "a particular day," and to keep the same day in different places, why does the American Sabbath Union undertake to compel people by law to do an impossible thing? They want to compel all the people to keep Sunday when they themselves assert that it is impossible. The difference in time between New York and Berlin is less than six hours, yet the American Sabbath Union claims that it is impossible to observe the same day in both places. We wish now to call their attention to a fact which seems to have been overlooked by them, namely, that the whole of the United States is not located on a single meridian of longitude. Between the eastern and western limits of the United States a difference in time exists of about three hours and forty-eight minutes. If, then, on account of the difference in time, it is impossible to keep the same day in New York that is observed in Berlin, by a like argument it is impossible to observe the same day in San Francisco that is observed in New York. We suspect this is why the American Sabbath Union is having such trouble with California. They are trying to get the people of that State to enact a law that will compel them to observe the same day that they do in New York, namely, Sunday, and the Californians are wise enough to see that this would be impossible.

Mr. Crafts and the others who have been trying to work up Sunday-law sentiment in California do not seem to understand this. We hope they will read some of their own literature, especially this leaflet by Dr. Mott, and then they will be

able to see the point. And if they believe their own assertion, that it is impossible for people in different longitudes to all observe the same day, we shall expect them from this time on to confine their operations to one particular longitude, which, since longitude has no width at all, will relieve not only California but every other place in the wide world from all danger of their unchristian work.

Thus the American Sabbath Union has once more sawed off the limb on which it sits, and annihilated every excuse for its own existence. This is characteristic of error. If they were preaching the truth, and their cause were just, their arguments would not collide with, and destroy one another. Truth never cuts its own throat, but error will generally stab itself half the time if it has a fair chance.

A. DELOS WESTCOTT.

The Authority Questioned.

NOTING the declaration of the Roman Catholic Council of Baltimore on Sunday observance, Rabbi Mendes of this city, very pertinently says:—

“Without going over to the Judaic Sabbath!” Did these learned men understand the phrase? Did it occur to them that perhaps they would be more consistent Christians if they did “go over” to the Judaic Sabbath? The Judaic Sabbath is the Sabbath of the seventh day. Not one priest in all that vast assemblage, not one layman there, could have given or could to-day give one sound reason why the Founder of Christianity should be by them slighted as he is by the institution of the Sunday Sabbath! For he himself kept the seventh-day Sabbath, truly not with extremist or puritanic rigor, but as a sacred day, as *the Sabbath*, the only Sabbath that he knew of. He himself ordained the continuance of the seventh-day Sabbath when he commanded, “Till heaven and earth pass, one jot or tittle shall in no wise pass from the law,” and the fourth commandment of that law ordains the seventh-day Sabbath.

If, as we are told by no less an authority than Bishop Taylor, among a thousand others: “The primitive church kept both the Sabbath and the Sunday till the time of the Laodicean Council, about three hundred years after the birth of the Founder of Christianity;” if, as another authority, such as Paley, among a myriad of others, asserts: “There is not a single instance recorded in the Christian Scriptures of the Sunday having in the time of the apostles been observed as a prayer day,” and, “Those Scriptures contain no evidence from which we can even infer a custom among the Christians of that period so to observe it,”—if, in spite of these facts our Christian brethren choose to institute a Sunday Sabbath they make free to do so, but they thus defy their own origin of

action and of being. It is no New Testament command they thus obey; and above all they may not hold up as a something to be steered clear of “the Judaic Sabbath,” since it is the Sabbath which alone has Old or New Testament authority, and which the Founder of their faith kept and bade his followers keep.

Marriage a Civil Contract.

THE pulpit and press, to a greater or less extent, in various parts of the country, are decrying the shameful fact that the State allows so many divorces; and, as does Dr. Schaff in his “Church and State in the United States,” (page 69), call for “a reform of legislation in conformity to the law of Christ.” But any such “reformation” would be most decidedly a deformation. The precepts of the gospel of Christ, as Jefferson says in his disquisition on Christianity and the common law, were “intended by their benevolent Author as obligatory only *in foro conscientiae*.”* And to enforce them by civil law is a shameful usurpation on the part of the State, and reflects dishonor upon Christ; for obedience to his precepts is to come from the heart, not to be a compulsory or a superficial and hypocritical obedience. It is no more the duty of the State to enforce the “law of Christ” on the question of divorce than it is to enforce the law of Christ on self-defense, which says, “Whosoever shall smite thee on thy right cheek, turn to him the other also;” or the law of Christ on unjust prosecutions, which says, “And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also;” or of restriction of liberty, which says, “And whosoever shall compel thee to go a mile, go with him twain.” Think what a model Government (?) we would have, if, when a man came into court who had been struck on the side of the head, the Court should say, “It is a shame that in a Christian country like this our courts should be filled with cases of prosecutions for assault and battery; we will not give you redress; we will afford you no relief whatever; you should, when you are assaulted, turn to the aggressor the other cheek, as the law of Christ says, and that law will be enforced by this Court!” The absurdity of thus enforcing this precept of Christ must be evident to all.

But it is equally absurd to enforce the law of Christ on the question of divorce. Even the theocracy which punished Sabbath-breaking by death, and which was ruled by God himself, did not attempt to do it; much less should a secular government attempt to enforce religious ethics. The churches and would-be reformers of the land should work to remove the causes for divorce, not to prevent divorce when the causes exist. It should be remembered

* See “American State Papers,” page 137; or appendix to “Reports of Cases Determined in the General Court of Virginia, from 1730 to 1740, and from 1768 to 1772, by Thomas Jefferson,” page 142.

that government is to enforce *justice*, not the religious teachings of some sect; that it is to preserve *equality*, not to give preference to any cult whatever; that it is to protect the rights and interests of individuals, not to enforce some person’s ideal of ethics or philosophy.

In the *Forum* of September, 1890, Mr. M. J. Savage, treating on this question, truly says:—

One of the most needed, as it is one of the most difficult, of all reforms, is that which aims at having the State mind its own business. This includes two things—letting alone what is not its business, and really minding what is. In the light of legal history, one of the most curious things is the still surviving popular faith in mere laws as means for preventing evil and accomplishing good. The statute-books of even our young country are chiefly old lumber-rooms. But beyond this, and more mischievous still, is the fact that the State is continually legislating concerning things that are beyond the limits not only of its rightful, but even of its possible, jurisdiction. Many of its attempts are as impracticable as would be a legal interference with the force of gravity. Should Congress enact laws concerning things in India, all the world would smile. But not our country only, nearly all countries, are still passing laws that imply a claim of jurisdiction over other worlds and other states of existence. They are passing laws that attempt to deal with inner conditions of consciousness—with metaphysical subtleties over which philosophers and ecclesiastics are still wrangling. People want laws passed not only for the protection of life and property, and for securing good conduct here and now, but they want laws the causes of which are supposed to come from other worlds, and for ends which issue only in other worlds. In brief, they are continually confounding the functions of the priest, the preacher, the philosopher, or the metaphysician with those of the legislator.

Unreasonable as this may seem to be, the causes of it are easily traced. Originally, all governments were theocracies. The gods were but supernatural chiefs, clothed by superstitious imaginations with unknown and therefore awful powers. Whether their representatives were priest or king, their supposed will superseded all other considerations. Even now, it is only here and there, and very slowly, that any of the nations are beginning to put considerations of human well-being in place of barbaric traditions of assumed authorities. Perhaps the larger part of all the governments of the past has been dictated by considerations supposed to emanate from other worlds and issue in them. And precisely this part of all government has always been the most cruel and the most unjust.

We are slowly reaching a point at last where the most civilized people are beginning to see, with at least partial clearness, that the functions of the State should be limited to the practical matters of conduct in this life, and to their bearing on the liberties and rights of men as citizens. The philosophers may reason of ethical origins and principles, and of supersensual sanctions. The metaphysicians may speculate as to transcendental causes and results. Theologians may theorize as to what was in “the mind of God,” of which actual facts are only a partial expression. For my present purpose, I question neither the right nor the wisdom of these things. But the point I wish to make is this, that, whether true or false, they do not concern the State as such.

As evidence of the fact that “we are slowly reaching a point at last where the most civilized people are beginning to see, with at least partial clearness, that the functions of the State should be limited to the practical matters of this life,” the evolution of this question itself might be cited. Marriage was once quite generally regarded

as a sacrament; and the Roman Catholics and others still so consider it. "Marriage," declares that church, "is purely religious. But we alone are the possessors and guardians of the true religion. Hence, all marriages not sanctioned by the church are void." And, as a recent writer says, "this is the logical and inevitable conclusion to which they arrive, upon the assumption that marriage is a religious institution or sacrament. This conclusion, with all its disastrous consequences, is embodied in a formal decree by the Catholic Church. (See a record of the decrees of the Council of Trent, November, 1563.)"

This theory, however, was one of those which the Reformation caused to be seen in a different light. The idea that it was an institution of the true religion exclusively was seen to be absurd, for it is an institution that exists in every nation under the sun. And that it is simply an agreement between two parties is evident from the fact that that was all that was possible in the case of the first parents of mankind. This very illustration was used in the leading case on this question, that of *Dalrymple vs. Dalrymple*, 4 English Ecclesiastical Reports, 485, the decision being written by Lord Stowell, one of England's most distinguished judges. In that decision Lord Stowell says:—

Marriage, in its origin, is a contract of natural law. It may exist between two individuals of different sexes, although no third person existed in the world, as happened in the case of the common ancestors of mankind. It is the parent, not the child, of civil society. In civil society it becomes a civil contract, regulated and prescribed by law, and endowed with civil consequences. . . . It was natural that such a contract should, under the religious system which prevailed in Europe, fall under ecclesiastical notice and cognizance with respect both to its theological and its legal construction, though it is not unworthy of remark that amidst the manifold ritual provisions *made by the divine Lawgiver of the Jews for various offices and transactions of life, there is no ceremony prescribed for the celebration of marriage.*

At the Reformation this country disclaimed, among other opinions of the Romish Church, the doctrine of a sacrament in marriage, though still retaining the idea of its being of divine institution in its general origin; and on that account, as well as of the religious forms that were prescribed for its regular celebration as an *holy estate, holy matrimony*; but it likewise retained those rules of the canon law which had their foundation, not in the sacrament or in any religious view of the subject, but in the *natural and civil contract of marriage.*

This view is the one that is held universally in this country, and is now regarded as a firmly established American principle.

W. A. BLAKELY.

University of Michigan.

It must be recollected that in the earliest settlement of this country, the spirit of persecution which drove the Pilgrims from their native home was brought with them to their new habitations, and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers.—*Col. Richard M. Johnson.*

Something to Think About.

ST. AUGUSTINE once said: "It is indeed better that men should be brought to serve God by instructions than by fear of pain and being punished, but because the former is better the latter must not be neglected." And it would seem that a great many religious people at the present time are of the same opinion. For instance, a bill is before Congress for the purpose of amending the United States Constitution, that God may be recognized in that instrument; another to enforce Sunday observance—or the American Sabbath as it is called by some—as though the Sabbath was peculiarly American and did not have its birth in Eden before America was ever thought of; still another bill to enforce the observance of Sunday in the District of Columbia; and last the Edmunds bill for a national university, where we would presume from the bill, religion in its multifarious forms is to be consolidated and thus promulgated. The Woman's Christian Temperance Union has to a certain extent stopped temperance work to cry for religious legislation. Several organizations have been formed with that as their main object, and the Young Mens' Christian Associations have, in some places, committed themselves to this fascinating role of making a country religious by law. Congress is being flooded with petitions in support of the various means proposed; and now a body of ministers in Chicago have decided that the Columbian Exposition must be closed on Sunday because laboring men must have a day of rest, and it is important that Chicago should be a model in this respect to our Sabbath-breaking European friends who may come to visit us in 1893.

Now this all seems like a joke in a country like ours, the last especially. One would think Chicago the last city in the Union to take as a model to show Europeans how to behave on Sunday. But perhaps they imagine our foreign friends are accustomed to saloons, gambling, and drunkards, and will be so absorbed in meditating on the righteousness of closing the Fair so people will have a chance to go to church, that they will be oblivious of Chicago's "attributes." But I am compelled to believe otherwise. We also believe that the laboring men as well as the visitors, who do not go to church, would be far better off attending the Exposition on Sunday than aimlessly roaming the streets on which are so many inducements to "yield to temptation." Our friends start at the wrong end. They want to reform the Fair to reform the people. It would be more logical, as well as being more in accord with their profession as Christian ambassadors, to reform the people, and let the Fair take care of itself.

Christ and his apostles spent their lives trying to induce men to voluntarily put their trust in the Saviour and be saved by

faith in his redeeming blood, at the same time submitting meekly to the Government. But many Christians seem to think that they have discovered an improvement on Christ's methods, and one that will advance their cause faster than he ever thought of, that is, to make Christians by law. It is to be hoped, however, that these good people will come to a realizing sense of the fact that this country is better to remain under a civil Government than to retrograde several hundred years and go under church rule. In Japan petitions are circulated in opposition to the Christian religion, and we condemn the action as heathen, but in this country petitions are circulated to induce legislation in favor of the Christian religion, and it is commended. The difference in the two is not so great as at first appears. The policy of each is destructive of religious freedom.—*J. M. Stoneman, in Mapleton, Minnesota, Enterprise.*

The Progress of Religious Freedom in Brazil.

THE people of the United States have become so accustomed to religious freedom, and it is so much a part of their life, that they fail to understand the spirit of intolerance which exists in other parts of what is known as "free America." All who live to the south of us have Governments which are like ours in form, but the spirit which pervades them is different. The Latin and Anglo-Saxon races have been trained in different schools, and they do not have the same conceptions of liberty. From colonial times the people of South America have had what is called paternal government. Though some things can be said in its favor, it is not the kind of government which begets an independent spirit in the people. Those who governed cared not for the "will of the people," but sought to carry out those measures and ideas in government which, in their opinion, were for the highest good of the people. Accepting the intolerant claims and teachings of the Papacy, they thought it necessary for the highest good of the people to train them in the Romish Church. To encourage in any way the propagation of "heresies" was to foment discord and trouble. Reasoning in this way, those who were in authority were led to persecute Protestants in colonial times and only to tolerate them both under the empire in Brazil and in all the Spanish republics.

The power which inaugurated the Spanish Inquisition and the spirit which moved it had not entirely spent their force. The same feeling which was dominant among the Latin people of Europe during the sixteenth and seventeenth centuries still exists in the Romish priesthood of South America. It is the feeling that Protestants have no rights which Romanists are bound to respect, and that

men have no right to think for themselves upon the subject of religion.

In the sixteenth century, when Brazil was a Colony of Portugal, John Boles, a French Huguenot, was executed in Rio de Janeiro for heresy. Even at the time of the independence, in 1822, this spirit was so strong that the Romish Church was made the State Church. The State erected the church buildings, supported the priests, provided seminaries for the education of candidates for orders, and gave its entire moral support to that church. All persons were bound to respect it, and no one was allowed to speak or write against it. Other religious sects were only tolerated. Even this was a step in advance of the old colonial policy. Protestants were allowed to meet for worship in private houses or in houses with no "exterior form of a temple." In consequence of this clause all the Protestant church buildings in Brazil are plain structures without steeples or belfries, the absence of these being considered sufficient conformity to the regulation. The first Protestant church building erected in Brazil was the English chapel in Rio, built in 1823. The feeling was so strong against it that the chief of police sent a guard the day it was dedicated to prevent disorder. Little by little the people became accustomed to the presence of a Protestant house of worship, and quieted their fears by reflecting that all the services were held in a foreign tongue, and therefore could do no harm to Brazil. Later on, however, when Protestant missionaries came from the United States and Scotland, and after learning the language began holding religious services in Portuguese, the old persecuting spirit was revived, and these men were vilified, threatened and persecuted in various ways. But they were men who were not easily daunted by such opposition, and since then this intolerant spirit has to a large extent died out, except among the priests, who are as bitter as ever.

This result has come largely through the influence of Protestantism and a natural growth of liberal ideas among the people. Some of the leading men of the country have visited Protestant lands and become convinced that Protestantism and religious liberty are not so horrid as the priests have pictured them. The more intolerant laws upon the statute books, in time, became dead letters; but it was only in 1861 that Protestant marriages were recognized, and even in 1888 Parliament refused to consider a liberty of worship bill.

But the cause of religious liberty gained a complete victory through the Revolution of last November. It may be only a temporary advantage, but we hope that it is permanent. The provisional Government separated Church and State, granted liberty of worship, excluded Romish teaching from the public schools, instituted civil marriage, placed the control of the public cemeteries in the hands of the civil

authorities; in a word inaugurated an era of entire religious freedom. All this is at once wise, just, and reasonable, and places Brazil, in this respect, far in advance of the other South American republics.

The provisional Government has prepared and decreed a new Constitution which was to be presented to the Constituent Assembly, called to convene on November 15, this assembly to have power to amend and finally adopt it. The following are the articles which treat of religious freedom:—

It is prohibited to the States as well as to the Union to establish, aid or hinder the exercise of any religious worship.

All individuals and religious denominations may publicly and freely exercise their worship, associating themselves for this purpose, and acquiring property within the limits prescribed by the law of *mortmain*.

The Republic recognizes civil marriage only, which will always precede the religious ceremonies of whatever faith.

Cemeteries will be secular in character and administered by municipal authority.

Instructions furnished by public institutions will be secular.

No denomination or church shall enjoy official subsidy, nor hold relations of dependence or alliance with the Government of the Union, or that of the States.

If these articles are approved by the Assembly and the principles of religious freedom become thus embodied in the Constitution of the Republic, Brazil has before her a bright future, and her statesmen will be forever freed from the troublesome "religious question;" and the people of Brazil liberated from the thralldom of the Papacy, free to follow the dictates of their consciences, will be a happier and a better people.

The Romish Church itself will reform, if it is possible for the Church in Brazil to reform, and a grander opportunity will be presented for Protestant Christendom to enter and freely and openly teach "the truth as it is in Christ Jesus."—*Rev. John M. Kyle, Rio de Janeiro, in The Church at Home and Abroad.*

Open It on Sunday.

THE Trustees of the Metropolitan Museum are said to be disappointed that the evenings on which the Museum is opened, namely, Tuesday and Saturday, do not bring a larger attendance. There is plenty of electric light, and the pictures and statuary and other objects of interest can be seen to even better advantage than in the daytime. There seems to be a disposition to regard the workingman as an ungrateful sort of person, wholly unappreciative of the great things that the directors of the Metropolitan Museum have done for him.

Well, the workingman who has been working from seven till noon, and from one to six, does not feel much like going out, after his evening meal. He is a sturdy fellow as a rule, but there are limits even

to his physical endurance, and it is no wonder if he feels too tired on Tuesday evening to go to the Museum. It is a wonder if he does not feel tired by Saturday evening.

But open the Museum doors to him at one o'clock Sunday afternoon, when he has had a good rest, and has perhaps been to church or early mass and then taken a little walk in the Park with his wife and children. See how he will fill the Metropolitan Museum then. See how the old masters and the modern masters and the casts of marvels of ancient and modern sculpture, will interest him. . . . That is the way it works in other cities where art museums are opened during Sunday afternoons. Messrs. Trustees of the Metropolitan Museum, give the workingman a chance when he is fresh. Did it ever strike those of you who think you are trustees of "the Sabbath" as well as of the Metropolitan Museum, that the way to make it a perpetual and beneficent institution in a land of universal suffrage is to make man, for whom the Sabbath was made, not he for it, call the Sabbath a delight?—*New York Press.*

They See the Inconsistency.

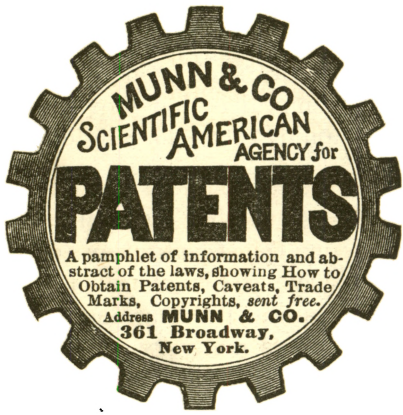
THE Catholics are not slow to see the inconsistency of the attitude of certain so-called Protestants who favor giving what they are pleased to call "unsectarian instruction in the public schools." The *Catholic Review* says:—

Our brethren outside the fold have a hard time with the separation of Church and State. With the right hand they are doing all in their power to sustain their own privileges in all public institutions, and with the left they are doing their utmost to pull these privileges down. The recent school conference in New York illustrates this point admirably. It declared for an utter divorce of Church and State one moment, and the next it praised this State for its teaching of Christian morals and its maintenance of religious exercises. We must ask the members of the conference what consistency lies in their position? We must also ask, if a State hospital, prison, or home pays a chaplain to instruct and solace its inmates, where can be the harm of paying a teacher to instruct children in Catholicity? And if the trustees of a Catholic school prove that for one school year they have taught five hundred American children efficiently certain secular branches, what hindrance can there be to the payment of State funds for this instruction? If there be no union of Church and State in the case of the hospital and the public school, there is none in the case of the parochial school.

It is just as much a union of Church and State to teach Protestantism at public expense as it is to teach Romanism, and everybody ought to be able to see it so. The State should let every sort of ism entirely alone; and to do so, it must let religion alone.

To fail in attempting to do good is better than not to try at all.

You may slay the truth teller but the truth itself is immortal.



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Rev. Thomas W. Haskins, M. A.,

Rector Christ Church, Los Angeles, Cal.

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NEW YORK, JANUARY 22, 1891.

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AN interesting question has been raised in this city, by the refusal of a Hebrew Judge to hold court upon the seventh day, the Sabbath of the Decalogue.

PETITIONS for a national Sunday law are still flowing into Congress. True, the stream is not nearly so large as it was a year and a half ago, when Mr. Crafts was manipulating the springs that fed it; but these petitions, nevertheless, show a dangerous tendency in the direction of religious legislation.

THE City Council of Toronto, Canada, has decided that no more street-cars shall run in that city upon Sunday. It follows that all who cannot afford private carriages must remain at home, or within walking distance of home, on Sunday. It is thus that such Sunday regulations discriminate against the poor.

A FREETHOUGHT paper notes the fact that "indictments for blasphemy are very common in Germany; Dr. Peus, of Berlin, Mr. Aug. Kruhl, of Hirshberg, and Dr. Voelkel being the latest victims. The latter has at present five indictments against him—two in Berlin, one in Halle, one in Muhlhausen in Thuringen, and one in Bernburg." Such indictments are not common in this country, but nobody will pretend to say that, religiously, this country is not far in advance of Germany which is noted for its skepticism.

Fair Play, Sioux City, Iowa, quotes us as follows: "Homes in which moral instruction is not given are not Christian, even though the head of the house may publicly minister in sacred things," and then says:—

How is this? Does the able editor of THE SENTINEL mean to be understood as claiming that there is no morality which is not dependent upon Christian belief? Was there no morality antecedent to the birth of the man worshiped as a Saviour by Christians? Is there no morality to-day which is not dependent upon Christian dogmas? Or, are the above questions asked through a misinterpretation of THE SENTINEL's argument, the editor meaning to say, not that morality is impossible without belief in Christianity, but that belief in Christianity is not possible without morality? If the latter, then it seems legitimate to infer that THE SENTINEL holds that Christianity (and every other religion as well)

is a moral *cultus* instead of an intellectual belief founded upon certain evidences more or less valid. But is the latter position one whit more defensible than the former?

The editor of THE SENTINEL meant just what he said. We believe that the highest type of morality is inseparable from Christianity, and that whatever is immoral is also unchristian. In an accommodated sense morality means outward conformity to the rules of propriety; but properly speaking only that is moral which is in harmony with the moral law, the law of God, and that takes cognizance of the thoughts and intents of the heart.

THE First Methodist Church of Leadville, Colorado, publishes a complete programme of its Sunday and other services, in the form of a four-page weekly Sunday paper, which contains, besides the church notices, advertisements of various business houses in the town. The expense of publishing the paper is probably met in this way; but inasmuch as the Methodist Church is foremost in the American Sabbath Union crusade against Sunday papers, it would be well for its ministers and Official Boards to set a better example than does the First Church of Leadville.

IN answering the question, "What is the difference between religion and morality?" the *Christian Union*, says: "Religion is defined by Max Muller as being such a manifestation of the infinite as produces an influence upon the moral character of man. In a less generic but more practical sense, religion is the maintenance of such relations between the soul and God as promote life and character that are righteous. Accepting either of these definitions, there is evidently no true religion which does not promote morality, and, in our judgment, there is no permanent, enduring morality which is not rooted in and dependent upon religion."

ONE of the beauties of living under a Government that makes a difference in the treatment of its citizens on account of religion, is illustrated by the following from the St Petersburg correspondent of the *London Times*:—

A Jewish lad of poor parentage went up as a conscript for military service in one of the districts of Mogiloff, and was rejected on account of ill health. The lad had no sooner returned home than it was reported to the Governor that the lad had been illegally absolved from service, and he was therefore ordered to be conducted many miles back to the recruiting office in the district town by *etape*, which means walking all the way. The lad's father managed to elude the police who had been sent for his son, and to take the latter back to the recruiting office in his cart, but on arriving there the lad was arbitrarily ordered to be walked back to his village, and then to be brought to the office again by *etape*. The boy, however, was again rejected as unfit for service, and the report to the Governor was proved to have been false.

Under the "atheistic" Government of

the United States, such an outrage would be impossible, but under the "Christian" Government of the Czar, such occurrences are frequent. The moral is that Governments, as such, should know no religion.

THE *Graphic* congratulates THE AMERICAN SENTINEL on the celebration of its sixth anniversary. It is one of the most honest Christian publications in America, and its peers are very scarce. It has no ism but Christ, yet it defends Jew and Greek, Turk and Buddhist, from the Christian cranks who would set themselves against every other intelligence on this globe, Venus, and Mars, and all the other peopled and unpeopled spheres, as to a day of rest. THE SENTINEL has ennobled itself, and deserves fortunes for its good work.—*Colorado Graphic*.

WE print on another page an interesting article by Rev. John M. Kyle, of Rio de Janeiro, upon the "Progress of Religious Freedom in Brazil." This article first appeared in the *Church at Home and Abroad*, and subsequently in the *Christian Statesman*, though why that paper published it we are at a loss to understand. According to the *Statesman's* ideas Brazil is now atheistic. It is, according to Mr. Kyle, fully abreast of the United States in the matter of the separation of Church and State, and in some things has gone far beyond it.

Just what, if any, recognition of the divine Being the new Constitution contains, does not appear, but it seems very unlikely that it will prove at all satisfactory to ardent believers in what in the *Statesman's* vernacular is known as "Christian civil government."

"Is the Papacy in Prophecy?" is the title of a one hundred page treatise by Rev. Thomas Haskins, M. A., Rector of Christ Church, Los Angeles, California. This question, Mr. Haskins answers in the affirmative, the answer given by Protestants generally, but he supports his conclusions by arguments at once original and convincing. The work is well worth not only reading but study. It sells for 25, and 60 cents, according to binding; the cheaper style being paper, the more expensive, cloth. Address, *Los Angeles Churchman*, Los Angeles, California.

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