

"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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EDITOR, - - - - - C. P. BOLLMAN.
ASST. EDITOR, - - - - - L. A. SMITH.

THE CLERGY IN POLITICS.

"THE Sunday-schools and pulpit are in politics. Time was when politicians sneered at them, but they might as well understand that they are now in politics to stay, to affirm great moral principles and keep on affirming them till election." So said the Rev. R. S. MacArthur, before his audience in Calvary Baptist Church, Sunday evening, the 20th inst., and no one who has taken note of the church's present activity in political affairs will feel inclined to dispute his assertion.

But why have the clergy suddenly become interested to such a degree in politics? Is it because politics present this year a great moral issue for the decision of the people? So we are told. One leading New York journal announces in bold headlines that "ministers agree that this is a contest for supremacy of the eighth commandment." But is this the only contest in progress in which the supremacy of one of the ten commandments is involved? Have politics been conducted in such a manner hitherto as to avoid all disagreement with the dictates of honesty and justice? Is the question of the financial policy to be adopted by this Government the greatest moral issue before the people? Are not the clergy aware of any present, vital, and momentous controversy which centers upon some other commandment than the eighth?

It is not a little strange that the latter can so clearly discern a moral issue which is enveloped in the mists of political controversy, while seemingly quite oblivious to moral issues which are plainly exposed to view. It is a fact which no one can dispute, that the question whether "this is a contest for supremacy of the eighth commandment" or not, is one which involves the political question which the various parties are trying to settle. In other words, it involves the question of which one of the political creeds is entitled to the confidence of the people. No

one of the parties proposes to be dishonest. No party platform announces an intention of violating the eighth commandment. Each one intends to do justice; and it is first necessary to settle the question of the fallacy or soundness of the political creed set forth before any moral issue comes into view. Whether there is any contest for the supremacy of the eighth commandment or not, depends upon whether the creed of one leading political party is as fallacious as it is pictured in the assertions of its opponents. It is a fact which also no one can dispute that vast numbers of intelligent, honest men see no intention of violating the eighth commandment where it is so loudly announced to exist by the pulpit politician.

We say it is not a little strange that these clergymen can see the moral issue so clearly through the mists of party creed, and are so stirred over the same, while they are oblivious to other great moral issues not involved in political obscurity, or at least unconcerned about them. For instance, the Rev. William Lloyd, of the Central Congregational Church, New York, said in his political discourse of Sunday evening, September 20: "The ten commandments are at the root of all national greatness. . . . They are the pillars of the State, the foundation of all good government; and the man who would break one of them and teach other men to do so, is a traitor, and places the whole social structure in imminent peril." This was said with particular reference to the eighth commandment, which it is said the adherents of one political party purpose to violate. The Rev. Mr. Myers, speaking in "The Temple," New York, the same evening, on the theme, "Sixteen to One," said: "If any man says, 'Thou shalt steal,' I am commissioned by the Almighty God to declare, 'Thou shalt not steal.'"

But it is certain that the eighth commandment is no more important than the fourth, which says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Mr. Myers, Mr. Lloyd, and the others of like calling, who are preaching political sermons on the eighth commandment, very well know that the vast majority of those who profess Christianity,

themselves included, do not observe the seventh day, as the fourth commandment directs, but the first day. Now these clergymen can see very clearly that the proposed "free coinage of silver" will be a violation of the eighth commandment; but they are wholly unable to see that the observance of the first day of the week instead of the seventh is a violation of the fourth commandment; or if they do see it, they feel no burden to say anything about it. There is a mystery here which calls for explanation.

"What right have men to put the eighth commandment to a popular vote?" inquired Mr. Myers, further on in his discourse. "It is blasphemy. I can now hear the thunders of Sinai." But we would ask, What right have men to put the fourth commandment to a vote? That is what was done by the Congress of the United States, when in the summer of 1892, they decided by vote that "the first day of the week, commonly called Sunday" is the Sabbath, and that the World's Fair should be closed on that day. But neither Mr. Myers nor the other clergymen who are now so much interested in politics, either "heard the thunders of Sinai," on that occasion, or were in any way disturbed by the event. It is altogether probable that they rejoiced that such a vote had been taken.

Again, it will not be denied by these same clergymen that the sale of intoxicating liquors is a violation of the second of the two "great" commandments—"Thou shalt love thy neighbor as thyself." Yet the liquor traffic continues its awful course in our midst, not only creating dishonesty and other criminal impulses on every hand, but blighting numberless homes and sending its victims annually by hundreds of thousands into dishonored graves, without a fourth part of the furore from the clergy that is being raised by them over the issue of "sound money."

It is the proper business of the clergy to deal with moral issues, as these issues concern individuals. They are commissioned to be ambassadors for God, to beseech men to become reconciled to God. There is never a time when great moral issues are not claiming the attention of individuals everywhere. The controversy between sin and righteousness is raging to-day as fiercely as ever, the

issues of which are fraught with consequences as momentous to the soul as imagination can depict.

The minister of the gospel is commissioned to present to the people the law of God. He is commissioned to say in the name of God, "Thou shalt not steal." He is commissioned also to say by the same authority, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" and "Thou shalt love thy neighbor as thyself." In presenting the gospel, he will present not merely the law by which mankind is bound, but the divine means provided of God to enable man to meet its requirements. And in all this he will address himself not to governments, or political parties, but to individuals; for it is to individuals alone that the provisions of the gospel can apply.

The pulpit politician, however, of which there are now so many representatives, has left the battle-ground where sin and righteousness struggle for the mastery of the soul, and stepped down into the arena of politics, not to beseech sinners to become reconciled to God, but to command them to become reconciled to a political party. Ignoring great moral issues which vitally concern the eternal welfare of souls, he devotes his energies to issues which concern the temporal interests of State and party. He would have moral questions decided and moral laws enforced by political methods, rather than by those divine agencies which alone are competent to instruct and guide the soul in moral conduct.

We are told that the church is now in politics to stay; and we see no reason to doubt the truth of the statement. But the church that is in politics to stay is also out of Christianity to stay. The political activity of the clergy, under cover of the "great moral issue" which is declared to be involved in the present campaign, affords a startling evidence of the advanced stage of development reached in the movement for a union of Church and State.

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MORALS AND RELIGION.

THE fundamental idea of religion, beyond all doubt, is obligation. And the fundamental idea of morals is precisely the same obligation. So far as they can be distinguished, their distinction lies in this: that the obligation of morals is to a principle, while that of religion is to a person, even to God. But this does not and cannot discriminate either the subjects of moral obligation, that is, all moral beings, or the objects thereof, that is, all duties.

Religion takes up, under her imperial and benignant sway, all creatures to whom right and wrong are or can be known, and lays her heavenly sanctions on all they ought to do. She vastly enlarges the scope and dignifies the office of duty. She raises dead ethics to life. She substitutes allegiance to man's true King, for the cold and ineffective impositions of abstract truth. There need be no larger reference to Scripture, in confirmation of this statement, than to adduce our Saviour's two great commandments, on which "hang all the law and the prophets:" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." "Shalt" is the very keynote of morals. "The Lord thy God" is the sublime Person from whom the law must come, and to whom, in infinite degree, moral service is due.—*Charles F. Deems, D.D., LL.D., in Frank Leslie's Sunday Magazine, December, 1879, page 713.*

THE INQUISITION.

Arguments in Its Defense Critically Analyzed.*

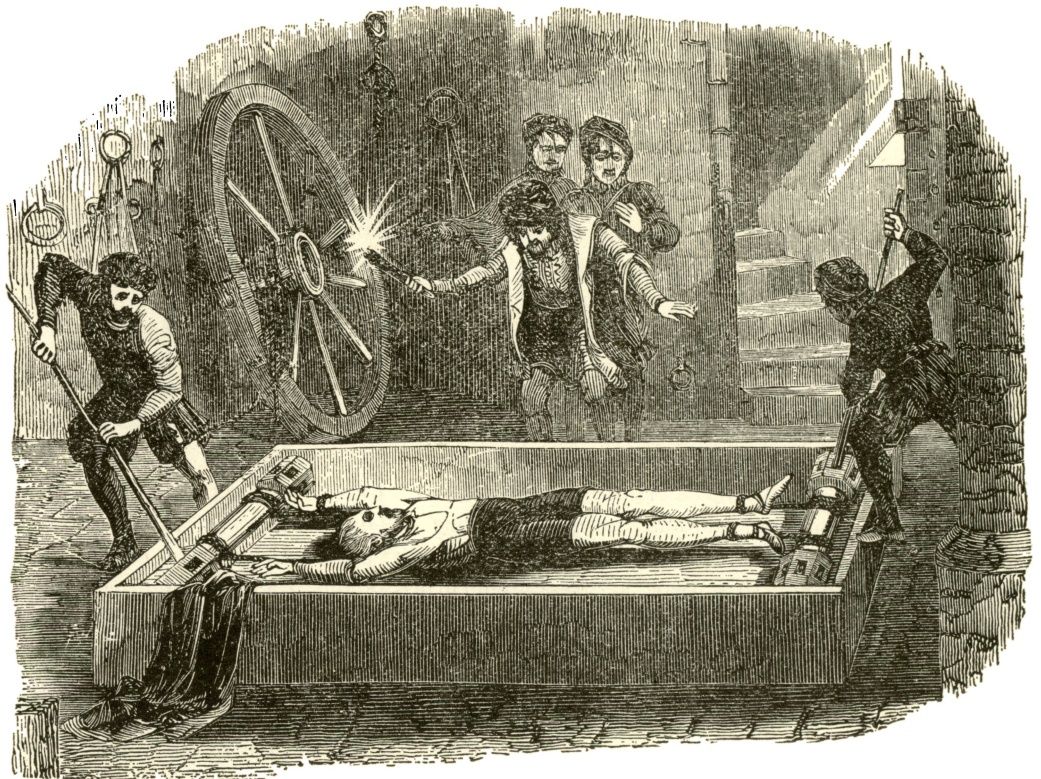
BY A. F. BALLENGER.

THE *Catholic Mirror*, of August 29, published a defense of the Inquisition, written for that paper by James L. Conway, a prominent Roman Catholic layman. So able was the article considered in Roman Catholic circles, that it is reappearing in other Roman Catholic journals. Following are quotations from the article which are numbered for convenience in reviewing:—

1. "History divides the Inquisition into two distinct tribunals—the Roman Inquisition and the Inquisition of the Spanish Government." "One is purely ecclesiastical, the other [the Spanish Inquisition] strictly secular."
2. The Spanish Inquisition being "strictly

trines." "Schools and churches, assemblies and meeting-houses echoed and re-echoed with her tenets and dogmas."

5. "And so, quite naturally, it seemed to all who lived in such surroundings, and rightly, too [italics mine], that any one who sought to destroy the faith of a nation . . . was as great an enemy to the State, as one who contrived to undermine its civil institutions."
6. "They [Roman Catholics] enacted laws and punishments in accordance with their religious convictions. To put it briefly, in those Middle Ages there was the greatest union of Church and State." "It is evident that one who was a heretic then was by that very fact in opposition to the spirit of the laws and customs of his country—in other words—a disturber of the public peace, and an underminer of civil society."
7. "This union was the natural outcome



Racking a "Heretic."

Rack.—"An instrument of torture by means of which the limbs were pulled in different directions, so that the whole body was subjected to great tension, sufficient sometimes to cause the bones to leave their sockets."—*Century Dictionary.*

"But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? Most assuredly."—*James I. Conway, in Catholic Mirror, Aug. 29, 1896.*

secular," "could not cloud the glories of Catholicity" even "were the charges as high as high Olympus." It "must lean for its justification on national rights and privileges."

3. To understand the Inquisition one must understand the "education" and "religion" of the time and "beget in his soul the reverence and love with which they cherished the time-honored traditions of their forefathers."
4. "In the time of which we speak all the world embraced the teachings of the Catholic Church. King and subject, prince and peasant, rich and poor, priest and people, all believed her doc-

of the beautiful marriage of civil and religious institutions. The State then, as it should now [italics mine], protected and defended her [his] holy bride from danger and persecution" [from the teaching of any other than her doctrines].

8. "All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal church."
9. "The Inquisition was not formally established until 1248. Innocent IV. took the tribunal out of the hands of the seculars [Roman Catholic prelates not bound by monastic vows] and turned it over to the Dominicans." "The Dominicans, according to their mission, introduced the Inquisition into all countries, and diligently sifted out and indicted heretics of every description."
10. "Was the church justified in punish-

* The defense of the Inquisition here referred to was reprinted in these columns September 10, and was commented upon by us in a general way at considerable length. The remarkable character of Mr. Conway's article and the fact that it was reprinted without comment in the *Catholic News*, of September 13, fully justify, we think, this more critical examination of his arguments and admissions.—EDITOR SENTINEL.

ing heretics for that reason alone? *Most assuredly.*" (Italics mine.) "Never could she countenance or encourage a formal heretic, a foe to civilization, a barrier in the way to salvation, to scatter his poisons unmo- lested."

11. "To establish an inquisition, Ferdinand asked permission of Pope Sixtus I. That pontiff, however, was first unwilling to grant the request [the confiscated property of "heretics" went to the Spanish king instead of to the Roman Pope], but was so urged by the Court of Spain, that he finally agreed, and in the year 1478 the Spanish Inquisition sprang into existence."
12. "The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as inquisitors by the Court of Spain were priests and prelates and theologians of the church, and were for that reason under the jurisdiction of the popes; and secondly, and most especially, because the Inquisition was instituted to try people on matters of faith!"
13. "Numbers of them [the Jews] . . . pretended to profess the Catholic faith, . . . and even were found among the priests and prelates of the church of God;" "but since there was no doubt but that very many of the Jews were honest in their conversion, what to do was a very perplexing question. Hence arose a great difficulty—a difficulty, which, as all will agree, could be overcome only by an inquisition."
14. "Often was the tribunal at variance with the popes, and most frequently were the victims condemned by the Inquisition pardoned on appealing to the successor of Peter, . . . so serious were the frictions between them that several times the Holy See threatened the Spanish inquisitors with excommunication."
15. "But the fact of the matter is there were no outrages committed by the Spanish Inquisition." "Mariani says that during the whole Inquisition about two thousand were killed." Torquemada was a "pure, just, humane, incorrupted, and undaunted inquisitor."
16. "Llorente tells us that on February 12, 1486, seven hundred victims were punished; but even granting these figures to be correct, he does not add that a single one of these victims was put to death."
17. "When, then we say that those found guilty were compelled to make the 'auto dafé,' we mean that those who were publicly brought to trial and forthwith condemned and punished, were obliged to make some outward manifestation that they were really members of the church of Christ."
18. "In fact, the Inquisition was a very merciful tribunal; I repeat it, almost a compassionate tribunal. Very few of those condemned were sentenced to death; and a man was only allowed to be *racked once*, which no one can deny was a most wonderful leniency in those times."

Was the Inquisition "Strictly Secular"?

The church should not be held responsible, says this Roman Catholic champion, for the Spanish Inquisition, because it was "strictly secular" (1), although he confesses it was

founded by Roman Catholics (11) with the permission of the Pope (11), was presided over by Roman Catholic priests, prelates and theologians (12), who were under the jurisdiction of the Pope (12); and "was instituted to try people on matters of faith" (12).

How can it be pleaded that the Spanish Inquisition was strictly secular (1) when "king and subject, rich and poor, priest and people" were Roman Catholics (4)? when all the laws were tinged with Roman Catholicism (8)? when Roman Catholics enacted laws and punishments in keeping with their religious convictions (6)? when, "to put it briefly, there was the greatest union of Church and State" (6)?

If the people of England, members of the English Church, were to establish an inquisition by permission of the Anglican archbishops, and would install as inquisitors clergymen of the English Church, and arrest, condemn, rack and burn Roman Catholics because they taught doctrines contrary to the teachings of the Church of England, would Roman Catholics permit the English Church to escape from the odium by the childish dodge that the civil authorities were wholly responsible, and that the Church of England was entirely blameless? Roman Catholics would ridicule such an attempt to escape responsibility. Then how can Roman Catholics expect intelligent men to accept such pitiable excuses for her bloody crimes?

A Dilemma.

Why try to relieve the church of the responsibility of the Spanish Inquisition by asserting that the Pope, while giving his sanction to the Spanish Inquisition (11), yet threatened to excommunicate the inquisitors for their cruelty (14), when in another paragraph it is asserted that the Spanish Inquisition was an absolute necessity (13); that it was not cruel (15) but a "merciful," "compassionate tribunal" (17); that its inquisitor-general was a "just," "humane" "inquisitor" (15)? Did the infallible Pope threaten to excommunicate a necessary, merciful, compassionate body of inquisitors because of their cruelty!?

Rome on Church and State.

According to this defense of the Inquisition, the only proper relation of Church and State is a "union of Church and State" (6), a "beautiful marriage of civil and religious institutions" (7). The laws of the State should be tinged with Catholicity and "carried out in keeping with the principles of the universal Church" (8).

Rome's Definition of a Heretic.

Since the Roman Catholic Church ought to be united to the State, it follows that any one who teaches contrary to the doctrines of the Roman Church in countries where Rome is dominant is "an enemy to the State" (5), "a disturber of the public peace, and an underminer of civil society" (6), "a foe to civilization" (10).

But besides being a traitor to the State, every Protestant, according to Rome's definition, is a "barrier in the way of salvation" (10), and for that reason alone the Roman Church is "most assuredly" justified in punishing him (10).

Rome's Definition of Merciful Punishment.

"Very merciful," "compassionate" treatment for Protestants or heretics is to rack them once (17). Webster defines a rack thus: "An engine of torture, consisting of a large frame, upon which the body was gradually stretched until sometimes the joints were dis-

located." If tearing muscles and sinews and dislocating bones is in the mind of a Romanist merciful, compassionate treatment of Protestants, what would in their minds be justice to such "heretics"?

The papal champion argues that the inquisitors punished heretics, but very few were sentenced to death (17). But this is no justification. Ordinary death would be welcomed with joy by the man or woman who was the victim of an inquisitorial dungeon or rack.

The Inquisition is defended on the ground that racking a man once was merciful, compassionate, "wonderful leniency in those times" (17). But if racking, sanctioned by the priests and prelates of the church, the highest types of Catholicism, was wonderful leniency, what must have been the spirit of the times! And who were responsible for the spirit of the "times"? For centuries the Roman Catholic Church was the dominant church. Those who taught differently were driven into exile. "In the times of which we speak all the world embraced the teachings of the Catholic Church" (4), "prince and peasant, priest and people, all believed her doctrines (4); schools and churches, assemblies and meeting-houses echoed and reëchoed with her tenets and doctrines" (4). Who, if not the Roman Church, was therefore responsible for the barbarity of the "times"?

The Inquisition Probes for Heart Motives.

The article under consideration defends the Inquisition on the ground that it was necessary to discover the motives of the heart. Under the Spanish union of Church and State the Jews were handicapped in the race for wealth and political honor. Consequently, some professed conversion, and so complete was the deception that many of them were consecrated as "priests" and advanced to positions of "prelates" of the Roman Church (13). Some of the converted Jews were believed to be honest-hearted believers (13), but to ascertain what was in the hearts of all it was necessary to place the doubtful convert on the rack (17) and dislocate his bones and tear his tendons from their fastenings in order to reach his heart.

How "Heretics" are "Really and Truly" Made Roman Catholics.

The writer of the "defense" under consideration gives us a method of "really and truly" making "heretics" Roman Catholics that is deserving of attention. First establish an inquisition, then interdict "heretics of every description" (9), that is, every person who teaches contrary to the doctrines of the Romish Church. Next fasten their limbs to an adjustable wooden frame, then enlarge this frame so as to stretch the muscles of the victim and dislocate his joints. This will cause excruciating pain. Proceed with this process slowly, and occasionally ask the victim if he is not persuaded that he is or ought to be a member of the "only true church." If he says "no," stretch his limbs still more, increase the pain, and then repeat the question. In a majority of cases the victim under these conditions will express a desire to join the church. If, however, it is feared that when he escapes he will change his mind put him to death while he is really and truly a member of the church that he may not later apostatize and lose his soul.

A Contrast.

The method of the Lord Jesus was to say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take

my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." "And when his disciples James and John saw this [that they rejected Christ], they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." "Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand."

The Papacy Is Unchanged.

This "defense" of the Spanish Inquisition clearly conveys the important truth that Rome is unchanged, and that if the same conditions should come to exist as obtained before the Reformation, the Roman Church would not hesitate to revive the Inquisition. And yet many professed Protestants have become so blinded as to regard the Church of Rome as "one branch of the Church of Christ." May the God of the Reformation which ended the "merciful" work of dislocating bones to convert the soul, open the eyes of professed Protestants before it is too late.

RESPECT FOR LAW.

"ONE of the hopeful signs of the times," says the *Catholic Review*, of September 13, "as it is also an eminent characteristic of the American people, is the profound respect for law which we everywhere behold. This respect for law lies at the root of public conscience; it trains and informs it. Were men to lose it, then the crimes of the great and powerful would go unwhipped of justice, and the popular conscience would soon become seared and perverted."

It is possible that there is less cause for satisfaction upon this point than is believed to exist by those who view the situation in this light; there is a probability, in fact, and this probability constitutes one of the gravest dangers threatening this Republic. Certainly no question can more vitally concern the welfare of a nation than that of the respect of its people for the law. But "respect for law" is a phrase whose full meaning very many fail to comprehend. To them it is only a half statement of the truth, and as such becomes the inculcator of a most dangerous error.

The all-important truth which underlies this subject is that law is not something manufactured by the fiat of man, in legislative assembly or otherwise, but *law is justice*, and respect for law must mean respect for justice, if it would be of any benefit to the State. If the people lose sight of this distinction, then indeed will the public conscience become seared and perverted, and that in very brief time.

What is justice? is the question to be determined by the people themselves, and their right to determine it for themselves, in any case whatsoever, cannot be questioned. Legislatures and courts are not established to instruct the people, or to rule over them, but to transact the people's business in civic affairs. As such they are the servants of the people, to execute the people's will, and not

to dictate to them. If the people are incompetent to determine what is right and just, then they are unfit for a republican form of government. But the right of self-government is the right of all intelligent people. They may not always determine correctly upon these points, but this fact does not affect their right in the matter. No man is invested with infallibility.

The danger is that the people will come to regard as law anything which legislators and judges may enact or affirm to be such, without considering it essential—or even proper—to pass judgment upon it themselves; in other words, that they will regard the fiat of legislator or judge as constituting the law, and forget that justice must constitute it. It might be well enough if legislators and judges were always sure to state the law of justice in each case, or to exercise their unbiased judgment in the endeavor to do so. But legislators and judges are but men, having human weaknesses and subject to the temptations common to all. Experience has proved that they are not entirely incorruptible. It has demonstrated that their action is not always above the suspicion of proceeding from selfish motives. The servants of the people, like all other servants, will bear watching.

When the people come to look with awe upon the fiat of man, as constituting the law which they are bound to obey, without reference to its justice or injustice, their sense of justice will inevitably become blunted; and without a lively sense of and regard for justice in the minds of the common people, the very foundations of popular government must crumble into dust. The people must remember that they themselves are the rulers in this Government, and that upon them rests the responsibility of the Government. The legislatures, Congress, the courts, even the national Supreme Court, are the creatures of the people; and *the creature must not dictate to the creator*. The former is answerable to the latter; he must acknowledge the latter's right of criticism. Such criticism is not anarchy. Bodies so powerful as legislatures and supreme courts should be scrutinized by the public eye with a care proportionate to the harm they are capable of doing by a wrong move. It is upon these fundamental principles of popular government that the people need to be educated, far more than upon the issues involved in a political campaign.

POLITICAL PREACHERS HELPING ROME.

If the clerical politicians, who are venting their political ideas from their pulpits upon long-suffering congregations, were injuring only the political prospects of the cause which they espouse, the evil done by them would be small. As we have elsewhere pointed out, however, they are directly working to break down the dividing wall between politics and religion, and thus to establish a union of Church and State. And this is not all; for they are putting a weapon into the hands of Rome which she will know how to use against the liberties of Americans. The evidence of this appears in an editorial paragraph in the *Catholic Review* (New York), of September 19, which alludes to the "pernicious activity" of Protestant preachers in politics as an example of "their devotion to the so-called American principle of the separation of Church and State."

Rome does not believe—has never believed—in the separation of Church and State, and she can now point to the example of these

American Protestant clergy and claim that there is no such American principle as that which demands the separation of the civil and religious powers, but only a "so-called" principle, which does not exist in reality. With this principle out of her way, the progress of Romanism in this country will be much more rapid.

MOVING TOWARD ROME.

BY MINARD WOOD.

FOR several months past the Protestant churches of West Haven, Conn., have been holding union temperance meetings alternating with the several societies. Things ran well for awhile, and considerable enthusiasm was manifested by these local societies. But for causes unknown to the writer, there was a lack of attendance, and a failure on the part of our Protestant friends to keep pace with their Roman Catholic brethren. This fact rather grated on the nerves of the pastor of the Methodist Episcopal Church. He saw his frail bark was stranded upon a lee shore, and the only way left to save the survivors of the wreck, was to accept the overture of Rome, and grasp the treacherous cords by which millions have been led to death, or worse. So he publicly announced from his pulpit that hereafter the Methodist Episcopal branch of the temperance work in this section would unite with their Catholic brethren. This suggestion was highly favored, and carried into effect a few days later at a temperance demonstration, led by a Roman Catholic priest, of course. The wayward daughter was gladly received and affectionately embraced by the "Mother of Harlots." The priest in charge held up both hands and said, "I hope the time is not far distant when there will be a general return to 'the church,' and all unite under one head;" that head the head of Leo, to be sure. Can't you see it?

New Haven, Conn.

THE EASTERN EMBROGLIO.

MASSACRE and outrage continue in Turkey, but the jealousy of the Powers prevents any effective action.

At a meeting held in London on the 21st ult., to protest against the massacre of Christians by Turks, "a most important announcement was made," says a London dispatch published here on the 22nd ult., "which it is believed, puts an end to all conjecture regarding the action that will be taken by the British Government in the direction of putting an end to the massacres by force or deposing the Sultan.

"The statement was made by John Lowles, member of the House of Commons for the Haggerston division of Shoreditch. He said that if England had a free hand in the matter very few days would elapse before there would be a change in Turkey.

"He then added that he was authorized by the Foreign Office to say that Great Britain was confronted by an agreement between the three powers that if she attacked Turkey on any excuse or pretext she would have to face that combination. If she fired a single shot or took action alone it would mean that at that moment there would be a European war."

The same day this appeared in the American papers the London *Times* published a

dispatch from Sebastopol saying that "the Russian Black Sea fleet has been put on a war footing, and that three battalions of infantry have been embarked.

"Part of the fleet is cruising off Otchakoff, at the mouth of the Dnieper River, forty miles from Odessa, under orders that if its commander receives a telegram from M. Nelidoff, the Russian Ambassador to Turkey, it must join the remainder of the fleet leaving Sebastopol and go direct to the Bosphorus. All the troops in South Russia are ready for active service."

These dispatches show that the situation is extremely critical. Even a very slight thing apparently might precipitate a conflict.

MUST ACT CONSCIENTIOUSLY.

APROPOS to an article in these columns, September 3, on "The Christian Citizen," is the following paragraph from the *Signs of the Times* of September 17:—

"Freedom under the Stars and Stripes permits the male citizen of this country over twenty-one years of age to exercise his franchise at the polls under the same conditions as all other citizens. This is one of his rights, which he may exercise or not as he elects; but it would not be *right* for his fellow-citizens to seek to compel him to vote. Such an attempt would deprive him of his liberty. The exercise, or non-exercise, of such rights belongs to him. In fact, he might not conscientiously be able to exercise such a right; it might not be *right* for him to do this; he would violate his conscience if he did. For instance, he might believe in a high tariff 'for protection' and 'free silver.' He is conscientiously opposed to a 'gold standard,' a waiting bimetalism, and a low tariff, or a tariff for 'revenue.' It would not be right for him to vote otherwise than he believes. Where would he vote? We have two Democratic parties, the Republican party, the National, the Prohibition, the Socialist parties. But not one of these holds to what seems to our conscientious citizen the two cardinal principles of the country's needs. To him, therefore, it would not be *right* to exercise the right of franchise, and it would not be right to compel him so to do."

TOLERATION AND FREEDOM.

[*Evening Herald, Syracuse, N. Y., Sept. 11.*]

THE Illinois Appellate Court has just handed down a decision which will be welcomed by every person who understands at all the genius of our political institutions. This decision is that plowing of corn on Sunday, or other similar labor, quietly performed, does not in itself constitute a breach of the peace and call for the exercise of police power. The defendant in the case upon which appeal was taken to the Appellate Court is named Foll and is a Seventh-day Adventist. The members of the sect to which he belongs observe Saturday as the Sabbath, and on Sunday they feel free to engage in any work that does not in itself constitute a breach of the peace. The charge against Foll was that he plowed his land on Sunday. Any other decision than that rendered would be an outrage upon the rights of the individual.

A republican government can have no more license to force a citizen to observe any given day in a certain way than it can have to force every citizen to subscribe to a given religious creed, and persecution of the kind attempted

by the petty bigots who caused the arrest of Seventh-day Adventist Foll for plowing his field on Sunday is utterly abhorrent to the genius of American institutions. A majority in the State has the right to say that the peace shall not be broken on a certain day, but it has not the right to say that the ordinary vocations of life are necessarily breaches of the peace in themselves if pursued on a certain day. Such intolerance would be a blunder as well as a crime against liberty.

Liberty for all to worship as they please and the separation of State and Church are only to be had where the State does not attempt to force conformity in such matters as creed and the observance of the Sabbath. When a Christian missionary goes to China or other country where Christianity is looked upon as a queer, absurd doctrine by the average native, he is fortunate indeed if his preaching and practices are not also regarded by the natives as breaches of the peace, dangers to society and corruptors of religion. When toleration has been secured, after tribulation and sacrifice, the missionaries regard the victory as a great one. It is an evidence that the country is becoming civilized.

Such a prosecution as that of Seventh-day Adventist Foll is a survival of the intolerance which has made history a bloody record. It shows that despite the theory of our institutions, and the bitter experience of many American denominations with their fellow-Christians, the old spirit of sectarian hatred, most merciless and revengeful, is yet alive here and there, even in a country whose very foundation was a protest against intolerance, and whose continuance as a republic and as a union depends upon toleration in the broadest possible sense of the word.

OUR LIBERTY IN DANGER.

BY WILLIAM SIMPSON.*

DEAR to the hearts of all mankind is the precious gift of God, "liberty." The pages of history testify to this fact as we read of the desperate attempts of man to attain this priceless boon. For days, men have willingly deprived themselves of food and suffered from rain and cold to gain this hope that was set before them. Many a father has left the comforts of home and even yielded up his life, and many a mother has sacrificed her son for the blessings of freedom that we now enjoy; but, like health, how little we appreciate it. It is only when we feel it slipping from us that we become alarmed and make an effort to retain it.

What Canadian is there, whether saint or sinner, who would be willing to give up, without remonstrance, his civil or religious liberty; and who would not raise his voice in warning should he see it in danger? "Give me liberty or give me death," are the sentiments of every true human heart. Not liberty to trample upon the rights of our fellowmen, not liberty to compel others to conform to our ideas and customs. No, this would be despotism, and we plead for freedom from such. We plead for equal rights, not only in civil but also in religious matters, and especially the latter, as this is in danger and so in need of the most diligent attention of all, just now, whether infidel or Christian.

You may take no interest whatever in religion and console yourself with the thought

* The writer of this article is one of the two Seventh-day Adventist ministers who recently served forty days each in Chatham (Ontario) Jail for Sunday work.

that it is of no importance to you; but stop and consider a few plain questions.

Would you like to be forced by law to believe in God? Would you not object if compelled to pray, to attend church and partake of the Lord's supper? Would you not remonstrate if urged by law to be baptized, or to observe any religious form in which you have no faith? I am sure you would claim the right to believe or not believe as you might see fit. But on the other hand, suppose that you are a Christian, would you not recoil with horror at the thought of being compelled to pay homage to the Papacy? Would you not be reluctant to give up your faith in the doctrines of the Bible or to break one command of the law of God? I am sure you would. In view of this fact, what position can civil government take in religious matters? Whom shall it favor, the infidel or the Christian, or shall it favor either?

This is indeed an important question, but the searchlight of truth as illustrated in history tells us that in matters of religion the civil government can of right have no power.

A royal proclamation issued by the Queen recognizes that the civil government cannot rule the consciences of men, and declares as follows:—

We declare it to be our royal will and pleasure that none be in any wise favored, none molested nor disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

Noble words these, but are they being obeyed? Look about you, reader, to-day, and answer the questions. Are any favored in their religious convictions? Are any molested or disquieted by reason of their religious faith or observance? Do all alike enjoy the equal and impartial protection of the law? Are all who are in authority under Her Majesty the Queen abstaining from all interference with the religious belief and worship of all of her objects?

We need not look far for an answer to these plain questions. The yielding of Parliament to the demands of the different religious bodies for law to enforce religious dogmas, tell us that *some are favored*. The angry threats of enforcing law and the bitter religious hatred of professed Christians toward some who do not agree with them in their forms of worship, tell us that there are some *who are molested and disquieted* by reason of their religious faith and observances. Could the silent cells of Chatham jail but talk, they would inform us that *all do not alike enjoy the equal and impartial protection of the law*, and likewise some magistrates' offices would testify to the fact that all who are under authority to the Queen *do not abstain from all interference with the religious belief and worship of all of her subjects*.

Not long since, the writer, with other of his brethren, was arrested and dragged before the civil courts by fellow-Christians (?) and for what crime? Let the summons tell:—

Whereas you have this day been charged before the undersigned, Geo. A. Watson, a justice of the peace in and for the said county of Kent; for that you on the third day of November, A. D. 1895, at the township of Chatham, in the county of Kent, did exercise worldly labor, being the Lord's day (the sabbath day).

We are not accused of interfering with the civil rights of our fellowmen, but for exercising worldly labor on the Lord's day (the first day of the week).

We are arraigned before rulers and magistrates, not for crime with which civil law

only has to do, but for supposed disobedience to God, which is punishable by God alone and over which the civil law has no jurisdiction.

We do not deny having performed quiet labor on the first day of the week, but we *do deny* the charge of breaking the Sabbath day. We believe that the Bible *only* contains a perfect revelation of God. We believe that in the Bible *alone* can be found an infallible rule of what man is to believe, and consequently when God says "the seventh day is the Sabbath," that he has blessed and sanctified and made it holy, we believe that it is so and we dare not follow the world in trampling it under foot. After conscientiously keeping the Sabbath according to the commandment, we have, according to the same command, a God-given right to labor six days, providing such labor does not interfere with others; but instead of being allowed to worship God according to the dictates of our consciences which in harmony with the Bible says, "The seventh day is the Sabbath," we are urged on pain of imprisonment to worship according to the dictates of the conscience of others, who, being more favored, have succeeded in persuading the government that the first day is the Sabbath in plain contradiction to the Bible.

The magistrate instead of abstaining from interference in this question of religion as the Queen strictly charged, found convictions against us, ranging from forty to sixty days in Chatham jail.

We have served our time. The civil law has been satisfied for the awful crime(?) of doing quiet, civil work on the first day of the week after we had conscientiously kept the Sabbath according to the commandment. We have no complaint to offer nor do we seek sympathy, but we cannot refrain from raising our voices in warning against such interference by the State with religious matters. Oh, that all could see the evil results of religious legislation!

God forbid that we should forget in this nineteenth century, the sickening scenes of the Inquisition and what led to it. Let us profit by the terrible mistakes of the Dark Ages. Shall the rack and the thumbscrew be revived to wring from men outward obedience to religious dogmas in which they have no faith?

We have no faith in the first day of the week as a holy day, and why should government by the oppressive arm of the civil law compel us to observe it as long as we conduct ourselves as civil citizens and pay our honest debts? No, we have no faith in any other day as the Sabbath but the one which God has blessed and instituted, which is, according to our teacher, the Bible, the seventh day of the week, and not the first. Stern law may substitute for the company of our dearest friends that of the vilest criminals, it may take away our citizens' clothes and give us the heavy prison garb; it may feed us for long weary days with scanty prison food and compel us to sleep on hard prison beds, but such treatment will not inspire in us faith in a religious institution that has no authority in the Bible. "Faith cometh by hearing, and hearing by the word of God." One text from God's Word would be far more effective than all such treatment. In fact, the gospel of Jesus Christ and the word of God are the only lawful weapons for Christians to use in leading others to obey God. Here love only is power, and faith that worketh by love is the only obedience that God accepts; hence civil power is useless when used to enforce obedience to God.

Because we cannot bend our consciences to conform to laws and forms of religion that

God has never made nor authorized, we become an object of reproach, but where, let me ask, has God ever changed his Sabbath from the seventh day and commanded us to honor the first day in its stead? Surely not in the Bible, which we as Protestants take as our only infallible guide. It is evident to all that a change has taken place, and the question comes home to every honest heart, Who has dared to tamper with God's law? The Bible answers the question in the seventh chapter of Daniel and the twenty-fifth verse. Speaking of the Papacy, as all commentators admit, it says: "He shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws."

The Papacy has fulfilled these specifications to the very letter. We hear them trumpeting to the world the claim to infallibility and equality with God. Is not this speaking great words against the Most High? The instruments of torture used in the Inquisition by this power to punish those who did not yield to her religious demands testify to the fact that they have literally worn out the saints of the Most High. The Papacy has also thought to change the law of God. Yes, friends, this is the power that has brought about this change, and we hear them making their boast of it to the world without one word of remonstrance from the majority of professed Protestants.

In a Catholic work which may be obtained of Catholic publishers in Toronto, we read the following:—

The church, in virtue of the power which she has received from Christ, abolished the Jewish Sabbath and substituted the Sunday in its stead.*

In another work entitled, "A Manual of the Catholic Religion," on page 186, we read as follows:—

But that the church has instituted the Sunday as the Lord's day instead of the Sabbath, and determined it as the day to be especially employed in adoring and worshipping God, shows forth the great power which she solemnly received from Christ.

Presumption! Where did the Catholic Church receive such power from Christ to abolish the Sabbath that he blessed, and substitute another day in its stead? Where, I ask? The Bible is silent. Christ himself says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

In spite of these plain utterances of Christ, the man who would do and teach God's commandments just as they read, is thought to be strange and peculiar. He is in the minority, and despised by man. He does not have the name of being called great in the earth, but he has the promise from the lips of Christ that he will be called great in the kingdom of heaven.

NEWS AND NOTES.

It is announced that a "council of the churches" has undertaken to put down gambling in Sydney, Australia.

In Raleigh, N. C., a suit has been begun by one transportation company against another to compel the transportation of express matter on Sunday, as well

* "Catholicity, Protestantism and Infidelity."—*Wenning*.

as other days of the week. A previous decision at Asheville affirms that it is contrary to the State law to transport any matter on Sunday except that which is liable to perish through delay. The outcome of the present suit will probably settle the legal status of Sunday in that State for some time to come.

THE *Toronto Mail and Empire* reports that the Canadian Government has passed an order in council providing for the opening of canals on Sunday, to facilitate traffic.

THE question of the advisability of opening the Texas Coast Fair on Sunday, which for some time past has been agitating the public mind in sections of that State, has been decided in the negative through the active opposition of the Christian Endeavor societies and other religious agencies.

THE Christian Citizenship Union, of New Jersey, composed of Christian Endeavor societies, Epworth leagues, Baptist Young People's unions, Law and Order leagues, etc., have issued an address to the voters enrolled in the Union, directing the course to be pursued by them at the polls in the coming election.

THE Canadian law against blasphemy was recently invoked in Montreal against an individual who was indulging in the same on the exhibition grounds in that city. The delinquent was fined ten dollars. Whether the blasphemy consisted in what is ordinarily known as profanity, or in speaking against some dogma of the accepted religion, is not stated; but presumably it was the former.

In a recent speech at Liverpool, Mr. Gladstone comes boldly forward as the advocate of armed force for the suppression of the Turk in Europe, urging England to proceed upon this course independently of the other powers of Europe. It transpires, however, that Russia, Austria and Germany stand ready to cry, "Hands off," should England take the step to which she is urged. Thus the international jealousy and rivalry of the "Christian nations" of Europe are again conspicuous before the eyes of the world.

SPEAKING of "ecclesiastical prisons," the editor of the *Wesleyan Methodist* says in a recent issue: "Some time ago we mentioned the case of a young priest in Ohio, who had recently escaped from a convent, and expressed our conviction that all such establishments should be opened even by force if the case required such a method. We are again reminded of the evils of these ecclesiastical prisons by the report of a case where an angry father sends his daughter, age nineteen years, to one of these prisons on the Hudson River. It is described as having barred windows and a brick fence around the building fourteen feet high. Again we make the demand that public sentiment, and if necessary force of arms, be employed to open these prisons."

THE *Arena* for October contains the following articles:—

George Fred Williams, Frontispiece; United States Senator J. T. Morgan, Silver—A Money Metal; Rev. G. D. Coleman, The Religion of Jesus Christ in its relation to Christianity and Reforms; Wm. Howe Tolman, Ph. D., Municipal Reform; United States Senator J. P. Jones, What the Remonetization of Silver Would Do for the Republic; J. H. Hastam, How Prince Edward Island Settled Its Land Question; Mrs. E. Q. Norton, Dual Suffrage; B. O. Flower, The Peril of Encouraging the Persecuting Spirit; Ernest W. Clement, Japanese Elements in "The Last Days of Pompeii"; Prof. Frank Parsons, Free Silver vs. Free Gold; Warner Willis Fries, Three Travellers (A Sketch); Sophia McClelland, The Question of Genius; Rev. J. H. Mueller, Are Our Christian Missionaries in India Frauds? Mary S. Lockwood, The Divine Afflatus of the Etruscan Gold Spinners; John F. Clark, Soul Evolution; Gotthrid E.

Hult, A. M., The Future (Poem); Mrs. Calvin Kryder Reifsnider, Between Two Worlds (Serial).

Book Reviews.—"Etidorhpa," reviewed by Mrs. Calvin Kryder Reifsnider; "Immigration Fallacies," reviewed by F. T. J.; "A Tower in the Desert," reviewed by the editor; "Workingmen and the Church," reviewed by F. T. J.; "Dame Fortune Smiled," reviewed by L. Josephs; "Libra," reviewed by the editor; "Birkwood," reviewed by L. Josephs.

Notes by the Editor.—I. Charles Mackay's Writings in relation to the Present Uprising of the People. II. George Fred Williams—A Leader of the New Democracy. III. Mr. Williams' Arraignment of Financiers Who Grow Rich Through the Nation's Need and a People's Misery.

We are pleased to note among these articles "The Peril of Encouraging the Persecuting Spirit." It is by B. O. Flower, which is a sufficient guarantee of its high literary merit. Mr. Flower is one of the most candid and fair-minded of literary men, and his presentation of any subject must at least command respect from all, and cannot fail to carry conviction to many minds.

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BY J. H. KELLOGG, M. D.,

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The work contains over one hundred cuts, including eleven plates, several of which are colored. Price of the book, bound in fine English cloth, with embossed cover, \$1.50. Half-binding, gilt edges, \$2.00.

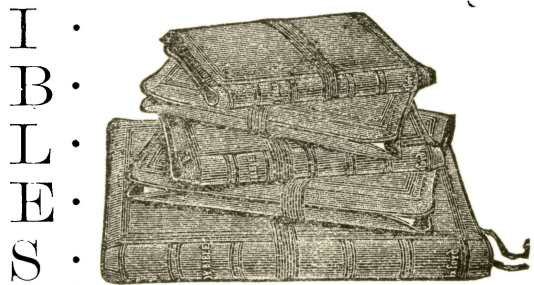
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NEW YORK, OCTOBER 1, 1896.

ANY ONE receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

It has been said in defense of the red-handed Sultan of Turkey that he is subject to fits of emotional insanity. But what sort of a defense can be made in behalf of Turkey's apologists and defenders in this country?

We shall issue next week an edition of the SENTINEL prepared specially for circulation in the Southern States. The matter in this "special" number will be, however, just as good North as South. This will be an excellent educational number, and we trust that the friends of religious liberty will give this Southern "special" a large circulation.

IN reply to a recent letter addressed to the Sultan of Turkey by the Evangelical Alliance of the United States, protesting against the massacres in Armenia and threatening to do all in their power to incite the "Christian" governments of the world to employ force against the Sultan in case the massacres are not stopped, the latter sends a letter, politely assuring the Evangelical Alliance that they are misinformed on the subject, and that Christians in Armenia are treated very well, and have really no cause to complain. "The imperial government," he says, "has protected their property, their lives, and their honor, and has assured them full and entire liberty of conscience;" in proof of which he cites an "imperial firman, which the Sultan Orkhan delivered to his brother when he had appointed him commander-in-chief of the imperial army," and which had since been "confirmed in a more precise manner by his illustrious successors." This is very much like the "proof" offered to Adventists imprisoned for Sunday work, that there can be no religious persecution in this country, since it is contrary to the Constitution, and to the American principle of the separation of Church and State.

THE civil government is not without moral accountability for the reason that individuals lose moral accountability when acting collectively in a governmental capacity, for no individual can ever be in a position where he is freed from moral accountability; but for the reason that in moral matters, one individual cannot represent another, but each individual must represent himself and no other; and hence the civil government cannot properly take account of moral questions. The government official cannot act morally for those whom he represents in his official capacity. The government represents the whole people living under it, and when it presumes

to deal with moral questions it assumes the right to be the moral representative of the people; but the only proper moral representative which any person can have is Jesus Christ. His life and death will answer in the Judgment day for the life record of every one who shall have made him their representative, by the provisions of his gospel. But such as trust in the fiction of the moral accountability of the civil government, will find in that day that the moral accountability rests all upon the individuals, and that each one must answer for himself before God for the deeds which he has done, whether as a participant in the government, or in any other capacity.

SUNDAY CASES AT FORD'S STORE, MD.

OUR readers will remember that last week we stated that three arrests for Sunday labor had been made at Ford's Store, Md.

The work complained of in these cases was fishing for crabs; and the offenders against the majesty of the Maryland Sunday "law" were a Seventh-day Adventist and two other men, whose wives are Adventists.

It transpired at the trial of two of these cases, though it was not part of the evidence, that probably a dozen men were fishing at the same time and at the same place, but only the three men mentioned were molested by the officers of the law.

The accused were summoned to appear before a justice of the peace, three miles distant, at Queenstown, Saturday night, September 19. Owing to a severe storm, which swept over that part of Maryland in the evening of that day, only Mr. Mansfield, the Seventh-day Adventist, and a few of his friends, among whom was Elder J. E. Jayne, President of the Seventh-day Adventist Conference, appeared before the magistrate. Neither the constable nor the witnesses for the State were on hand. The case against Mansfield, of course, went by default owing to the failure of his prosecutors to appear.

The cases of the defendants not present were set for Monday evening, at which time the trial was again postponed to Thursday evening. Elder Jayne had in the meantime left the neighborhood, but returned again at the request of the International Religious Liberty Association, and was present to advise the defendants when they appeared for trial Thursday evening.

On this occasion the witnesses for the State appeared, and the constable told his story; that he had seen the men fishing; had watched them until they came up to the dock, and had seen the crabs and the crab lines in their boats.

It came out upon cross-examination, however, that the fishing ground was at such a distance from the constable's point of observation that he could not have distinguished between a man and a barrel. He could not see the lines, could not see the crabs, and could not tell whether they were indeed fishing, nor could he swear positively that the

crabs he had seen in the boat had been taken that day.

The other witnesses for the State manifested great reluctance in testifying, so much so that the constable reproached them for "going back on him," and was in turn accused by them of making the arrests simply for the fees he hoped to get out of the cases.

The defendants and their friends were interested listeners during the discussion thus aroused, in which the facts were fully brought out that before there were any Adventists in the neighborhood people did about as they pleased on Sunday, and were not molested for so doing; that even now only the Adventists and their friends were arrested; that, as before stated, a number of others, not Adventists, and not in sympathy with the Adventists, were fishing at the same time as the defendants, but were not arrested; but that the Adventists were persistently and systematically spied upon and prosecuted.

Elder Jayne, the representative of the Religious Liberty Association, spoke, giving a brief history of the origin and purpose of Sunday laws, stating some facts in regard to their practical operation, and giving some good advice as to how neighbors should conduct themselves toward each other. In rendering his decision the magistrate, evidently an intelligent, fair-minded man, did not say that the men tried were not guilty, but, "Under the circumstances, I will excuse you this time."

Of course, all present were morally certain that the men were technically guilty, and yet the evidence was probably not sufficiently positive to have justified the magistrate in imposing a fine, even had the law been a just one. The friends of religious liberty in that neighborhood are to be congratulated upon the outcome of these cases, because we believe an era of better feeling and of more just appreciation of human rights has been inaugurated there.

COPIES of the *Catholic Mirror* containing the remarkable article on the Inquisition, analyzed in this number, can be had at five cents each by addressing the International Religious Liberty Association, 39 Bond St., New York. This issue of the *Mirror* will be a valuable document in the hands of the friends of religious liberty, especially speakers and writers.

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